

INTEGRATE ΤΗCHAD – ΤΗΧ ECHAD TERMS and others IN CHART WITH THE COMPILATION SECTION

Must add/ include all ches word entries in epenthesis charts

As much as 15% of the more than twenty five hundred¹ word pair offerings and word origin explanation specimens that are mentioned in this work have been carefully selected and borrowed from the lists of others, mainly from those of Robert DeBruyn – Isaac Mosezon², Etienne Guichard³ [] - John Parkhurst [] - Wilhelm Gesenius⁴ [] - Frances Valpy []⁵. ⁶ Another 10% or 15% were also mentioned by these and other experts – but they were recognized by myself independently . The remaining 70% or 75% of the material mentioned herein is, I believe, exclusively of my own suggestion and discovery.

¹ An approximate tabulation

² Please do not be misled by the number of suggestions by these other scholars that I have mentioned herein as secondary to my own. And although it happens to be the case that I have also rejected entirely a considerable amount of their suggestions – the final reality is that – I have borrowed many of their suggestions to serve as first rate offerings in this work –and especially so in the cases of DeBruyn and Mosezon

³ Note that I only sought out a fraction of what Guichard had to offer in reality, because his book is only available in the original French and Latin and because the print is in the old type [1607] and very difficult to read - and even more so his Greek involved entries. Academia very much needs to convert it all into modern type print, in my humble opinion.

⁴ Although I have gleaned a number of Hebrew to Grk. and Lat. connections from Gesenius's lexicon – and I am sure that I will find many more if I execute a thorough search, nevertheless Gesenius is the only of these abovementioned sources who clearly did not attribute the other language words to a Hebrew origin – Instead, he listed the words pairs only as cognate to each other

⁵ ...including Ernest Klein and Samuel Lysons. With the exception of DeBruyn – these scholars did also in turn attribute significant measures of their conclusions to the works of earlier and/ or contemporary scholars. The combined contributions of these earlier theorists amount to more than one hundred items, to the effect that the true input of each of them exceeds the few instances wherein I have noted their names with regard to an individual word pair connection. With regard to all of these source material sites – I have only searched through their lists of words that begin with a ches. And in the case of Gesenius - I have to date only reviewed about fifty percent of his entries that begin with ches. E. Klein is, incidentally, the only one of these scholars that has not suggested at least the existence of a significant cognate relationship between Hebrew and Ancient Grk. – let alone the probability that much of ancient Grk. was directly derived from Hebrew in the Tower of Babel event

⁶ My book manuscript contains much more ches related material yet.

A very minute/ negligible amount of the words listed in this paper may be direct borrowings from the Bible or Hebraisms that seeped into the occidental languages over the centuries – and a handful are Aramaic terms that I have not traced back to Hebrew. But the vast, overwhelming majority of my word specimens, however – are either the original words that G-d and/or His assigned angels fashioned out of original Hebrew words – by various methods of witherings or modifications - in the Tower of Babel event – or words that are descendants of such initial Tower of Babel event transformations of Hebrew lemma.

Note as well that I have also included a minute percentage of Post Biblical words – and/or of Mishnaic or Talmudic words in these lists – and I have scrupulously taken care to advise the reader that those words are not recognized as documented biblical words. The reasons for my having included such words are mainly – (a) – That many of those presumed to be PBH words are - in reality in my opinion – likely undocumented Hebrew words of the biblical era that simply were not incorporated into scriptures / Tanakh from one reason or another – and – (b) because even those PBH or Talmudic words that are not themselves of the biblical era – are nevertheless still close derivatives of biblically documented words – and therefore still of great relevance to this study – and thus they do still serve as reliable indicators of etymological linkage between biblical Hebrew terms and European words.

I have included in my main wordlist less than ten specimens that involve simple common metatheses – metatheses of the type wherein some people would sloppily have said a word aks in place of the word ask. I have also included in a separate list – on pg... about a hundred words whose development from Hebrew was made by means of more radical – unnatural type permutations – which were intended by G-d to be encryments of the original Hebrew words. I believe that The true ratio of such permutation encryment words to words that were made by means of simple witherings is surely greater than what is indicated by my two word lists [the withered words to the encrypted words] but I only wanted to demonstrate in this work that encrypted words were also derived from Hebrew sources within the European languages. I assume that The percentage of encrypted words is much greater with regard to the oriental languages and the African languages – and it seems obvious that the methods of encryption are much more radical than mere permutation with regard to those non-European tongues.

Although it is near to impossible to avoid error entirely in a massive work such as this – I have taken great care avoid the type of – shall we say – stupid mistakes – that novices and autodidacts such as myself often make. I believe that my level of definite error is not more than five percent at most – and I have attempted to avoid any amount of careless error at all – because I suspect that there will be no lack of conventional lexicographic and linguistic experts

who would delight at the prospect of using even as little as one or two percent of erroneous material as a proof that my entire work is a failure, if they could – and who would unconscionably do so even though they realized that the vast majority of the specimens that I have offered as proofs are probably correct or – at the very least – entirely reasonable.

CHES TO H

Hebrew word	Transliterated	meaning		Derivative word	Meaning and/or explanation
חוש	khush	sense		hunch	
חן	khein	Nice, charm		Hansom, handsome, ⁷ enhance	
חרם	kherem	ostracism		hermit	
חרד	khareid	shudder		Horror, horrid, abhor – Lat. horresco, horreo, horridus ⁸	That causes shuddering, quake,

⁷ Handsome is a development from hansom [as in hansom cab] by intrusive D

⁸ Although the author is basically an autodidact, I realize that that the D of horrid most probably does not answer to the dalled ד of חרד

					trembling, terror, dread ⁹
חלל	khalal	hollow		hollow	Also Ger. hole [hollow – vacant – empty] ¹⁰
חציר	khatzier	vegetation		Heather, OE hathir, OHG heida	חציר does itself from base חוץ [out] = a herbal outing from the earth
חוף ¹¹	khof	beach		Lat. haphe	Sand, dust

חוץ	khutz	Out, outer		hosierey	Outer garment ¹²
חץ	kheitz	Arrow, dart		Hasta, asta, hastille	Lat. spear, dart > hastate
חוס חסה	Khasah - khus	Protect, care for		house ¹³	& hut, Ger. haus – Span. Hacienda Dutch huis
חווה	khavoh	Village, tent, encampment		Lat. habito	Dwell, reside > inhabit, habitat ¹⁴

⁹ Cf. Lev. 26:6 – ואין מחריד –

¹⁰ Another biblical חלל usage as corpse of a slain person may derive from the idea of ‘the life emptied out’.

¹¹ It seems to me that Rabbi Pappenheim relates this to the root חפה [cover] by regarding the beach area as a covering over a part of the sea that indents into the land???

¹² כסה Kisah [cover] is an alternate possible etymon

¹³ An alternate candidate is חוץ khutz [outside, street] by antonym encryption

¹⁴ See also pg...

חיש	khish	hurry		haste ¹⁵	Also Dut. Haas = hasten
חרם	kherem	destroy		harm	
חץ	kheitz	Arrow, dart		Skr. hetih	projectile

חד	khad	One, unite		huddle	
חסה	khosaw	Care for. protect		Heed & Ger. auf-hutten ¹⁶	Guard, be cautious
חורשה	khurshaw	thicket		hurst	Eng. Bush, thicket
חוץ	khutz	Out, outer		hustasos	Anc. Grk. = the last one
חוץ	khutz	Out, outer		hedge ¹⁷	See also pg...
חוף	khof	Coast, bank		haven	OE haefen, M.Dut. haf – OLG haff – MLG hap ¹⁸
חז - חבא base	okhaz	Hold, seize		hutch	A chest

חרם	kherem	ostracize		harem	
חרש Plow and/or- חרץ furrow ¹⁹	khoreish	plow		Harrow	Also - hearse ²⁰ , ME herse

¹⁵ Mozeson suggested instead the חץ base of נחץ nokhutz [urgent, pressing] and of לחץ

¹⁶ Also – Yid.op-heeten

¹⁷ A lesser candidate is חרש khoresh [a wooded area]

¹⁸ קב kav [niche, cavity] is a lesser candidate

¹⁹ Also חרף [sharp] גרף [scraper]] חפר khofer [dig] [

²⁰ Apud. Mozeson – See Harper's OED

חרב	Khoreiv/ khoreb	Destroy, sword		harpe	Sickle type sword
חז base	Okhaz – base is khaz	Hold, seize		Pre-hendo ²¹	Seize, grasp, take < Grk. Khandano = hold, contain
חז base	Okhaz – base is khaz	Hold, seize		hod	Receptacle carries bricks holds coals
חכה and/or חח - חוח	Khakaw or khoekh	Fish hook – or - hook		Hook, hake	Also OE hoc, hace - OSax. Haku = hook M.Du. haca, hoc
חור	khur	white		Hoar, hoary	= white, greyish white ²²
חרס	kheres	sun ²³		Horus	Egypt. Pagan Sun deity

חן	khein	Charm, nice		hind	Graceful female deer ²⁴
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²¹ Whence apprehend – comprehend – reprehensible – Span. Comprendo - apprender

²² ... of old age

²³ This חרס term was in my opinion fashioned metaphysically by The Almighty out of the חר base of the roots חרה - חרר that denote 'burn' in that the sun is known to constitute a ball of burning/ flaming gasses. And G-d knew this too – being that it was He who created the sun – along with the rest of the universe.

²⁴ Cf. the Ger. male deer term which is – Hirsch – that I have determined to derive similarly from the Ger. word 'herr' = master, sir – in that the male deer is a masterly looking creature – and especially so in light of its antlers – to the effect that it came to be called 'hirsch' because it is a herr-ish creature. This does indeed also accord with the biblical Hebrew word for the deer - צבי tzvee – which derives from the צב base of the root ניצב nitzav – that means – stand – in that the male deer is a stately – or statuesque looking creature – as John Parkhurst has indeed noted in the 18th century . And this צב base is indeed the etymon of many English - Grk. and Lat. stand related terms such as stand – stature – status – stable – standard etc. And to reveal a bit more yet about this word – the Ger. word herr [master, sir] does itself derive from a Hebrew word as well – namely – from the word שר sar that denotes – officer – minister of – prince - by Hebrew ש Sinn to H fricative withering – as occurred also in the cases of - שער sa'ar [hair] to Eng. hair - שונא soneh [hate, enemy] to OFr. Haine [hatred – whence heinous] and in οιο

חלוץ	khalutz	Frontline man, pioneer		held	Ger. hero, warrior
חך	Khaik-h	palate		huig	Dutch uvula-
חרף	khareif	Sharp, biting		hrop	O.N. slander, insult
חוג & חוץ	Khug & khutz	Circle & outer		Hegge, hegen	M. Dut. – encircle, make hedge
חום	khum	Brown, dark		hum	Old Norw. - darkish
טרח	torakh	Disturb, exert effort		Traho, trahere ²⁵	Lat. draw, drag, pull ²⁶ extract ²⁷
חלל	khalal	hollow		hull	Hollow part of ship ²⁸ bottom ²⁹

חוצ	khutz	Out, outer		hatch	The outing of a chick
חוצ	khutz	Out, outer		hatch	An egress on a ship
חוצ	khutz	Out, outer		Hide [n] & Ger. haut	Outer skin covering ³⁰

suss [horse] to Eng. horse among others . Hebrew שר is indeed also the source of Eng. sir/ sire and of Old Egyptian hry [one who is in charge] . Note also that the Hirsch term is the source of the Yiddish names – Hersh/ Hershel / Heshy – and of the fem. names Hindeh/ Hindy.

²⁵ However, the that denotes 'draw – obtain - extract – derive – and other meanings can also have derived from Hebrew דרך dorakh - Cf. דרך כוכב מיעקב.

²⁶ ...whence also 'portray' .

²⁷ Said to be the source of distract, distraught

²⁸ Along similar lines Robert DeBruyn has the Hebrew root נבב novav [hollow] as the source of the ship terms – Anc. Grk. naus – and Lat. navis – in that ships entail the element of hollowness .

²⁹ ...and likely also Eng. hulk [n] the frame of a ship

³⁰ כסה kissah [cover] seems a lesser candidate.

חוצ	khutz	Out, outer		Fris. & Norweg. hud	Outer skin covering
חרף	khareif	Sharp, biting		harpoon ³¹	A sharp pointed hunting spear
טרח	torakh	Exert effort, disturb		Span. trajer	Pronounced – trahair = carry, bring
חרר	Khorar	burn		Slov. horiet	Burn, flame
חווה	khavoh	Dwelling area		hive	
חוג	khug	Circle, globe		hog	Round, fat pig
חייך PBH	Khiyeikh	smile		hyena	Smiley faced animal ³²
חזא ³³	Okhaz base is khaz	Hold, seize		L.Lat. Hutica French huche	Chest, bin, coffer ³⁴ > Eng. hutch
ח	Khet - khes	8th Hebrew letter – denoting eight		Persian # hasht	= eight

We find a ה / ח relationship already even in biblical Hebrew itself Cf. קשה קשח both of which mean 'hard'.

³¹ But O.Fr. harpon [clamp, clasp] – from harper - [grapple, grasp] derives from hand involved Hebrew גרף goraf [sweep away – shovel – wipe] source of grip – grope – grab – grasp

³² Apud I.E. Mozeson

³³ חסה Khosah [protect] is a lesser candidate

³⁴ Incidentally, Coffin and coffin derive from the Hebrew root כפש kofish [press down, make bent] that is also the source of the PBH כפיש [wicker basket]

CHES TO K/ HARD C

חרב	Khoreiv/ khoreb	destroy		cripple	
חוץ	khutz	Out, outer		Coast, cote	
חרץ	khoratz	Dig out		Grk. chrysos –Lat. chrysus	Gold ³⁵³⁶
#1 חרך	Kharak / kharak-h	Crack, chink		crack	#1 חארך metaphysical extension of חור = hole ³⁷³⁸
חרך	Kharak/ kharak-h	Crack, chink		Crevice, crevasse	
חלק	kheilek	Part, divide, allot		clique	
חלק	kheilek	Part, divide, allot		Clock #1	Divides day into hours ³⁹
חוט	khut	Thread, line		Cord, ⁴⁰ chord ⁴¹	

³⁵ The experts have correctly attributed the Grk. khrysos gold term to the Hebrew gold term חרוץ kharutz – which they probably recognized as deriving from the חרץ sense of – dig out

³⁶ ...whence also chrysalis & chrysanthemum both

³⁷ See also #2 חרך [singe]

³⁸ However it may be of note that a Yiddish word for an slight opening of ‘just a crack’ is shparkeh – which might be related conceptually to the other meaning of חרך as – singe, scorch

³⁹ Whence also Fr. cloche , Pol. Klosz [bell shaped covering]

⁴⁰ But the Lat. filum [thread, string, cord] is a streamlined derivative of Hebrew פתיל p’sil [thread, string, cord]

⁴¹ Ancient Grk. χορδή khordeh [string – catgut – tripe – string of lyre] Latin corda – chorda have same usages plus straight line

חוץ	khutz	Out, outer		Coat, ⁴² coatings	
חמד	khomad	Pleasant, desireable		comedy	
חלוק	khaluk	cloak		cloak ⁴³	
חתול	khatul	Cat, feline		Cat & Lat. catus [n.]	= cat ⁴⁴
חפץ	khofetz	desire		Lat. cupere cupio cupisco > Cupid, ⁴⁵ cupidity, ⁴⁶	= to desire, wish, yearn
חד	khad	sharp		Lat. catus adj.	Sharp, deft, sly, whet, sharpen, shrew, sagacious ⁴⁷
חלה ⁴⁸	kholeh	sick		cholera	

חם	khom	Hot, warm		cauma	Lat. heat
חם verb חמם	Khom – verb khomeim	Hot, warm – verb – to heat		Caminus, camino	Lat. furnace, forge, stove, hearth – whence chimney

⁴² Or from כסה kisah = cover

⁴³ But the ancient Grk. cloak term – khlamys derives from the Hebrew גלם [to enwrap with a mantle – II Kings 2:8]

⁴⁴ ...whence the gemstone term – chatoyancy

⁴⁵ A lesser etymon possibility will be by permutation of כסף [to yearn for, crave] – by K-S-P to K-P-S > K-P-D

⁴⁶ Also Eng. concupiscence

⁴⁷ ...but the Lat. catus that means – armor featuring metal scales derives instead from the Hebrew flat scale denoting קש / קס kos base of קסת סופר and קשקשת. See also catus adj. pg...

⁴⁸ The חלה [sick] root may be related to the יחל [wait, hope] root in that a sick person wats and hopes for a healing

חרק & חרג	Khorak – or khoreg	Gnash teeth; grind		creak	Via Talmud. חרגא Khargah = rough sound ⁴⁹⁵⁰
חרק & חרג	Khorak – or khoreg	Gnash teeth, grind		Croak	Via Talmud. חרגא Khargah = rough sound ⁵¹
חלף	khalof	change		knife	It turns living into dead - Also – cleave[r]? ⁵²
חרב	Khoreiv/ khoreb	destroy		Crumble, crumb	Or these may derive from חרם with intrusive B
טרח	torakh	Exert effort, disturb		truck	
טרח	torakh	Exert effort, disturb		trinket	Due to its intricacy ⁵³

טרח	torakh	Exert effort, disturb		Intricate, extricate	Via Lat. intricare = entangle, perplex
חלק	kheilek	Divide, part		class ⁵⁴	
חלק	khalak	smooth		calcium	

⁴⁹ Type of sound made by grinding of teeth. חרג Khoreg may derive from חג base of חוג khug [circle] in that grinding of the teeth involves circular motion

⁵⁰ The Hebrew terms could be echoic

⁵¹ Type of sound made by grinding of teeth. חרג Khoreg may derive from חג base of חוג khug [circle] in that grinding of the teeth involves circular motion

⁵² Apud I.E. Mozeson. A lesser candidate is חנית khanis [spear]

⁵³ However – it can also have derived from the biblical word חוח khoekh [brooch, ring, buckle] by means of ches to THR withering. See pg...

⁵⁴ Class can also have derived by means of חלק to חלקל tower of Babel permutation – KH-L-K > K-L-KH

חלק	khalak	smooth		Calculus, calx	Lat. Smooth pebble ⁵⁵ , limestone
פח	pakh	pocket		pocket ⁵⁶	
צחה	tzakhah	parch		Span. seco ⁵⁷ Lat. sicco, siccus	Dry > Eng. dessicate
חדש	khodosh	new		cadet ⁵⁸	
חרב ⁵⁹ חרבן ⁶⁰	Khoreiv/ khoreb	destroy		Lat. carbo -Carbonis ⁶¹	= charcoal – produced by <i>destructive</i> distillation of wood etc,

חלץ base of מחלצה	kholatz	Shirt, outer garment		Ital. calze	Hosiery, socks ⁶²
חוצ	khutz	Out, outer		cost	'how much are we out?'
חלף	khalof	Change, exchange		caliph ⁶³	
חוף	khutz	Out, outer		Fr. cote	Coast, side
חוף	khutz	Out, outer		Costa #1	Span. coast
חוף	khutz	Out, outer		Costa #2	Span. cost ⁶⁴

⁵⁵ Perhaps also source of Anc. Grk. χαλαζα khalaza [hail].

⁵⁶ Probably also the pocket terms – L. Ger. fobke – OHG fuppe – and Eng. fob

⁵⁷ Alternate source is שחט sokhat [dry by squeezing out moisture]

⁵⁸ I remember distinctly having encountered as late as 2007 an Eng. word cadette or kadette that denoted – newly matured insect but this term appears to have become obsolete even in 'entomological' circles.

⁵⁹ Also possible etymon of – hurt – harm – shrivel and Span. Herido [injured] הרם is more likely the source of harm

⁶⁰ Signifies destruction

⁶¹ ...whence also carbuncle [coal]

⁶² Also Span. Calzones [pants]. The lexicographers assign this term to Lat. calx, calcis [heel]. According to Harper's OED the Italian food calzone was so called because of its resemblance to a trouser leg.

⁶³ Apud John Parkhurst

⁶⁴ Note that the Span. Words for coast and cost are the same

חלק	khalak	smooth		caulk	
חד	khad	One, unite		cuddle	

חרף	khareif	sharp		Craft, crafty	& OE craeft ⁶⁵ & Ger. kraft
חבל # 1	khevel	rope ⁶⁶		cable	Rope, string
חלק	kheilek	Divide, part		Clock #2 ⁶⁷	A design that divides a solid ground
חשב	khoshev	Think, reckon		cogit	
חפה	Khofof/ khopa	cover		cape	
חרד	khareid	shudder		cradle	Bed that rocks from side to side ⁶⁸
אחז	Okhaz – base is khaz	Hold, seize		case	
חוס חסה	Khasah - khus	Care for, protect		kest	Yid. Provided room and board

סחף	sokhaf	sweep		Scoba, scopa	Lat. broom – see sweep
חץ	kheitz	Arrow, dart		Cateia, cateja	Lat. dart, spear
חוט	khut	Thread, line		Coutre, coudre	Fr. Sew – whence couture =

⁶⁵ Ability, power

⁶⁶ This חבל belongs to the חב base family that denotes – bind, connect – Cf. חבר connect, friend - חבק embrace – חוב debt, obligation - מחבת [stick to a pan] inter alia. The other חבל term that denotes harm, damage belongs to the בל base family whose meaning is - prevent – deny - negate

⁶⁷ Term used in men's hosiery trade

⁶⁸ An alternate etymon candidate is ערש [bed]

					fashion - accoutremen t
חױץ	khutz	Out, outer		cutis	Lat. – outer layer of skin ⁶⁹ > cuticle
פרח	perakh	Flower, bloom		Africa ⁷⁰	
חמד	khomad	Pleasant, desireable		accomodate	
חפה	khofah	cover		Coif, L.Lat. coifa ⁷¹	Hood, cap ⁷²
חרד	khareid	shudder		Kradainein, κραδαω kradau	Anc. Grk. For vibrate, swing, shake

נחש	nakhash	snake		anaconda	
חוס	khus	Protect, take care		Castus ⁷³	Lat. chaste – also Lat. castigo castigate, chastise See also next
חט	khissed	Rebuke, scold, shame		Lat. castigo	Chastise, reprove, correct
חד	Khad	one		cada	Span. 'each'

⁶⁹ An alternate etymon is כסה kisah [cover]

⁷⁰ Apud Mozeson

⁷¹ Also Ital. cuffio – MHG kupfe – Span cofia among others

⁷² An alternate candidate is חובע [hat]

⁷³ See also חצ pg...

חלט	kholat	Decided upon, concluded ⁷⁴		Lat. cludo – claudere – & claus base terms	Close – conclude – lock – bar – enclose – shut
חזא ⁷⁵	Okhaz base is khaz	Hold, seize		Anc. Grk. kiste	Box, chest
ריח	rayakh	odor		Reek, OE reocan ⁷⁶	See also...
חך	Khaik-h	palate		kake	MLG palate
חם	Hot, heat	Hot, warm		kaminos	Grk. fireplace
חסה	khosoh	Protect, care		Lat. cassis, casside, cassida	helmet ⁷⁷
חסה	khosoh	Protect, care		Lat. cassis, cassida	helm ⁷⁸
מח	mokh	marrow		Mucus, mucous	מח is the base of Hebrew words denoting – mucus – fatty – sap – melt – brain

חרבה ⁷⁹	khorovah	Arid land		Karph[os]	Anc. Grk. Dry, parched
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⁷⁴ Cf. I Kings 20:33 ויחלטו הממונו they decided / concluded [from his greeting]

⁷⁵ חסה Khosah [protect] is a lesser candidate

⁷⁶ To smoke, reek

⁷⁷ Reborrowed into PBH as קסדה [helmet] – Possibly also as קלט [put on a helmet]

⁷⁸ Other helm terms are gubernaculum, rego

⁷⁹ Also חרבון kharbon [drought, heat of summer]

חוס חסה	Khasah - khus	Protect, take care		Lat. casa – Span. Casa Eng. cottage	= a place of shelter ⁸⁰ cottage, cabin house ⁸¹
חסר	khoseir	Lack, absent		cassus ⁸²	Lat. lacking. Deficient, devoid, barren, wanting empty
חיל חילה ⁸³	Khill khilah	Anguish, pain, pang		Ger. qual – Dut. kwelen	Also OHG quellan – to make suffer - torment anguish ⁸⁴
חיל חילה ⁸⁵	Khill khila	pang		kvol	O.N. suffering
חרב	kherv	Sword, destroy		kropion	Grk. Scythe, sickle
חרד and חרדל ⁸⁶	Khareid & khardal	Shudder & mustard		cress	Type of pungent or, mustard plant

⁸⁰ The Span. Casa [house] spawned the Span. Words casamiento [wedding] and casarse [to marry] – this being similar to the Jewish custom as referring sometimes to a man's wife as ביתו beiso [his house]

⁸¹ ...whence also - casino

⁸² Not to be confused with Lat. cassis [helmet] that derives from חסה chosoh [protect] or with cassis [snare, hunter's trap] that derives from the קש kash base of יקש/ נקש [snare]

⁸³ See also חבל pg...

⁸⁴ DeBruyn writes also that it meant – lasting ailment – in which case it seems to me that חיל may be related metaphysically to the חלה term that means 'ill'

⁸⁵ This חיל may be an alternate form of the word חבל that denotes pang [of childbirth] in Hos. 13:13 – by ו/ב interchange. Other specimens of this ו/ב interchange phenomenon include - חיק [bosom] & חבק [embrace] - קיץ [time of summer harvest] & קבץ [to gather together] - זית [olive] & זבת [seepage of, flowing of] - and perhaps also דיש [threshing] & דבש [honey crushed out of a honeycomb] and דירה דביר - [שבת שית]. My book manuscript also analyzes the ו/ב and/or ו relationships to the ו vav – as occurred in the group זית זבת and זוית .

⁸⁶ Chardal חרדל the PBH term for mustard was derived from חרד [shudder] because the bitterness of the mustard plant's leaves causes shuddering . However – Julius Furst regards it instead as related to the thorny plant חרול and Jastrow links it to חד [sharp]

נחת	nakhes	rest		Noctis & Span. noche	Lat. night ⁸⁷
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תחת	Takhas/ takhat	In place of, under		token	Symbolic item given in place of ⁸⁸
חולק	kholek	Divide, allot		Clark, clerk, ⁸⁹	Also - cleric
חלף	khalof	Exchange, knife		[s]calpel	< Lat. [s]calpum –knife
חרך	khoreikh	singe		scorch	See also שחור
טוח	Tu'akh	Daub, smear plaster		Ital. stucco, Ger. stuck	= plaster to cover walls
פחת	Pokhos, pokhot	Less, minus		Poco, pocito	Span. = a little, few
פחת	Pokhos pokhot	Less, minus		picayune	
חוט	khut	Thread, line		Fr. Cotes	ribbing ⁹⁰

שחור	shokoer	black		scotom	Lat. dimness of vision
חל base of נחל ⁹¹		river		Dutch kill [Schuykill – Catskill]	Stream - river

⁸⁷ Night is the time of rest – That is incidentally why it was originally called – nighttime

⁸⁸ ...an alternate candidate is דיק in its usage as indication – in the sense that a token is an indication of

⁸⁹ Or from חלק via permutation to Grk. Kleros [lot, allotment, destiny] or khleros – CH-L-K > K-L-CH > kler

⁹⁰ ...said to be source of ribbed material term - corduroy

⁹¹ It has been suggested that the נחל term derives from חלל [hollow] because it refers to a body of water that flows within a hollow channel [Parkhurst]

חלל	khalal	hollow		koilos	Anc. Grk. = hollow
שחור	shokhoer	black		scorch	See also חרך
חלק	khalak	Smooth – lashon khalak = smooth talk -flattery		Kolakeyein -	Anc. Grk. – flatter, adulate ⁹²
חלק	khalak	Smooth – lashon khalak = smooth talk -flattery		kolax	Anc. Grk. – Smoothness - flattery

חלץ base of מחלצה	kholatz	Outer garment		kilt	
חלץ base of מחלצה	kholatz	Outer garment		Culotte ⁹³	
חלף	khalof	Exchange, change		Anc. Grk. kollubos > Lat. collybus	Money-changer ⁹⁴
חוס חסה	Khasah - khus	Care for, protect, seek refuge		Lat. custos	watchman guardian, keeper > Eng. custodian
חלץ base of מחלצה	kholatz	Outer garment		Clothes, clothing	& Ger. kleid [dress] > Eng. clad

⁹² Incidentally – adulate probably derives from the verb גדל ל' – gaddeil '[to make great] – in the sense of יתגדל – [May His name] be magnified. And thus the word adult [the big one, full grown] would also derive from גדול gadol [large, great]

⁹³ Perhaps also Russ. Kolgotke [tights, leotard]

⁹⁴ ..whence PBH קלבון kolbon [moneychanger]

חול	khoel	sand		Cobble[stone] ⁹⁵⁹⁶	Water worn stones set in sand for paving
חשב	khoshev	Think, reckon ⁹⁷		koruphe	Anc. Grk. head ⁹⁸
חרד	khareid	shudder		Anc. Grk. kardamon	Type of cress/ mustard

חפה	Khofo/ khopa	cover		coping ⁹⁹	
חלץ see next	khalotz	Extract, take out from		Eklytos – εκλυτος	Anc. Grk. Release, liberate ¹⁰⁰
חלש	kholash	weak ¹⁰¹		Eklytos – εκλυτος	Anc. Grk. = weak, limp ¹⁰²
טוח	Tu'akh / tukh	Daub, plaster, besmear		thack ¹⁰³	Roof patching
חלבנה From base חלב	khelbonah	galbanum		Eng. cleave unto & ...	Adhere to
חלבנה From base חלב	khelbonah	galbanum		Ger. kleben	Glue, paste, adhere to

⁹⁵ The kholum ׀ vav is treated as a consonant ׀ vav and hardened into a B – as occurred also in the case of חול to Lat. sabulum [sand]

⁹⁶ But the cobble element of cobbler [shoemaker] probably derives from the cobble sense of 'mend' – which may constitute an antonym treatment of חבל [to damage]

⁹⁷ The word reckon, incidentally, probably derives from the Hebrew ערך orakh [to arrange] in the notion of setting up a reckoning, assessment in one's mind

⁹⁸ ...with rhotacism . Cf. Lat. cerebrum

⁹⁹ An alternate candidate is צפה

¹⁰⁰ Apud Liddel & Scott

¹⁰¹ Prof. Mozeson recognized that weak and Ger. weich [soft, tender] derive from Hebrew רך rakh = soft, tender, weak]

¹⁰² Apud Woodhouse Eng. Grk. dict. Lidell & Scott offer – light, easy to let go

¹⁰³ See also pg...

שחה	shokho	bow		Lat. secundus	Subordinate – favorable - propitious ¹⁰⁴
חסך חשך	Khosek-h	Save, protect		Cask, casket	

חסך חשך	Khosek-h	Save, protect		Fr. – Span. – Galic. – Port. - casque and casca terms & Aramaic קטדא	(1) helmet ¹⁰⁵ (2) skull (3) shell, husk ¹⁰⁶ (4) vat, barrel, bottle (5) tree bark –all protect-tive items
קח	kakh	take		take ¹⁰⁷	By T/K plosive

¹⁰⁴ Secundus was used to describe favorable winds and currents – which amounted to in my opinion – subservience to the will or to the well being of the mariner. This accords with my novel theory to the effect that the verb שבה that denotes – calming the raging sea – is in that rare usage a secondary form of the שוח root – by ו / ב interchange in the sense that calming the sea amounts to making it subordinate to, compliant with G-d's will. But secundus's main usage as secondary probably derives instead from Hebrew סגר sogar [close, close in behind] – or from Hebrew סגן sgan [second in command, deputy – i.e. the one who follows – or the one who is subordinate] which is itself probably related to סגר

¹⁰⁵ Helmet may derive incidentally from Hebrew הולם holaim [pound, beat] in that the helmet is a protection against blows to the head. Note that lexicographers have assigned the casca term somehow to a verb cascar that denoted – hit – crack – split among others.

¹⁰⁶ Another cascar verb sense as 'to peel, to shell' is apparently an enantiosemic development of the husk sense. See also 'husk'

¹⁰⁷ A possible תק base of נתק [remove, take away] seems an alternate etymon candidate

					inter-change ¹⁰⁸
אחד	ekhad	One, unite		Skrt. Ekah	= one
חן	khein	Grace, nice		Skrt. kanti	grace
חץ	kheitz	arrow ¹⁰⁹		Skrt. kanda	arrow
טרח	torakh	Exert effort, disturb		Dutch trekken	To pull – said etymon of trigger
טרח	torakh	Exert effort, disturb		Aram. טרקא - tarka	Disturbance, stirring up
בריה	briakh	Bolt, connecting bar		Lat. bractea	Thin metal plate, gold leaf

חוט	khut	Thread, line		Akkad. Kitu, kita'um	Flax linen
טרח	torakh	Exert effort, disturb		Lat. trica	Vexation, trouble, trifles ¹¹⁰ – whence Eng. trick
חוץ	khutz	Out, exterior		Akkad. Kiditu, kidanu ¹¹¹	Out, outer, outside. See

¹⁰⁸ Cf. קרע karah > tear - [and reduplicate form –tatter] יקר yakar > Ger. teuer [dear, expensive] - דקל dekel [date palm] > Ger. dattelbaum – [originally deckelbaum] - חלק khalak [smooth] > Ger. glatt [smooth] - חלק khelek [portion, lot] > Eng. lot. Allot] - קום kum [rise up] > Lat. tumor [elevation, swelling] – tumulus [hill, mound] - & Eng. contumely [cheeky, insolence] - קס kas base of קסת [writing tablet] and קשקשת [fish scale] [both flat items] < tasse [Eng. metal plate] & of –PBH Hebrew טס tass [tray, platter]. Also רקב to rot – See also קח pg... For קום Cf. לב קמי [the heart of thoe who rose against me] קרסל karsol [ankle] > Grk. tarsos – Eng. tarsal [ankle] - & tarsus posterior part of the foot - צחק to jest, Span. Chiste - זיק > Lat. scintilla and קד base of קדד [denoting – head] and of קדם [before = ahead] > Lat. titulus [head] and Eng. tilde – However – tear could also have derived from טרף or from a תח base of נתח

¹⁰⁹or from חנית khanit [spear, javelin]

¹¹⁰ - Pl. tricae = A tangle of difficulties

¹¹¹ Note that base K-D accords phonetically with חוץ 's KH-TZ . Probably also spawned Akkad. Kamatis [out] – by epenthesis of M

					also gidanu pg..
א חד	E khad	One, unite		Cod, codd	Obs. Bag, pouch, sack, scrotum ¹¹² – unites contents ¹¹³
א חד	E khad	One, unite		Brit. Cod	Legume husk Cf. pod ¹¹⁴¹¹⁵
חד	Khoreid	shudder		Scots Gael. & Ir. crith	tremble
חד	Khoreid	shudder		Ir. Croith – Scots Gael. crathadh	shake
חלבנה From base חלב	khelbonah	Galbanum		Clay ¹¹⁶	Sticky soil < Ger. kleb = stick to – also Eng. glebe ¹¹⁷
חץ	khutz	Out, oust		cast	To throw
שחור	shokhoer	black		Lat. [ob]scurus	= dark ¹¹⁸

¹¹² ...whence 'codpiece'

¹¹³ An alternate candidate is אחז okhez [hold]

¹¹⁴ C.T. Onions OED dictionary suggests cod as the source of the cuttle element of cuttlefish – in that the squidlike cuttlefish carries its dye in a special body sack. In light of this it seems to me further possible that the word squid does itself also derive ultimately from חד via cod – for the same reason- ...see above...But see also squid pg....

¹¹⁵ An alternate candidate is אחז okhez [hold]

¹¹⁶ An alternate candidate may be כלי keili [utensil, vessel] in that ancient vessels were often made of earthenware - Along similar lines, it seems to me that the Hebrew word חול chol that means 'sand' may be the ultimate origin of the words – Eng 'soil' that denotes the earth / clay / dirt of the ground wherein vegetation is planted – as well as the verb soil that means 'to make dirty'. Also the Fr. sale [dirty] and the Eng. to sully. [Perhaps the 'clay' term might elate as well' – albeit that many see 'clay' – that derives from OE cleg [clay] as related to the adhesion terms 'glue' and Ger. kleben]. The Eng. fecal term 'turd' may derive from טיט as well – as the Ger. word dreck denotes dirt, muck and in Yiddish slang also - feces

¹¹⁷ Soil, earth

¹¹⁸ But 'obscurus' sense of closed, secret, unrecognized is probably from Hebrew סגור sogar [close] – and its sense of shade, shadowy is probably from Hebrew צל tzeil [shade] via Anc. Grk. skia [shade] . See skieros – pg...

חפר	khofer	dig		Pol. kopac ¹¹⁹	= dig
חסה	khosaw	protect		Lat. castra	Fort, castle, army camp
אבטיח	Avatiakh	Melon, water - melon		Span. Budieca – Fr. pasteque ¹²⁰ - Port. pateca	= watermelon
חלק	kheilek	Section, lot		claque	Band of follower
חלק	kheilek	Section, lot		Ger. klatsch	Social gathering ¹²¹
זרח	zorakh	Shine, radiate. rise		Persian zargon > Eng. zircon	= shiny goldish gem ¹²²
חנט	Khonat	to preserve a corpse, embalm with spices and perfumes		Lat. condio > Eng. condiment	1- preserve 2- embalm 3- make savory, spice up - 4- make fragrant ¹²³
חרבה	kharovah	Arid land		Carob [tree]	It is a drought tolerant tree

There appears to be a similar n ches to K sound relationship in biblical Hebrew itself – i.e. between the n ches and the ק kuf. Cf. נסח נסק both denote – a moving away . אנחה [sigh] & אנקה [groan?]¹²⁴ - Also נחם means console – and נקם means revenge – which is perhaps one of the choicest types of consolation¹²⁵.

¹¹⁹ ..pronounced - kopaj

¹²⁰ Earlier – pateque

¹²¹ Cf. coffee klatsch

¹²² ...whence also – M. Lat. Jargonice – Ital. giargone – Med. Eastern zarjun – zarqun - isriqun

¹²³ Etienne Guichard discovered this massive connection to the Lat. Note that the חנטה term that refers to the ripening of figs on the tree in Shir HaShirim 2:13 is even paired with the springtime fragrance of grape vines

¹²⁴ אנחה sigh may also be related to the base נח that denotes rest – in that the sigh brings a level of comfort and release to the one who sighs. Alternately אנה [sigh] may constitute the epenthesis of a נ into the interjection אה okh! that denotes distress .Cf. also the similar interjection / exclamation האח he-okh

¹²⁵ ...and thus I have revealed an essential mean streak in my nature.

CHES TO HARD G

חלק	kheilek	Part, alot		Ger. gluck	= luck, fortune Whence Eng. luck = one's lot
מחסן	makhsan	storehouse		magazine	Orig. = warehouse – Also Span. Almacén = warehouse
חוץ	khutz	Out, outer		gush	
חוץ	khutz	Out, outer		giesse	Ger. pour
חוץ	khutz	Out, outer		geyser	
חנט	khonat	eviscerate		gaunt	
חזה	khozah	look		goz	Turk. eye & sight
חלב	kholov	milk		galaxy	See pg...

חלבנה	khelbonah	galbanum		galbanum	A sticky plant resin ¹²⁶
חלבנה	khelbonah	galbanum		Talmudic קלבא	A sticky plant resin
חד	khad	happiness		gaudy ¹²⁷	See next
חד	khad	happiness		Lat. gaudia	joys
חץ	kheitz	Arrow, dart		gaido	Langobard spear
חפר	khofer	dig		gopher	

¹²⁶ I assume this to be the etymon of the Talmudic קלבא that denoted – to stick – join – connect – apud Jastrow

¹²⁷ The experts assign gaudy to the Lat. gaudium – gaudeo that denote – joy – enjoyment – but it may relate instead to Hebrew חזה khozeh [to look at] – or to Hebrew עדה odah [ornament, decorate] MLat. Gaudia meant – showy finery – flashy trinket. Also lat. gavisus [joy]

חוצה	khutzah	Street, outskirt		Ger. gasse	= street
חוס	Khus	Protect, care for		Gasket	
חוס	khus	Protect, care for		gusset	
חוס	khus	Protect, care for		Ofr. gouse	Protective shell of a nut

ח ק base of לקח	Kakh base of lokakh	take		cog	
שח	sokh	say		Saga, sagen	
נ צח	Ne-tzakh	Victory, eternity		Ger. sieg Dutch zege ¹²⁸	victory ¹²⁹
נ חל	nakhah	Brook, rivulet, ravine		gully ¹³⁰	
חוש	khush	sense		geist	Ger. Mind, spirit
שמח ¹³¹	somakh	happy		smug	
חלק	khalak	smooth		Gleich	Even with – equal to – whence also - alike – like (this)
חלק	khalak	smooth		glatt	

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¹²⁸ Pronounced zekhe

¹²⁹ Also old indian sahan [victory]Apud DeBruyn

¹³⁰ Perhaps also - gulch

¹³¹ Gesenius regarded the Jewish name תמח Tomakh [Nehem. 7:55] as a Samaritan name denoting – laughter – in which I would assume that that תמח was a derivative of the Hebrew שמח [happy]

פרח	perakh	Sprout, bloom		virga ¹³²	Lat. sprout, twig, branch > Eng. verge ¹³³
חוצ	khutz	Out, outer		gut	To out
חן	khein	Charm, grace, nice		[Un] - gainly	< M.E. kind, beneficial
חזה	khozah	Look, see		gaze ¹³⁴	Gaze is said to be of "unknown origin"
חרד	khoreid	shudder		Pol. Groza & zgroza	= terror, dread & horrid
חשק	khoshak	desire		gestio	Lat. desire eagerly

חיל	khayil	Valor		gallant ¹³⁵	
חלב	khailev	Fat [n]		Galba	Obese Roman Emperor < Celt. Galb / kalb = very fat.
חלק	kheilek	Part, divide, allot		gleich	To like – be partial to – whence also – (I) like ¹³⁶

¹³² Also virgeus [twig]

¹³³ = rod, wand – Also Lat. vergola/ virgule [twig] whence – virgola [comma, punctuation mark]

¹³⁴ Gazebo may thus be a result of בו חזה = look in it

¹³⁵ ...also Eng. galliard [valiant]

¹³⁶ Cf. – 'for my part' = what I like, prefer

פרח	perakh	Bloom, lower, sprout		spring	
טרח	torakh	Exert effort, disturb		drag ¹³⁷	
נחש	nakhash	snake		naga	Skrt. snake
נחש	nakhash	snake		anguis ¹³⁸	Lat. snake
חרא	kharah	Dung, filth		Gore n.	Of 'blood & gore' origin-ally OE gor = dung, filth ¹³⁹

טרח	torakh	Exert effort, disturb		struggle	
חלדה	chulda	weasel		galeh	Anc. Grk. weasel
חזה	khozah	Look, see		Guise, disguise	
פלה	Polakh/ folakh	Heb. Slice, split – Aram. Till soil, dig		pflug	Ger. plough ¹⁴⁰
חץ	kheitz	Arrow, dart		Lat. gaesum	Spear - via Grk. Gaisos spear
חוש	khush	sense		geisis	Anc. Grk. - taste

¹³⁷ ...whence also bedraggle – although דלח dolakh [to roil by trampling underfoot] seems an alternate candidate

¹³⁸ An alternate etymon candidate is חנק khonek [strangle] by KH-N-K to A-N-Gu withering in that snakes often strangle their victims

¹³⁹ חרא may thus also be the source of OE dreor [gore, blood] by THR transformation – see below. But OE dreorig and the Ger. traurig [sad, sorrowful – whence dreary] are from Hebrew צער tza'ar [sad, sorrow] Also Span. Triste and Dutch verdriess – and Eng. sorrow and sore – and Ger. sorg

¹⁴⁰ See also pg...

חוץ	khutz	Out, outer		gust	Outing [as of wind]
חוץ	khutz	Out, outer		Ver-gessen	Ger. forget – Cf. giesse – pour out from memory > Eng. forget

חוץ	khutz	Out, outer		ingot	= pour into
חוץ	khutz	Out, outer		gutter	
חלב	kholov	milk		gala	Grk. milk
חלק	khalak	smooth		Glijssen	M. Dutch polish
חרא	khoroh	Dung, filth		gier	Dutch liquid manure
חתול	khatul	cat		gato	Span. cat
חוש	khush	sense		Guess & Dutch gissen	= guess, conjecture
טרח	torakh	Exert effort, disturb		Trage[n]	Ger. carry
טרת PBH ¹⁴¹	khorat	regret		Re-gret ¹⁴²¹⁴³	

¹⁴¹ חרט may derive from the root חוּט [line] by ר epenthesis – in the sense that regret involves a moral stepping back over the line. But Jastrow has it as a figurative derivative of חרט kheret [chisel, stylus] in the sense of a scratching or chiseling by the conscience.

¹⁴² Note this brief sample list of other Eng. words wherein the prefix RE that is either pleonastic or that denotes intensity [as opposed to signifying again, repeat] – was added to Hebrew terms – perhaps only after the Tower event. גלה – regale – ירא - revere - פנה - repent, penitent [Cf. penance] - גלה - reveal – צלל - recoil - נגד - renege – קרב - regroup. Also – refine – receive – return – recluse – review – research – resume. However – in the word 'recant' the RE element denotes 'back' in the sense – to call back [cantare = to chant] .

¹⁴³ Alternately regret could be related to one or more of the following – Lat. aegre [grief, regret] which may derive from the Hebrew עגמה agmah – O.N. grata [weep, groan] – OE graetan [weep] which may all be related to each other

חרף	khareif			Grief, grieve, grif	M. Dut. = offence
חיל חילה	Khill khila			gela	Lith. pain
חרג	khorag	Quake in terror		graigne	Fr. Anxiety, vexation
מלח	melakh	salt		Malaga	City in Spain ¹⁴⁴
חרון	kharoen	anger		Dis-gruntle	This <i>dis</i> is a frill ¹⁴⁵
חד	khad	happiness		Gatheaw, gehtheaw	Grk. γαθεω – γηθεω = rejoice – Cf. gaudio
חד	khad	Base of אחד [one] & יחד - [unite]		Gather -also - together	Assemble to one site / type of uniting
פרח	perakh	flower, bloom, sprout		פרג porag	Aram. bloom sprout ¹⁴⁶

פרח	perakh	flower, bloom, sprout		sprig	
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¹⁴⁴ OED says it was named for Phoenician malha [salt] . Ernest Klein has these from מלח

¹⁴⁵ It constitutes a pleonasm as occurs in the improper usage – irregardless. But the sound word ‘grunt’ derives from חרון Charoen [throat] along with groan

¹⁴⁶ The Talmudic / Aramaic root פרג porag [there is no biblical פרג] offers a first rate description of the ways in which Hebrew roots were withered into Aramaic – i.e. in that פרג possesses a number of different meanings/ usages that derive from different Hebrew sources – to wit - .(a) its usage as – bloom – sprout derives from the similar Hebrew פרח porach [bloom, sprout] . (b) Its usage as – break, divide stems from פרך porakh – and its meaning – (c) to redeem – pay – is from the Hebrew פרע [in its usage as - pay for, retribution] . Note also – that Jastrow’s coupling of פרג ‘s bloom sense together with a usage as ‘ be glad’ accords with the theory of some experts to the effect that the Hebrew שמח somakh [happy] and צמח tzomakh are related roots, which is discussed in some detail in my book manuscript. Rav Hirsch did indeed note a likely connection between vegetation and happiness – mentioning as well צוץ and שושן . It seems that he holds that true joy involves a blossoming of the spirit. Cf. also רענן and רנן . See prof. Almog – But see also pg... for more yet

חוג	khug	Circle, round		Goggolos	Anc. Grk. round, spherical
חוש	khush	sense		Lat. gustus > gusto	Lat. taste, try, flavor, enjoy ¹⁴⁷
אחז	Okhaz base is khaz	Hold, seize		geiz	Ger. stingy, tightness
חוט	khut	Thread, line		gut ¹⁴⁸	Intestine – a linear organ, tough string ¹⁴⁹
חן	khein	Nice, grant, charm		Gonnen, -vergonnen	Ger. to allow, grant – not begrudge ¹⁵⁰
חלף	khalof	Change, exchange		Galipette	Fr. somersault
זרח	zorakh	Rise, radiate		Lat. surgo	rise up, stand up, ascend – whence surge
זרח	zorakh	Rise, radiate		Lat. surgum, Ital. sorgo, Eng. sorghum	= a tall cereal grass

חוט	khut	Thread, line		guita	Span. string
זרז	khaziz	Dart, flash, thunderbolt,		Ital. guizzo	Flicker, dart

¹⁴⁷ See also pg...

¹⁴⁸ ...also Calabrese gudedu [intestine]

¹⁴⁹ Cf. catgut. But Hebrew גיד gid [sinew, tendon, vein] is an alternate possibility

¹⁵⁰ Yiddish 'nisht farginnen' is – to begrudge

חן	khein	Nice, grant, charm		Ger. gnade	Grace, favor, boon, mercy
חזה	khozah	Look, see		gazette	
חזה	khozah	Look, see		Gazelle ¹⁵¹	Antelope with large, piercing black eyes ¹⁵²
חם	Warm, hot	Hot, heat		Skrt. gharma	heat
חלד	kholad			Gold	See pg...
טרח	torakh	Exert effort, disturb		trigger	

חוח	khoekh	Cleft, thorn, hook		Jagg[ed]	
חרם	kherem	destroy		Russ. gromit	= destroy – whence pogrom
חוט	khut	Thread, line		Sumer. Gada, gida	Flax. linen
חץ	kheitz	Arrow, dart		OE gad & O.Ir. gae	spear
לוח	Lu'akh	Slab, tablet		log ¹⁵³	also Lat. catalogus
לוח	Lu'akh	Wood planks ¹⁵⁴		[wood] Log[s]	

¹⁵¹ Also Akkad. Huzulu, uzulu [gazelle]

¹⁵² Along these same lines the small deer term – roe – may have derived from the root ראה ר'eh [to see, look] and the female deer term - doe – may derive as well, by D/R interchange – or perhaps instead from biblical תאו t'oe which Gesenius renders gazelle – but Radak and others have as – wild bovine – E. Klein as – buffalo or wild sheep

¹⁵³ ..as in ship's log – from idea of recording data on a tablet

¹⁵⁴ Ezek. 27:5. However Ibn Ezra has this term as denoting 'boat' made from two wooden planks – in that the verse deals with boats.

לוח	Lu'akh	Wood planks		lumber	Cf. לח lubric pg...
חוץ	khutz	Out, exterior		Akkad. gidanu	outside
חוץ	khutz	Out, outer		To gut v. ¹⁵⁵	= to oust the contents of ¹⁵⁶
טרח	torakh	Exert effort, disturb,		dragon ¹⁵⁷	See pg...
זרח	zorakh	Shine, radiate		Aram. תרג Torag/ thorag	= to shine – and thus > אתרוג Ethrog – the radiant fruit? ¹⁵⁸
פרח	Perakh/ferakh	Flower, bloom		Fragrance < Lat. fragrans	= sweet smelling

We find indication of ח to G relationship even in biblical Hebrew itself . Cf. אחד [one] & אגד [unite] – and פלג [divide] & פלח [slice]

CHES TO S/ SOFT C

¹⁵⁵ Enantiosemic of חוטיים [guts]

¹⁵⁶ Or alternately from גיד gid [sinew, gut] and Enantiosemic - חנט - embalm] is a lesser etymon candidate

¹⁵⁷ So named because it drags its body forward. Cf. Hebrew תנין - a very long and thus extended sea creature or serpent that is so named from the base תן [to give, extend]

¹⁵⁸ It may be of note that – if we apply the THR transformation principle to the word חג chag [holiday] – we would get – תרג ethrog – which is the base of ethrog – and note also that the holiday of Sukkot is the one most referred to as חג in the Torah. As for the Lat. word for ethrog – citron / citreum – it may derive from the Lat. word citra [side] that I have recognized as deriving in turn from the Aramaic/ Mishnaic word[s] סטר סטרא צטר צטרא that denote – side – and that I have recognized as deriving in turn from the Hebrew word צד tzad [side]. For the citron tree is a low tree whose branches extend very far to its sides. Cf. also Aram. ספר [border area] from Hebrew סוף [end] – and שונרא [cat] from Hebrew שן [tooth] enter alia. Also – Jastrow insinuates that oranges were also called ethrog and ethrong. Being that oranges are often perfectly round, it seems possible that ethrog originally derives from חוג [circle, globe] by the THR withering method. Note also that the Ancient Persian and Sanskrit naranga [orange fruit, orange tree] terms bear a similarity to the ethrong term. However, if the Italian orange tem – arancia – did not stem from the Persian naranga [an unlikely possibility] then an origin from חרוץ kharutz [a gold term] seems conceivable [see pg ...] Also Aram. תרונג taronga [ethrog] – so maybe taronga > tarancia > arancia

חול	khoel	sand		sabulum	The cholom changed to a V > B ¹⁵⁹
חז Base of אחז	Okhaz base is khaz	Hold, seize		seize ¹⁶⁰	
חטה	khitah ¹⁶¹	wheat		sitos	Grk. Wheat, grain
חוט	khut	Thread, line		sutra	Hindi Skrt. Thread – also – sutram – sarat ¹⁶² - khutra
חלק	khalak	smooth		silica	
חוש	khush	sense		Sense, science ¹⁶³	
בטח	Botakh/ votakh	trust		Fides #1	Lat. trust, faith > fidelity, fiduciary, faith
חלף	khalof	Change, exchange		Jalopy, Yid. khalupeh	Old vehicle etc. changed into useless-ness – whose time has passed ¹⁶⁴

¹⁵⁹ Cf. also חול to cobblestone – pebble – and חור to ebur, ivory. And indeed – the phenomenon of diacritic [punctuation] vav to consonant Vav occurs even in biblical Hebrew itself – Cf. שור shoer [ox – singular] to שוורים shvorim [oxen plural] . Also Lat. fabulus [bean] from פול pul [pulse, beans] – and probably also pabulum [food, fodder]

¹⁶⁰ I.E. Mozeson suggested instead שסה shosaw [rob, plunder]

¹⁶¹ ...of base חט [line, thread]

¹⁶² Sarat might derive instead from Hebrew שער sa'ar [hair] or from Hebrew שורה shura [line]

¹⁶³ Whence Lat. sentire – sentio [feel – sense – perceive] - Eng. conscience - sensible – sensitive – sensation – consent – assent etc.

¹⁶⁴ Probably also source of Eng. sloop – Dutch sloep – Eng. shallow – Fr. Chaloupe and other similar European terms whose present day meaning is 'small boat'. But see also חלף sense of passing others – pg...

חרש	kheress	earthenware ¹⁶⁵ 5		ceramic	
חפר	khofer	dig		sapper	
חוט	khut	Thread, line		suture	
חלק	khalak	smooth		slick	
חלק	khalak	smooth		sleek ¹⁶⁶	
חתם	Khotam/ khosam	Seal, stamp		stamp	
חנק	khoneik	choke		snug	> snuggle, snuggies ¹⁶⁷
חלף	khalof	Change, exchange		swap ¹⁶⁸	

חקר	khoker	Check, investigate		scrutiny	< Lat. scrutor = examine, search thoroughly – also inscrutable
חגר	khogar	Gird, belt		Cingo, cingulum	Lat. encompass – encircle – girdle, belt > Lat. precinctum > Eng. precinct

¹⁶⁵ ...so called because it was originally made by drying clay, earthenware in the sun – which is also called חרס cheres . Although the spelling is different, the sinn and samekh are known to interchange frequently. In later times earthenware was more often baked in ovens

¹⁶⁶ ...but the similar terms denoting – disengagement – slake – slag – slough – slack – may derive instead from the Hebrew שלך to cast away – which is in turn a metaphysical biblical Hebrew derivative of the inner base של that denotes 'disengage'

¹⁶⁷ Women's long undergarment

¹⁶⁸but switch derives from the פך base of הפך פוך נפך

חגר ¹⁶⁹	khogar	Gird, belt		cinch	
חמש	khomesh	five		Cinco, cinque	
חוט	khut	Thread, line		Suterer	Fr. sew
חרד	khareid	shudder		ceraidis ¹⁷⁰	Wild radish – induces shuddering
פרח	perakh	Flower, sprout		brassica	Lat. cauli-flower
נחץ	Ne-khatz	Necessary, pressing		necesse	Lat. unavoid-able > necessity

חרש	khoreish	artisan		Cerdo	Artisan, workman
חרש	khairish	Deaf, mute		surdus	Deaf, mute
פרח	perakh	Flower, bloom, sprout		blossom ¹⁷¹	Whence - bloom
פרח	perakh	Flower, bloom, sprout		Lat. bryon	Moss, blossom of silver poplar
פחת	Pokhos pokhot	Less, minus		paucity	Lack via Lat. paucita, paucus [few, little] ¹⁷²

¹⁶⁹ ...or its base חג

¹⁷⁰ A lesser etymon candidate is Hebrew שרש shresh [root] in that the radish term is said to derive from Lat. radix [root] – which was itself derived by means of the Babel event apheresis of the first ש of שרש – as I will demonstrate amply in a coming paper – G-d willing – and as is already demonstrated in my book manuscript.

¹⁷¹ An alternate candidate is בלט bolat [protrude]

¹⁷² ..also pauxillulus/m [very little, little bit]

אחר - base of מאוחר		After – [base of מאוחר 'late']		Lat. sero & serum ¹⁷³	'late', late hour ¹⁷⁴ > Fr. Soir, Ital. sera [evening]
פקח	fikayakh	Clever, sly		Fox, Ger. fuchs - vixen	The sly animal ¹⁷⁵
חנק	khoneik	choke		סונק sonak	Talm. Aram., choke ¹⁷⁶ - [Some say – also to stuff, press ¹⁷⁷]
חטה	khitah ¹⁷⁸	Wheat, grain		סיתון PBH sitoen	corn/grain merchant ¹⁷⁹

חן	khein	Nice, charm		Slovak snost	grace
נח נחת	Nakh, nakhas	rest		Nest, nestle	
חוש	khush	sense		scent	
חן	khein	Nice, grant, charm		Gaelic sonas	Good fortune

¹⁷³ Lat. serotina = late, backward

¹⁷⁴ But three others Lat. sero terms are – (b) sero = sow, plant [from Hebrew זרע = sow plant.] (c) sero = join together, connect [inf. Serere] [from Hebrew שורה shura = line, series] . (d) sero = fasten with a bolt [probable withering of Hebrew סגר sogar [to close]

¹⁷⁵ The word 'sly' derives from שועל shu'al – the Hebrew term denoting 'fox'

¹⁷⁶ Cf. 'snug' . Jastrow lists also סונק forms denoting – suffocate – and – close, stop

¹⁷⁷ ..albeit that סונק term senses as press and stuff may be instead an aramaic form of a lost צנק of the base צק that signifies pressure. Another סונק term that denoted – push away, clear away, remove is either a derivative of the base חס that signifies move away – or more likely a derivative of the base סק that means remove – move away – which is probably related to the חס base metaphysically - see pg... There is also a Talmudic אנק that meant – choke, that derives from חנק – but a Talmudic אנק that meant press could be from חנק or from אוץ via אנץ by ק/צ interchange. Jastrow also listed a סנק that meant – heap up, pile [perhaps a derivative of ענק in the sense - העניק תעניק לו]

¹⁷⁸ ...of base חט [line]

¹⁷⁹ Via Grk. sitos – Grk. wheat, grain – source of Mod. Hebrew סיתונות [wholesale]

חן	khein	Nice, grant, charm		Gaelic sonsy	Comely, pleasant
קרח	kerakh	Ice, frost		Crystallus > Eng. crystal ¹⁸⁰	Lat. ice, crystal
חד # 2	khad	sharp		Lat. sudis, sudes	Spike, barb, pointy stick
חלק	khalak	Smooth, even		Lat. silex	Pebbles, flint i.e. smooth stone
חזא ¹⁸¹	Okhaz - base is khaz	Hold, seize		Lat. cista	Box, chest

חסה	khosah	Care, protect		Fr. Souci	Care, concern > sans souci, insouciant
סחי	S'khee	Filth, dung		Span. sucio	Dirty & Port. Sujo - dirty, unpleasant ¹⁸²
פלה	Polekh/ folekh	Cut, slice – see pg...		phylassos ¹⁸³ phylassein	Guarding, security, keep
לחי	lekhee	cheek		Sloven. Lice Irish leiceam Manx lieckan	All = cheek

¹⁸⁰ Consider also PBH קרש keresh [congeal, become solid, contract, freeze] which may itself also be a קרח derivative

¹⁸¹ חסה Khosah [protect] is a lesser candidate – Other candidates are - כס base of כסא נכס נכסא that denotes – contain – Also קח kakh [take]

¹⁸² The biblical word שמץ shemetz [blemish] that is the Tower of Babel event etymon of the words – smudge – smidgen – smut – besmirch – Ger. shmuz etc. is an alternate candidate – by elision of the memm

¹⁸³ ..also – phulassein – phylek

לח	lakh	Moist, wet		OE leacian	Moisten, wet, water, irrigate
חטא	kheit	Sin, offence		Sontis, sons	Lat. criminal, guilt, male-factor ¹⁸⁴
חץ	kheitz	Arrow, dart		Ussos/ hyssos	javelin
טרח	torakh	Disturb, exert		Trounce	16th. Cent. - to trouble, afflict, harass
מחה PBH	mokhaw	Soften by soaking		Lat. macerare < Eng. macerate	Soften by soaking
חקר	khokair	Examine, investigate		Aram. Sokair קִרְסוּ	Look at, gaze review
רתח	Rothaiakh	Boiling, agitated		Anc. Grk. erathismos εραθισμος	Burning fever excitation

CHES TO J / SOFT G

חוצ	khutz	Out, outer		jet	Rapid streaming forced out of small opening
חוצ	khutz	Out, outer		jut	
חוצ	khutz	Out, outer		jetty	

¹⁸⁴ Alternate candidate is טרז zaid [evil, malice, sin] – and perhaps טו sot [stray from correct path, deviant]

חוץ	khutz	Out, outer		Lat. Jacere, jactare	= hurl – throw out – boast .-> 'ject' also Span. Echar [emit, throw]
יחד	yakhad	together		Juggle, jugular	
חוץ	khutz	Out, outer		jettison	
חוש	khush	sense		gist	

פרח	perakh	Flower, bloom		Lat. virga > virgin	A new shoot, sprig > virgin > new, fresh ¹⁸⁵
פרח	perakh	Flower, bloom		burgeon	
קח base of לקח	Kakh base of lokakh	take		cajole	
שח	sokh	say		presage	
טרח	torakh	Exert effort, disturb		dirge ¹⁸⁶	Cf. also Anc. Grk.Threinos = dirge
טרח	torakh	Exert effort, disturb		tragedy	
טרח	torakh	Exert effort, disturb		drudge	But trudge is likely a combination of & טרח דרך
חוט	khut	Thread, line		jata	Hindi = hair

¹⁸⁵ Note

¹⁸⁶ Cf. the word mourn that derives from Hebrew מר mar [bitter]

חוט	khut	Thread, line		jute	Skrt. Fiber from bark of Indian tree ¹⁸⁷
פחת	Pokhos pokhot	Worse, less		pejor	Lat. worse ¹⁸⁸
בריה	briakh	Connecting bar		bridge	SEE pg...
טרח	torakh	Exert effort, disturb		dredge	
ק base of לק	Kakh base of lokakh	take		engage	
ק base of לק	Kakh base of lokakh	take		cage ¹⁸⁹	
אחד	E khad	one		jeden	Slavic lang. = one
חלד	kholad			jaunde	See pg...

חגג	khagag	Celebrate, dance		jig	
סחי	S'khee	Filth, dung		Port. Sujo	= dirty, unpleasant
חגג	khagag	dance		jiggle ¹⁹⁰	
דלח	dolakh	To roil, make dirty		dingy	Greyish and dirty looking – L/N shift

¹⁸⁷ Harper's OED has jata – braid of hair – and Skrt. Juta – matted hair Cf. Hebrew expression כחוט השערה [to the fineness of a hairsbreadth] - שער = hair

¹⁸⁸ Whence Span. Pejor, Eng. pejorative

¹⁸⁹ The biblical word קוח denotes – prison, bondage [Isa. 61:1]

¹⁹⁰ See also חגג

חוצ	khutz	Out, oust		O.Fr. jeter	To throw ¹⁹¹
חבל	Khoveil	To damage, destroy		javelin	Cf. hopla, hoplite etc.- Cf. kubelis pg... ¹⁹²
חסה	Khosoh	Rely, support		joist	Support beam/ timber – OE giste ¹⁹³

We find indication of this relationship in spoken Hebrew as well – in that some branches of the Jewish race pronounce some gimmel occurrences as jimmel J. This phenomenon may also have been indicated by the fact that the gimmel sometimes appears featuring a dagesh, and other times without.

CHES TO VOWEL A – E – I – O – U LENITION

חלה	kholeh	ill		ill	
חלה	kholeh	ill		ail	
חרש	khoreish	artisan		Artisan, art	
חצי	khatzee	half		Ides, idus ¹⁹⁴	Median dividing point
חרי - חרון		Anger, rage ¹⁹⁵		Ire, irate ¹⁹⁶	Ultim. from inner base חר = burn >

¹⁹¹ ...whence Fr. Jeton – Amer. Slang – jitney

¹⁹² Cf. Hebrew כיד destruction and כידון javelin Also חרב khorev destroy > חרב kherev sword

¹⁹³ The Hebrew ישר yashar [straight] and אחד okhaz [seize] seem lesser candidates

¹⁹⁴ Macrobius listed an Etruscan / Latin verb – iduare [to divide]

¹⁹⁵ These words were fashioned poetically by The Almighty out of the חר base of the words חרה חרר that denote – burn – in that anger is a burning passion/ sensation

¹⁹⁶ ...perhaps also - irritate

					Lat. ira, iratus = rage anger, passion, violence
חפץ	khofetz	Desire, want		Lat. aviditus > Eng. avid	desire ¹⁹⁷
The letter ח chet -8 th letter of Aleph-bet	Khes - khet			eight	Also Ger. acht =8 – Span. Ocho – Lat. octo – Fr. huit
חוג	khug	Circle, globe		aug	Ger. eye - This indicates Gmnc. input in Lat.
חוג	khug	Circle, globe		Lat. Augur	From Gmnc. aug. = eye 'sees' the future
חווה	Khavah ¹⁹⁸	Eve, wife of Adam		Eve, eva	

חוג	khug	Circle, globe		egg	
חש	sokh	say		say	
חוצ	khutz	Out, outer		Utter #1	Emit sound, words
חוצ	khutz	Out, outer		Utter #2 & utmost	To the extreme outer limit
פלה	Polakh/ folakh	Slice, split		Plough, plow	See pg..

¹⁹⁷ This may be unrelated to Lat. aveo [I desire] which may derive instead fro Hebrew אבה ovaw [consent, want]

¹⁹⁸ The Torah states that Adam called his wife khava, Chava because she was אִמֵּנוּ כָּל חַיֵּי הָאָדָם the mother of all [human] life [Gen. 3:20] . And so it appears that she – who ate of the tree against the prohibition from G-d - was the model for the mythological character Pandora- who opened the box of evils [Pandora's box] contrary to a divine prohibition – and whose name Pan- dora means – giver of all .

פתח	Potakh/ posakh	open		patio	
חלק	kheilek	Divide, part		ilk	
חוג	khug	Circle, globe		August	Venerable, magnificent – so making an impression on the eye [Gmnc. aug]

מרח	morakh	smear		Marrow & OE maerg, maerh - Dut. Merg MDut. Morch	Also – Ger. Mark – Czech morek - Russ. mozg[marrow]
חור	khur	white		Ivory, Lat. ebur	shuruk became vav ¹⁹⁹
חדר	kheder	chamber		atrium	
פתח	Potakh/ posakh	open		Lat. pateo ²⁰⁰ patens	= be open, accessible, stretch ²⁰¹²⁰²
חרש	khoresh	artisan		ars	Lat. art, craft
חוג	khug	Circle, globe		Oscan Akno	= year > Lat. anum
חתלת	khaselet	cat		ocelot ²⁰³	Chatul = cat
אחד	E khad	one		Odd #1	i.e. one of a kind

¹⁹⁹ Or alternately חור to bur – with E prefix

²⁰⁰ Also Lat. pando – lay open, be open

²⁰¹ See also pateo & passus – pg...

²⁰² With possible involvement of פורז poraz [lie open, unwall] as well

²⁰³ C.T. Onions traces this word to an Aztec term. The Aztecs also got their language via the Hebrew – along with just about everybody else.

אחד	E khad	one		Odd #2	Number that constitutes one unit above an even number ²⁰⁴
חוץ	khutz	Out, outer		Out & ous	Ger. Aus = out. M.Dut. uut – ute - wt
חוץ	khutz	Out, outer		Ex-	= Lat. out of
חנק	khoneik	strangle		Ankhein ankho αγγω	Grk. To strangle, throttle > angina
חרף	khareif	Sharp, bitter		Ital. / Span. arpone	A spear
חרש	khoreish	plowing		earsh	Plowed land
חלב	kholov	milk		Alphos – albus – alba > alibi	Grk. White leprous lesions – Cf. Lat. albus = white ²⁰⁵
חליל from חלל	Khalil from khalal	Flute – from hollow		Aulos & alox	Anc. Grk. hollow tube, flute, pipe ²⁰⁶

חרב	Khoreiv/ khoreb	Destroy		ereipo	Grk. Tear down, raze, destroy
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²⁰⁴ Or that yields a remainder of one when divided by two

²⁰⁵ Hebrew laban/ lavan [white] seems a lesser etymon candidate

²⁰⁶ Possibly involved in the boat term - yawl

חדר	kheder	chamber		Anc. Grk. εδρα edra	Grk. dwelling ²⁰⁷ -
חסה	khosaw	Protect, care for		Asa,	Lat. home, refuge – see next
חסה	khosaw	Protect, care for		asylum	Lat. refuge
חרר - חרחר		Burn, arid ²⁰⁸		arid ²⁰⁹	Deut. 28:22
מחה	mokhaw	Erase, wipe out		mow	
פלה	Polakh/ folakh	Slice, split		fallow	Plowed but not planted
חרר - חרחר		Burn, arid		Lat. areo ²¹⁰	dry

חרר	Khorar	burn		Lat. uro	Burn, dry up, sting
טרח	torakh	Exert effort, disturb		Aram. תרי [tray, tareya] > Eng. tray	Tray - It does the work for you ²¹¹
חרד	khareid	shudder		ordure	A horrid item, dung
חלק	kheilek	Divide, allot		allot	
חור	khoer	hole		Orificium	Opening, orifice
חג	khag	festival		Oscan akno	Holiday - See pg...

²⁰⁷ It may also be related to the base דר that means – to dwell

²⁰⁸ ...source of Talmudic חרה [inflamm]

²⁰⁹ חרב root of חרבה [arid land] is an alternate etymon candidate

²¹⁰ חרב root of חרבה [arid land] is an alternate etymon candidate

²¹¹ Jastrow quotes Fischer et Guthe – handkarte [tray]

חנק	khoneik	Strangle, choke		Ger. eng	Ger. = tight, cramped
חנק	khoneik	Strangle, choke		Lat. angō ²¹² angere, anguere	Strangle, throttle choke – torment – distress > Lat. anxius ²¹³ > anxious, anxiety ²¹⁴²¹⁵

חנק	khoneik	Strangle, choke		OE enge OSax. Engi Iceland - ong	narrow ²¹⁶
חנק	khoneik	Strangle, choke		Anc. Grk. ankho – ankhein – angchein – agkhein αγγειν – αγγονη ²¹⁷ – αγγω -	Press tight, choke, Throttle, strangle > Eng. angina
ספס	khuspos	rough ²¹⁸		Lat. asper ²¹⁹	Rough, harsh, uneven
חנק	khoneik	Strangle, choke		OHG engi	narrow

²¹² Latin angō also denoted – distress – pain – torture – vex - These are thus either – (a) Sense developments of strangle – (b) metathesis of Hebrew יגון ' yagon [= agony, sorrow - whence also – agony] – (c) derivatives of ענק ענק [pressure, oppression]

²¹³ = uneasy, troubled in mind. The root עצב otzav [sad, distressed] is an alternate candidate

²¹⁴ A few scholars mention the words anger – anguish – angst – as possibly related to these, as well

²¹⁵ Lat. anguere [to compress into a bend, fold] may relate as well – or it may derive from Hebrew עקם [bend, crooked]. Also Skrt. Ankah [bent]

²¹⁶ Also Breton and Luxembourg enk and Cymric yng/ ing

²¹⁷ ...also denoted – death by hanging

²¹⁸ i.e. according to some of the experts

²¹⁹ ...whence Eng. exasperate

חור	khoer	hole		Lat. Oris – or [gen. of os]	Opening, Mouth, entrance
חוץ	khutz	Out, outer		os	Boldness, impudence, express
חוץ	khutz	Out, outer		ostens	Display, present, expose, hold out, point out ²²⁰
חלק	kheilek	Divide, part allot		Skrt. aloka	section

חוק	khok	Rule, law		Lat. axioma	Rule, principle > Eng. axiom
אח	akh	brother		uncle	= a parent's brother ²²¹
חנק	khoneik	Strangle, choke		Anc. Grk. engys/ engus & Lat. angustum, angustus ²²²	narrow
חרש	khoreish	plowing		Arotron / arotehr	Plough/ plowman

²²⁰ However – the lexicographers offered a different source for this term – that is not without merit

²²¹ Uncle is indeed said to derive from Lat. avunculus [mother's brother] – But the Lat. word avus that denotes grandfather apparently derives from Hebrew אב [father, ancestor]

²²² Lat. angustia denoted narrow place – strait – neck, distress. Its usage as neck – and even the others as well – might derive instead from the similar and metaphysically related - ענק [neck]. Lat. coangusto = restrict, contract. See pg...

חרד	khorad	shudder		Anc. Grk. awrrawdeaw ωρρωδεω – orrawdeaw – ορρωδεω	Tremble, shrink from – from fear ²²³
חרד	khorad	shudder		Anc. Grk. ordawdeaw	To fear
חזה	khozeh	See, look		Eidon, idawn –ειδον ιδων	Anc. Grk. see behold – perceive
חרץ	khoretz	Cut, cut in ground, sharp instrument		Anc. Grk. oryxis ορυξίς & ορυξ ορυξ	= a digging & a pickaxe See also ορυξ #2
חרץ	khoretz	Cut, cut in ground, sharp instrument		Anc. Grk. orussaw ορυσσωτ	Dig a trench or canal
חץ	kheitz	Arrow, dart		asta	Lat. spear, dart
חזה	khozeh	See, look		Lat. osse	eye ²²⁴
חפז	Khofaz/ khopaz	Hurry, hasten madly		Span. Apur[ar]	Hurry, be disconcerted
סרח	sorakh	Drag behind, overhang ²²⁵		Anc. Grk. suraw συρειν surein ²²⁶	Drag or trail along

²²³ Apud John Parkhurst. Parkhurst suggested also that the Eng. heart and Grk. kardia [heart] might derive from חרד in that hearts sometimes palpitate – but I see these terms deriving from קרב kerev – the innermost part – i.e. the heart of.

²²⁴ A few 19th cent. Grk. studies mentioned – old Greek. – words okos okkos denoting ‘eye’- but Woodhouse and Lidell Scott do not have either one. If they did exist at some point they would likely have derived from חוג – However – the Hebrew root אחז [to hold, seize] could be an alternate source of okkos – see חזה pg...

²²⁵ סרח may be metaphysically related to the phonetically similar verb שרע sorah [to stretch]

²²⁶ Ernest Klein adds – sweep away

חזר	khozeir	Return, repeat		Lat. iterum itero	= again > Eng. reiterate, repeat
חרף	khorif	sharp		Anc. Grk. oryXis ορυξίς & ορυΧ ορυξ #2	a pickaxe ²²⁷ See also oryX #1

חוץ	khutz	out		Norse ut, Dutch uit	out
חוץ	khutz	out		Czech od	Separation, movement away from
חמש	khomesh ²²⁸	Human belly section		Omasum, omassum	3rd stomach of a ruminant – Lat. bullock's tripe
חוץ	khutz	Out, outer		edge ²²⁹	
חתר	khotar	Dig, excavate		Lat. antrum	grotto, cavity

We find a relationship between the ח ches and the א and ע - when they appear at the head of a root²³⁰. Cf. איל חיל [both denoting strength] - חרר חרה [fire] & אור ur [furnace, fire] - אטם [to block] & חטם [muzzle] – and in ענק חנק [both neck related]

²²⁷ OryX / Orys is also regarded by many as the name of a species of Lybian antelope – so named because of its pointed horns

²²⁸ ו Samuel 2:23

²²⁹ A lesser candidate is קץ keitz [end]

²³⁰ ...and perhaps also when they appear correspondingly in the other root positions, as well

CHES ELISION [OMITTED] or UNVOICED

גחל	gakhal	coal		coal	
פתח	Potakh/ posakh	Open		Span. empazar	To begin
רחק	rokhak	Far, distance		Ger. rucken	To move i.e. to distance
רחק	rokhak	Far, distance		Ger. Verrucked	Deranged [far out]
רחב	rokhav	wide		rove	Whence also roam – by M/B labial interchange ²³¹²³²
פלה	Polakh/ folakh	Aram. Plow ²³³ , plowman		pagus	Lat. peasant, village ²³⁴
חוס	khosam	muzzle		Kehmo[s]	Anc. Grk. Muzzle – κημος > Lat. camus [muzzle] ²³⁵ bridle
לחץ	lokhatz	Press, oppress		lathe	Shaping machine whose operation entails pressing

²³¹ Ramble is either an extension of roam – or a different withering of רחב wherein the B derived directly from the ב of רחב. Cf. דחף to dump – And this רחב is probably also the etymon of Eng. ream [to enlarge or widen a hole] – Also - ME reme – and ryman – OHG rumen – OSax rumian – OFRis. Rema which signified – widen – enlarge – extend – and Ger. raumen [make room, widen] and thus apparently also the source of the Eng. room

²³² Possibly also source of Ger. berühmt [renowned, famous, noted] in sense of fame spread far and wide – an candidate alternate is Hebrew רוּם room [height] in sense of exalted

²³³ פלה's Aramaic usage as plowing derives from Hebrew פלה to slice – in that plowing entails slicing the soil surface

²³⁴ Aram. פולה Plowman is related to the Mod. Egyptian fellah [peasant]

²³⁵ See also χαβος pg....

לחץ	lokhatz	Press, oppress		Last [n.]	shoemaker's lathe
פחת	Pokhos pokhot	Less, minus		Petty, petite	
מחק	mokhak	Erase, obliterate		[aus]mecken	Yid. & Ger. delete, erase ²³⁶
פחת	Pakhas/pakhat	pit		pit	= depression / lacking in ground surface ²³⁷
אחז	okhaz	Hold, seize		Coassa = co-axis	Lat. joining of boards
דחק	dokhak	press		Dock [for ships]	= ships press against it ²³⁸
אחור	okhoer	Backward, after		Anc. Grk. oura / oyra ουρα	Tail, rear
נחץ	nokhatz	Press, urge, hurry		need ²³⁹	

Elision also occurred in the cases of other letters as well . Cf. פסגה Pisgah to peak / פצל potzeil to peel / עפר ofor to ore / - among many others, as you can find in my chart entitled....

²³⁶ Just as a Tower of Babel antonym transformation phenomenon changed נבל [low class, base] into its opposite – Lat. nobilis [noble, excellent] and פחת pokhos pokhot [less] into Lat. plus - and into ancient Grk. pakhys [large, massive]- mokhak was changed into the Lat. marc[am] – to mark. A G-d willing - forthcoming paper will reveal about thirty specimens of antonym transformation

²³⁷ פחות means – less, minus

²³⁸ Or alternately - dock may relate instead to the words deck and dekken that denote covering – in that the dock is a covering over the water. See pg...

²³⁹ Cf. דחף pg...

פוח or נ פח	Naw -fakh or pu'akh	Blow, breathe		puff	Perhaps also piffle [nonsense, talk ineffectively ²⁴¹]
חור	khoer	hole		Fores, foris ²⁴²	Lat. opening, door ²⁴³
גלב or גלגל	Golakh or golav	Shave or barber		calvus ²⁴⁴	Lat. bald, hairless ²⁴⁵ bare, naked ²⁴⁶
חם	khom	Hot, heat		fomentum	Warm, hot application, compress- Lat. fomes = kindling wood
חיש	khish	hurry		vite	Fr. hurry
base of קח לקח	Kakh base of lokakh	take		kauf	
חשך	Khoshek-h	dark		fuscus	Lat. dark > obfuscate ²⁴⁷
חלד	kheled	world		Welt [velt] ²⁴⁸	Ger. world – pronounced velt ²⁴⁹

²⁴⁰ Note that (a) the F and V are similar sounds. (b) The F sound of Eng. singular nouns often converts into a V in the plural form – Cf. wife – wives – self - selves

²⁴¹ Cf. salesman's puff and full of hot air

²⁴² But there are also foris and foras terms that denotes instead – outdoors – out of doors – abroad – outside.

These derive from Hebrew בור bor/ vor [outdoors] and they are the source of Eng. foreign via foraneus [foreign]

²⁴³ An alternate candidate will be a permutation of פתח P-S-KH [door, opening] to P-KH-S > F-R-S

²⁴⁴ Another candidate is Hebrew קרח kerakh [bald]

²⁴⁵ ...but another possibility is גלב

²⁴⁶ ...but the usages as bare – naked probably derive from similar גלה goloh [expose, reveal]

²⁴⁷ ...also = hoarse, dusky, indistinct

²⁴⁸ A radical Tower of Babel metathesis of תבל Taivel [world] is an alternate possibility . T-V-L > V-L-T

²⁴⁹ The Eng. word welt derives from Hebrew בלט [protrude, bolt] – The Dutch veldt [field] is from the Hebrew פלס peles/ pheles in its sense of ' flat, even, balanced' – as is 'flat' itself – An obsolete Amer. Eng. usage of welt as – roll, revolve apparently derived from Hebrew גלל [roll]. Also derived from פלס are the uniform layer terms – fleece – pelt – plating – flesh – Also plaza. Ger. wald [forest] also derives from פלס peles as a layer atop the ground from an overhead view – and the Lat. sylvā [forest] is a permutation in the same sense. Grk. phloios [tree bark] Lat. vellus [hide, pelt, fleece]

טרח	torakh	Exert effort, disturb		travail	
טרח	torakh	Exert effort, disturb		travel ²⁵⁰	
חלד	kheled	world		world	
חלש	khalosh	weak		fluxus	Lat. weak, frail ²⁵¹
חלש	khalosh	weak		flaccus ²⁵² flacceo	Lat. weak, languid, faint
חיל	khayil	valor		Valor, valiant	
חם	khom	Hot, heat		foment	
חל base of יחל	yikhal	Wish for, expect		Volo - volen ²⁵³ voluntas	To wish for, to will - willing ²⁵⁴ , choice, desire
חרש or חרץ	Khoretz or khoreish	To cut a trench – to plow		furrow ²⁵⁵ & Ger. furch ²⁵⁶	

חור	khoer	hole		Foro	Make hole bore, pierce, perforate
חור	khoer	hole		Fores, foramen	Opening, hole, aperture Orifice – see also pg....

²⁵⁰ Perhaps also - a trip, A lesser candidate is דרך derekh [a path]

²⁵¹ A fluxus usage as flow, pour forth derives from Hebrew זול zol [flow]

²⁵² ...likely source of to flag – [be weak, feeble, limp] also un-flagging

²⁵³ Also Eng. will and Ger. wollen

²⁵⁴ Cf. psecos from צק base of יצק pg...

²⁵⁵ Another candidate is פלח [slice, cut and PBH plow] . See also חפר pg...

²⁵⁶ = furrow

חזה	khozah	Look, see		Vision, video videre	Lat. visus, visum = sight, vision, appearance ²⁵ 7
Talmud. חרגא	Kharogah	Rough sound, creak		Frog	See also חרק חרג pg..
חוט	khut	Thread, line		Fides #2	Lat. gut – chord, string of music instrum. > fiddle – & Lat. vitula, fidula ^{258 259}
חי ²⁶⁰	khaiy	live		Vi base = life - viva ²⁶¹	Reduplicate form = life - also – vita, & Eng. viable ²⁶²
חי	khaiy	live		Vis	Lat. strength, essence, nature
חם	khom	Hot, heat		furnace	Lat. furnus/ fornus [furnace]

²⁵⁷ ...whence also – advise, advce i.e. to show a way

²⁵⁸ Note that violins are called ‘strings’. Note also that in like fashion – guitar from חוט via Span. string guita – and Ind. Sitar from חוט via Skrt. Sutra [thread]. The Grk. string instruments cithara & kitharos [perhaps the same item] apparently derive from the חוט root as well. However – some of these terms can also have derived collaterally from the Hebrew כנור kinor [harp] by N/L dental consonant interchange [E. Klein notes that כינור/כנור denotes violin in Mod. Hebrew]

²⁵⁹ Harper’s OED notes that E. Klein listed a Lat. word fidelia as denoting – anything tied together – which I assume would derive from fides in this sense of string

²⁶⁰ Also in plural form חיים khayim – [life]. Rabbi Jonathan Rietti has suggested that חיים has the plural form because life is full of vicissitudes – and that the word for face פנים ponim is also in the plural form because facial expressions are constantly changing.

²⁶¹ Note that the letter V was affixed to both the חי derivatives - viva and thrive. See pg...

²⁶² ..also viand – vital – vivacious – Span. Vida [life] – vivid – Lat. vivus [alive] vidual

חם	khom	Hot, heat		formus	Lat. warm ²⁶³
חרר	khoraz			Verse < Lat. vorsus ²⁶⁴	Writings stringed in a line ²⁶⁵
סלח ²⁶⁶	solakh	Loosen, forgive ²⁶⁷		Solvo ²⁶⁸	Lat. dissolve, loosen, release, dismiss – whence also absolve, solve ²⁶⁹
חן	khein	Nice, charm, grace		Lat. venia	Good will, favor – grace, leniency ²⁷⁰
חם	khom	Hot, heat		fornax ²⁷¹	Lat. oven, kiln > furnace
חוט	khut	Thread, line		Fathom [n] 272273	
חוט	khut	Thread, line		faden	Ger. Thread – Yid. fudem
חתר	khotar	Dig, scoop out		Fodere, fodio	dig ²⁷⁴ See also חדר

²⁶³ ...related to Lat. formus [warm]

²⁶⁴ Line, verse, row. However verse might derive instead from Lat. vert [turn] which likely derives from Hebrew ירט yorat [turn downward]

²⁶⁵ Perhaps also source of garland [wreath, string of flowers, etc.]. In Cant. 1:10 חרוזים [string of pearls, beads] is paired with תור - which some translate as garland, circlet]

²⁶⁶ I will G-d willing explain the metaphysical origin of סלח in a future presentation.

²⁶⁷ Cf. מחל pg...

²⁶⁸ See also שלח pg..

²⁶⁹ But I.E. Mozeson suggested instead a derivation from Hebrew שלף sholaf – pull off – draw out - untie

²⁷⁰ As חן is likely the source of the deer term hind - can have been the source of Eng. venison – via Lat venia grace, charm – albeit that the experts may be correct in ascribing venison to Lat. venatus [hunt]

²⁷¹ Also figuratively Lat. fornix [brothel] whence Eng. fornicate

²⁷² A lesser candidate is מדד modad [measure] by M/F interchange. The verb – to fathom apparently derives from this – although it could also have derived from the verb לחדר [to penetrate]

²⁷³ Also related to Eng. fother [specific weight or measure]

²⁷⁴ ..but the Ital. fodere [sheath, case, vagina] likely derives instead from Hebrew פדר poder/ foder [encasing body membrane] or from חדר [chamber]

חוט	khut	Thread, line		vitta	Lat. Band, fillet, ribbon ²⁷⁵
מלח	melakh	salt		Lat. Malva, malvus ²⁷⁶	.> mallow ²⁷⁷ - Also Anc. Grk. Malakhei – mallow > mineral term malachite ²⁷⁸
חרות Base of חרות	Khor base of khairus	Freedom. liberty		Free,	Ger. frei = free ²⁷⁹
חנק	khoneik	Strangle, choke		sphinx	
טרח	torakh	Exert effort, disturb		Strive	
פחד	pakhad	fear		Pavor, paveo & pavidus ²⁸⁰	Lat. fear, trembling
קח	Kakh base of lokakh	take		quiver	Arrow container – Ger. kocher

שלח base of שלחן ²⁸¹	Sholakh base of shulkhan	Shulkhan = table		shelf	A type of table set into
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²⁷⁵ See also pg...

²⁷⁶ Plant that thrives near salty marshes

²⁷⁷ Apud Ernest Klein

²⁷⁸ Apud E. Klein

²⁷⁹ lesser candidates are פדה podoh / fodoh [to redeem, liberate] & פרע porah [loosen, unbridled]

²⁸⁰ ..also pavidus, pavesco

²⁸¹ שלח denotes – agent, messenger [a type of servant - שליח] and the שלחן table is figuratively a servant / agent – in that it holds things for you so that you can have your hands and your attention free to use for other matters

					a cabinet, etc. ²⁸²
שלח base of שלחן	Sholakh base of shulkhan	Shulkhan = table		Yiddish shahnk	= cabinet - by L/N dissimiation ²⁸³
שחה	shokho	bow		Croat/Serb saviti – Bulg. Zavoi - & Slovene zavoj	= bend
תחת	Takhas/ takhat	In place of, under		Aram. אַרְחָט	See pg...
חלל	khalal	hollow		Lat. valles	= hollow, valley > Eng. valley ²⁸⁴²⁸⁵ - vale
חוט	khut	Thread, line		OHG faso	=Fibre > Ger. faser [fiber, thread] ²⁸⁶
חמץ	khomeitz ²⁸⁷	Leaven, ferment		Ferment???	Fe(r)me(n)t
חזה	khozah	See, look		Russ. vidam	View, sort, look, type
אחד	khad	One, alone		Lat. vidua, viduus ²⁸⁸	= widow, widower –

²⁸² Tables and shelves act as our agents שליח in that they hold things for us. Also OE sylfe – MHG schelf – M.Dutch scelf [shelf] – ON skjalf [ledge]

²⁸³ ...likely from an early Gmnc. Form that eventually yielded the Mod. Ger. cabinet term – schrank

²⁸⁴ Cf. Eng. bevel [a hollowed out indentation] which I assume to have derived from the בב [VV] base of the roots נבב and ביב [hollow]. חלל probably also the source of fluted, fluting

²⁸⁵ An alternate candidate is Hebrew שפלה shfailoh [lowland] from root שפל [low] – by apheresis of the ש shinn. Such apheresis also occurred in the cases of שכב shokhav - Lat. cubare, cubitare [both mean lie down, sleep] – שלך sholakh to throw, cast – launch, lance - שמר shomor - to guard, protect – Lat. murus [a wall, a protection]. Also שפך shofakh [pour, spill] – pour - שרק soreik [comb] – rake - שבוע shovaa – [swear] – vow, vouch – and שבוע shovuah [week] Ger. woche – Eng. week

²⁸⁶ Presumed source of Eng. frazzle

²⁸⁷ חמץ is an extension of חום heat because heat increases fermentation

²⁸⁸ ...related to Eng. widow – Ger. witwe [widow] - Dutch wedwe – OE widewe. See also pg...

					also - unmarried
יח	khutz	Out, outside		Lat. facies	Face, visage, form, shape, outward appearance, pretence ²⁸⁹ - whence Eng. face ²⁹⁰

CHES TO P

קח	Kakh base of lokakh	Take		Capio, capere	Lat. take – seize – hold -capture – contain, accept ²⁹¹
חוס	khus	pity		pity	Whence - pittance
אחר	akheir	other		apres	
חור	khoer	hole		pore	

²⁸⁹ This usage as pretence connects well to יח out – as it denotes – something that is only on the outside

²⁹⁰ Cf. Lat. vultus [face – countenance – mien] – which similarly derives from the biblical era root בולט that means to protrude – bolt out – that is the Babel event source of many out moving denoting terms including - blatant - bloat – bleat – bluth – blatt - bolt – blurt – bold face - balcony among others

²⁹¹ Google translate lists approximately 60 translations. The ones that are in the take and choose categories derive from קח - but others derive instead from כבש [capture] - קב [] קב base of קבל = accept, receive] - and גרף [fist, grab] . Also the ח base of אחז seize in a PSI treatment into Lat. capsa

חזה	khozah	Chest [human]	XXXXX	pecho	Also Lat. pectus [breast, stomach]
קח base of לקח	Kakh base of lokakh	take		kup	Polish = buy
קח base of לקח	Kakh base of lokakh	take		coop	Via - Khofo/ khopa
חמש	khomesh	five		Anc. Grk. pente πεντε	= five > penta part. Of pentagon, penta- teuch

חוס	khus			Pietatem	Lat. piety, loyalty, duty
חוש	khush	Sense, emotion		Pathos ²⁹²	Grk. To feel, suffer > empathy, sympathy ²⁹³
חנק	khoneik	Choke, strangle		pnigo	Grk. choke
חסה	khosaw	Protect, care for, rely		Pisticus	Lat. genuine < Grk. Pistos = true, reliable ²⁹⁴ see next
חסה	khosaw	Protect, care for, rely		pistis	Grk. pledge, surety
חושב or חושב	Khoshev or khush	Think or sense		Putare, puto	Lat. think, reckon,

²⁹² The Grk. usages of pathos in the sense of suffering and also as illness can have constituted a conceptual withering sense development of the original sense of – feeling - But pathos could also have derived from Hebrew עצב etsev [sadness, grief] along with Grk. penthos [sorrow, grief] – by ayin to P transformation – as is demonstrated in my video entitled

²⁹³ Seems to me the probable source of Lat. pati, patiens & patior [suffer] [whence Eng. patience] – in its senses of undergo, experience

²⁹⁴ But the words – piston and pestle derived from Hebrew פטיש patish [hammer] by metathesis

					count ²⁹⁵ , esteem ²⁹⁶
חמש	khomesh	five		panj	Pers. five
חוס חסה	Khasah - khus	Protect, care for		Auf-passen	Take care, watch out
חרחר [or חרך]		Parch [or singe]		parch	

חוץ	khutz	Out, outer		Post-age??	Cf. Span. Echar carta = post a letter
חזר	khozar	Return, go back		Anc. Grk. apsorros	Back, backward
חזה	khozeh	See, look		opsis	appearance ²⁹⁷
חול	khoel	sand		pebble	With cholum as consonant = V / bh ²⁹⁸
מ - חספס	[m] khuspos	Grainy, flaky, rough		psephos ²⁹⁹	Anc. Grk. = pebbly, grainy
תחת	Takhas/ takhat	Under, in place of, bottom		dupa	Pol. Derriere
חוס		Protect, care for		putamen	Lat. shell, husk

²⁹⁵ Whence – compute – impute – dispute – repute etc. . But the Lat. putare that denotes to prune –lop – derives from the Hebrew בצר botzar in its more rare biblical usage as ‘to clip’ . See also חלד pg..

²⁹⁶ Cf. aestimo pg...

²⁹⁷ ...whence Eng. synopsis from Grk. syn and opsis = a seeing together – a seeing all at once

²⁹⁸ Cf. Lat. sabulum [sand] and Eng. cobble[stone] from . Also – Hebrew שורה [row] to Ger. sauber [orderly] and לוט to Lat. labdanum. שורה [line, row] To sewer

²⁹⁹ However – the psephos usage as voting can have derived from the fact that pebbles were used as ballots – but it could also have derived via a צ tzade to Psi treatment of the אצבע [finger] in that voting can also be done by a show of hands and in that the later Hebrew term for voting is indeed הצבעה .

					[protective coverings]
פחת	Pokhos pokhot	less		Pauper,	Lat. small, scant, meagre poor > Lat. paupertas = damage
חוש	khush	sense		Passion – Lat. pati	To undergo, to experience = to sense

חזח base of חזח	Khoz base of khozaw	See, look		Opsis	.> optic – Grk. eye, sight, scene ³⁰⁰
חוש	khush	sense		Slovak pocit	sense
חוס חסה	Khus khosoh	Rely, trust		Anc. Grk. peithaw, peitho πειθω	Trust, rely
חנק	khoneik	choke		Lat. pnigeus	Cover or damper that keeps down air ³⁰¹
חלק	kheilek	Divide, part, allot		plot	Cf. burial plot
חלחל	khalkhal	Tremble, quiver		Lat. palpito > Eng. palpitate	Tremble, quiver

Note that we may even find traces of a פ to ח relationship in biblical Hebrew itself. Cf. חלק KH-L-K and חלק P-L-G which both mean – ‘divide’ . Consider also – חלק – חלק – חלק

³⁰⁰ ... with prefix of the O. My book does reveal yet another way in which the opsis term can have been developed

³⁰¹ in a hydraulic organ

זפ - - Jastrow suggests טפף [mince – walk with close steps] and טפח [closely joined fingers]

I should mention as well that this ches to P-F-V transformation process may not have had anything to do with phonetic sound relationships.

CHES TO W/ WH

חטה	khitah ³⁰²	wheat		Wheat & Ger. weizen	wheat
חן	khein	Nice, grace, charm		winsome	Cf. wynn
חווה	Khavah	Wife of Adam		wife	Ger. Weib = wife
חבל #2	khibeil	Damage [v]		weevil	See note...
חלד	kheled	world		world	> 'world' יושבי חלד
חזר	khozar	Return, repeat		wieder	Ger. again by D/Z interchange
חן	khein	Nice, grace, charm		Eng. wynn & Ger. wonne	OE pleasant, delight
חד	khad	sharp		whet ³⁰³	

חד	khad	sharp		whittle	
חד base of אחד	khad	One, unite		wad	

³⁰² ...of base חט [line]

³⁰³ The whetstone term hone may derive from the base כון khoen in its sense of - prepare

אחד base of חד	khad	One, unite		wed	
אחד base of חד	khad	One, unite		weld	
חם	khom	Hot, heat		warm	
חיל	khayil	wealth		Weal, wealth	
סחף	sokhaf	sweep		sweep ³⁰⁴³⁰⁵	

חרב	kherv	sword		schwert	
שחור	shokhoer	black		Schwarz	Ger. black ³⁰⁶
שחור	shokhoer	black		swarthy	
חרד	khareid	shudder		writhe ³⁰⁷	
חזה	khozah	Look, see		weisen	Ger. to show, point out
חוט	khut	Thread, line		withe	Twisted cord- flexible twig for binding
חוף	khof	Coast, beach		wharf	Wood structure along coastal water edge ³⁰⁸
סחף	sokhaf	sweep		Swab	= mop
חתל	khotel	swaddle		swaddle	

³⁰⁴ Also – swoop – and perhaps also swipe [but גרף is an alternate candidate]. Wipe is possible as wll – by apheresis of the samekh

³⁰⁵ Perhaps also anc. Grk. saraw σαρω [sweep] and also sairein [sweep]? Ernest Klein suggests a relationship to syrein [drag, draw] and this raises the possibility that סחף derives from the move away related base סח of נסה by סחף סחב epenthesis

³⁰⁶ Numen Online Latin Dict. Links Ger. Schwartz – Goth. Svarts to Lat. sordeo – sordere [filthy, dirty, foul] whence Eng. sordid

³⁰⁷ Perhaps also wreath

³⁰⁸ ...but it may instead relate to Ger. werfen [throw] in that it is a structure where ship cargo is unloaded

חש Base of לחש	khash	whisper		Whis[per] ³⁰⁹	Hushed talk ³¹⁰
חיש	khish	hurry		whisk	Sweep/ move quickly away ³¹¹
לחש	lokhash	whisper ³¹²		PBH לכש lekhes ³¹³ - & Aram. Legesh – Anc. Grk. lychnitis ³¹⁴ &	

³⁰⁹ ...whisper may have been the model for whimper, which have spawned wimp – by back formation

³¹⁰ The P is an appendage. Cf. handsome > handsome – numer > number

³¹¹ The use of the word whisk – to denote snatching someone or something quickly away is similar to the PBH use of the חטף [snatch] term to denote – doing something very hurriedly, quickly

³¹² Incidentally I realized a major insight when I saw that Harper's OED linked the word tar [a tree resin] to O.E. tar words teru & teoru [resin, tree pitch, tar] . The similarity between these words and the Eng. word tree – led me to realize that the Aramaic word for tar עטרן itron – which is apparently their source word – did itself derive from a lost Aramaic word עטרא itraw that meant tree - to the effect that עטרן means - of the tree. For the element עט corresponds to the Hebrew עץ eitz [tree]. Perhaps also source of Lat. resinous pitch pine tree – taeda. Cf. also Hebrew צד [side] to Aram. צטרא tzitraw [side] – whence also Lat. citra [side]

³¹³ Many translate לכש - Cedar bast . Jastrow has – wooly substance of cedar twigs – used for wicks. The לכש term derives either (a) from the Hebrew word לחש lakhash [whisper] in that the burning לכש wicks emit quietly cackling and whispering sounds – or (b) it is instead related to the biblical word חשש [straw – stubble – Cf. Isa. 33:11 תהרו חשש] which in turn derives either from the base קש qash that denotes straw and that may derive from the קש idea of hardness - or some have suggested that חשש derives from the חיש root that denotes 'quick' in that it grows quickly – i.e. because torches were sometimes made of straw . The לחש whisper term probably relates to the root חשה [silent, quiet] that may itself have been fashioned in turn by G-d echoically out of a version of the universal silence word 'hush' . It seems to me that the Hebrew base חיש that denotes 'quick, haste' is related to the root עוש that means – quick, haste – to the effect that either (a) חיש khish [quick] is an alternate form of עוש and unrelated to the חוש root that means – sense – or else (b) the חיש that means quick is a metaphysical derivative of the חוש root that means 'sense' – in that the senses operate in super- fast manners – and to the effect that the עוש root is a secondary form of חיש [quick]. Note also – Radak has חשש as thin straw – but E. Klein renders – chaff. The fact that Straw was used for torches supports the hypothesis that חשש is the source of לכש . Another possible source for the חשש term is the fact that its emits a whispering sound when burned. There is a wick manufacturing business named – Whispering Wicks of Geneva Nevada. Note also that the Eng. word wisp – that is similar to whisper – denotes – bundle of hay, straw, grass, etc. used for burning – sweeping or as a cushion [or for grooming, drying off a horse] to the effect that this wisp term as well likely derives either from the whispering sound of burning straw or bast – or from the חש base of the חשש straw – stubble term. Note also that small brooms [which often feature straw fibers] were called 'whisks' – C.T. Onions states that the original meaning of will of the wisp – was – 'bundle of hay used for a torch' – Another Aramaic form of לכש is לגש

³¹⁴ ...plant used for wicks

				Anc. Grk. lugos ³¹⁵	
חרון חרי	Kharoen, khori	Anger, rage		Wrath, wroth	anger
חפה	khopah	cover		OE & Ger. wimple	Lady's head & neck covering ³¹⁶ cloak, hood

CHES TO CH [TSH]

חוס חסה	Khasah - khus	Protect, care for		chaste	
חזה	khozah	Chest [human]		Chest [human]	
פח	pakh	Trap, snare		pouch ³¹⁷	
חז א ³¹⁸	Okhaz base is khaz	Hold, take		Chest [box]	
חרד	khareid	shudder		chard	

³¹⁵ Willow twig, pliant twig

³¹⁶ Also, baby bunting with a hood

³¹⁷ Also – poached eggs – eggs cooked in a pouch

³¹⁸ חסה Khosah [protect] is a lesser candidate

חלק	khalak	smooth		chalk	
חלק	kheilek	Divide, part		chunk	L/N dissimilation ³¹⁹
חקר	khoker	Check, investigate		Check v.	

חנק	khoneik	Choke, strangle		choke ³²⁰	
חנק	khoneik	Choke, strangle		Chock [full]	
חטא	Khait/ khata	sin		cheat ³²¹	-& itself is from חוץ [line] in sense – going over the line ³²²
חם	khom	Hot, heat		chimney	
חקר	khoker	Check, investigate		ciekawy	Pol. curious
שמח	somakh	happy		usmiech	Pol. Smile, smirk
שחור	shokhoer	black		Pol. czarny	black

³¹⁹ Cf. level/ nivel – bannister/ balustrade

³²⁰ It seems of note – in light of the fact that the ע ayin and the נ are phonetically related sounds – that the word ענקה anakah denotes necklace – and note also that one type of necklace is called ‘choker’.

³²¹ However, the dictionaries offer a reasonable alternative etymon. Another possible derivative is - jilt

³²² Cf. Hebrew עבירה aveirah [sin] = a sin, transgression from Hebrew עבר to go over – and ‘transgression’ does itself also mean – to cross over [a moral / legal line] . However, may also be viewed as the prefixing of a נ to the base טא that denotes – dirt – unsightly blemish in that sin is a blemish upon the soul. It seems to me that both understandings are corrected and so intended by G-d. The sin term פשע pesha may relate to the word פשע pessah [step, pace] in the sense of – misstep . The term doe also appear once in Tanakh in the usage of – to miss [a target].

חוט	khut	Thread, line		chaeta	= lock of hair – Grk. Chaite = hair ³²³
חוט	khut	Thread, line		Chitterlings, chitlins – Ger. kutteln	Pig intestines tripe
חוץ	khutz	Out, outer		chassis	Outer frame
חזה	khozah	See, look		Choose, choice ³²⁴³²⁵	Exod. 18:21 ואתה תחזה – מכל הים ³²⁶
חד	khad	sharp		chide ³²⁷	Scold, nag, rail
קח Base of לקח	Kakh base of lokakh	take		coach	Its takes one to his desti- nation
טוח	Tu'akh / tukh	Smear, daub		thatch ³²⁸	
אחד	ekhad	one		each	
חפר	khofer	dig		chamfer	Eng. Make a groove, bevel
חפר	khofer	dig		Chafer [beetle species]	A pest called – the gnawer ³²⁹
חפה	khopaw	cover		Eng. chape	Metal plate covering

³²³ Cf. Hebrew expression כחוט השערה [to the fineness of a hairsbreadth] - שערה = hair

³²⁴ An alternate candidate is קח kakh [take] base of לקח lokakh [take]. Other examples of > CH include – קדרה > chowder / קוף > chimpanzee / יקר > cher

³²⁵ Note that the Lat. opto which means choose, select is similar to the Grk.opt that denotes - eye

³²⁶ ...for alternate possible intent – seek out

³²⁷ An alternate candidate is חטא khait [sin] Cf. vile > revile, Hebrew זדון zaddon crime, evil > Yiddish zeedle [scold, jeer] See also pg...

³²⁸ See also pg..

³²⁹ Apud C.T. Onions OED

CHES TO B

חזה	khozah	chest		Bosom, buxom	
פחד	pakhad	fear		Phobos	.phobia
חן	khein	Nice, charm, grace		Bonus, boon, bonum - ³³⁰	Gracious, favorable, kind, good bounteous
חור	khoer	hole		bore	
חן	khein	Nice, charm, grace		Bene - benefit	Well, kindly, rightly
חי	khaiy	live		bios ³³¹	Grk. life
טרח	torakh	Exert effort, disturb		Turbo, turbare	Perturb, upset, make turbid , rotate cause disorder, disturb
פרח	perakh	Flower, bloom		Lat. phoba ³³²	Corymb ³³³ = Flower head, inflorescence

טרח	torakh	Exert effort, disturb		trouble	
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³³⁰ Also Ital. bene – Fr. Bon - Span. Bueno – bonito – bien [good, well] – Scot. Bonnie [pretty] .

³³¹ Also – Grk. Biotos – the probable source of Lat. vita. Also – Avestan gayo – Lith. Gyvate – Skrt. Jivite – Lat. vivo

³³² By elision of the ר resh – as occurred in דרך D-R-Kh to duce, duct – and ברח V-R-Ch to fuge [flee] and in eight other roots featuring #2 radical resh - as is shown in my manuscript. In this phoba case the ח to B withering occurred as well

³³³ Corymb itself seems a probable ח – ר – פ permutation of פרח

פחת	Pokhos pokhot	less		Feeble	
חלץ base of מחלצה	kholatz	shirt		blouse	Span. Blusa also
טוח	Tu'akh / tukh	Daub, smear		Daub, adobe	
ארח	orakh	Path, track		Orbit	>Exorbitant [out of line]
טרח	torakh	Exert effort, disturb		trabajo	Span. work
טרח	torakh	Exert effort, disturb		tribulo	Lat. trouble – caltrop – to exact, press, squeeze See also pg...
חבט	khovat	Beat, thresh ³³⁴		Tribulum -trivolum	Lat. threshing sledge

טרח	torakh	Exert effort, disturb		tribulation	< Lat. tribulare = press, afflict
פחת	Pokhos pokhot	less		foible ³³⁵³³⁶	
חוט	Line, thread	source of Aram. חוטרא [a stick]		batten	Strip of wood
חוח	khoekh	trinket		bauble	Trinket – See also טרח
טרח	torakh	Exert effort, disturb		Ger. streb[en]	strive

³³⁴ טרח seems a lesser possibility

³³⁵ ...probably also – fumble whose original meaning was – clumsiness, halted speech – Maybe also fib - a lesser untruth

³³⁶ Perhaps also fable – from Lat. fabulus [fiction, falsehood]

ח	Khet - khes	8th Hebrew letter – deno-ting eight		Cantonese # baht	= eight
חן	khein	Grace, nice, boon		bounty	Gift, favor bestowed freely
תחת Base of תחר	Takh/ sakh	Below, under in place of		Lat. sub & sus ³³⁷	Below, under, behind, beneath

There may be traces of such a phenomenon in biblical Hebrew itself. Cf. חרז [string together (through holes)] & ברז [bore] - חור [hole] & בור [pit] - חוץ [out] & inner base בט that denotes out-wherein the ט and צ do also interchange – גלב - גלח] in the base חד [one] and בד [of לבד - בודד (apart, separate)] = apart

CHES TO X

ח base of לקח	Kakh base of lokakh	take		coax	
יחד	yakhad	Together, unite		juxta	
חן - חנם		Favor - free		Anc. Grk. Ξυνο -Xuno- Xyno	Free, bounteous

³³⁷ Or in more full form - SuBTer

נחת	nakhes	resting		nox	Lat. night [time of rest]
חרחר or חרב	Khorav or khikheir	Parch, wither		Xehros	Grk. Arid, withered, parched
חץ	kheitz	Arrow, dart		Xyston Ξυστον	Anc. Grk. Spear, lance
טח base of מטחוי [[קשת]] ³³⁸	takh	trajectory		Tokhon / tokhikos > Eng. toxic ³³⁹	Anc. Grk. bow/ arrows, archery
פלה	polalkh	Cut, slice – see pg...		Anc. Grk. phylaxis	Guarding, security ³⁴⁰ watching
נח	nakh	rest		Lat. nixus	Rest, rely

CHES TO R

חידה	khidah	riddle		riddle	puzzle
נגח	No gakh	gore		Gore v. ³⁴¹	

³³⁸ Possibly related to the תח base of מתח [to stretch] – and/ or to the טוח verb that means smear - daub

³³⁹ ...because the Greeks used to smear arrows with poison. It may be of note that the ancient Grk. word ios [aiy-os] also denoted both arrow and poison, venom. Grk. ios may be the source of the PBH terms אירס - אירס-eres, eeris [poison, venom] . ios's usage as arrow may have derived from the Hebrew חץ kheitz [arrow]

³⁴⁰ ...whence Eng. phylactery [tefillin] Also Lat. phylaterium [amulet (also victory medal, victory chain)]

³⁴¹ The word חור [hole] might also be the source of the word – to gore –but the גח base of נגח [gore] is a better candidate

דחף	dokhaf	Push, press		durf ³⁴²	To 'must' – be pressed to ³⁴³
חד	khad	sharp		riddle	poke holes in ³⁴⁴
תחת	Takhas/ takhat	In place of, under		trade	= this in place of that ³⁴⁵
תחת	Takhas/ takhat	In place of, under		Ver- treten	Replace, substitute
נפח	Naw - fakh	Blow		Lat. effero	Puffed up & fig. haughty
חתי	khitti	Hittite		Rhaetian	Hittite descendant language

חוג	khug	Circle, globe		ring	
חיש	khish	Hurry, rush		Rush # 1	רוץ [run] is an alternate
חזר	khozar	Return, repeat		Retro- ³⁴⁶	

³⁴² Wiktionary lists dozens of modern and ancient Germanic words [of Dutch – Saxon – OE- Norse – OHG – Dan. Etc. etc] of the forms TH-R- V - / TH-R-F / T-R-B - D-R-B / D-R-F etc. [such as thearf –drov – tarv – O.N. thorf] and the like . Some of these words denote – need – necessity – privation – and some of them denote – requirement or obligation – and many of them were used for both purposes. It seems to me that a second possible source word for these is the Hebrew צרך tzorekh [need, purpose] . The צ tzade of צרך supports the hypothesis of a צרך origin for these terms – as my research indicates that the צ was often transformed into a TH sound – while the first radical D of many of these Gmnc. terms supports more likely a דחף origination instead . Nevertheless – the truth is that original TH sounds were eventually very likely hardened into D sounds – and it is also very possible that need denoting words were eventually expanded to denote also requirement/ obligation – and vice versa as well. And In the final analysis – it seems to me likely that דחף and צרך both came together to yield at least many – if not all - of these terms – Note also that the durf synonyms Eng. must and Ger. müssen probably derive from the Hebrew מצץ motzetz [to extract, suck out] – and note also that the Hebrew צרך tzorekh [need – purpose] is apparently the Tower of Babel etymon of the Ger. zweck [purpose]. Biblical Hebrew צרך Is in my humble opinion – itself likely a metaphysical derivative of the inner base צר that denotes – pressing - restriction

³⁴³ יצאו דחופים Esther 3:15

³⁴⁴ However – with regard to the similar words rid and riddance – it seems to me that the Hebrew ירד idea of ‘going down - - descending ’ appears to have been conceptually an idiomatic expression the act of ‘losing, being rid of’ – for you may consider the Hebrew phrase ירד מנכסיו [he lost his wealth – lit. he descended from his wealth] and the likelihood is that the word ‘rid’ does indeed derive from the base רד .

³⁴⁵ But the words trade [a person’s steady profession] and trait –[a steady characteristic or habit] – derived from תחת as well – but only by means of antonym ecrypment

³⁴⁶ The experts assign to retro the Span. Redor & rededor [surroundings, round mat] but it seems to me [more likely that these derive from the Hebrew רקד roked [dance around] along with the words – rotund – rotary - round

תחת	Takhas/ takhat	Under, in place of		dorsus	> dorsal, endorse ³⁴⁷
פחד	pakhad	fright		Fright, fret ³⁴⁸	
דחק	dokhak	press		Drucken ³⁴⁹	Ger. Print, press ³⁵⁰
צלחת	Tzalakh -at	A plate		teller	Ger. plate
פח	pakh	Trap, snare		Pera	Lat. pouch. Purse, wallet, bag, pocket

חנק	khoneik	choke		Ring [v] ³⁵¹	i.e. Ring one's neck
צמח	tzemakh	Sprout, bloom		zarmier	= sprout in Romagnolo ³⁵²
חוח	khoekh	jagged		Rugg[ed]	
מזח ³⁵³ - ³⁵⁴	meizach	girdle		mitra	= Anc. Grk. band, girdle ³⁵⁵ , headband – Lat.

³⁴⁷ Cf. insurance term - underwrite

³⁴⁸ The architectural term – fretted – that denotes parts of a structure that are set further back????- may derive figuratively from the appearance that those parts were fearful to come to the fore. This would accord with the biblical use of **בשש** to denote hesitate – that derives from the **בש** base's sense of shame. Cf. also Talmudic **דחיל** [fearful] that derives from **זחל** gastropod = snail's hesitancy in motion Or more likely from biblical **פחתת** - a depression into the skin – which is apparently related to **פחת** [pit, deression]

³⁴⁹ Also – eindruck = impression

³⁵⁰ A lesser candidate is **חקק** - see THR below

³⁵¹ But the ring worn on the finger is from **חוג** khug [circle] and the rung of a ladder is from **רקע** rokaa [a level – also source of rank]

³⁵² An Italian dialect. Perhaps also African Zulu chuma and Xhosa tyatyamba

³⁵³ **מזח** was fashioned by G-d on the order of **מזח** = [keeps] from - moving. Biblical Hebrew possesses more than five such metaphysical compoundings

³⁵⁴ However – the headband usage – and perhaps the headgear usage in general can have come from **מצח** metzakh [forehead]

³⁵⁵ ...whence Eng. mitre. There is another Lat. mitra that means rope that might perhaps derive from Hebrew **חוט** khut [cord, thread]

					headband, turban, coif
חגג	khogag	Celebrate, festivity, dance		rag ³⁵⁶	20 th Cent. dance term
חוט	khut	Thread, line		Rod [a stick] ³⁵⁷	Cf. חוט line cord חטב & - [branch, staff ³⁵⁸] & cord [measure of wood]
חוף	khof	Coast, beach		reef	
אחור	A khor	After, behind		Rear, derierre	
חוט	khut	Thread, line		ratling ³⁵⁹	Thin rope
תחת	Takhas/ takhat	Under, in place of		Turtle, tortoise ³⁶⁰	Sticks head under shell

תחת	Takhas/ takhat	Under, in place of		turret ³⁶¹	Low, covered gun emplace-ment ‡ ³⁶²
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³⁵⁶ An alternate candidate is רוקד rokeid [dance]

³⁵⁷ Or alternately by רחט < חטר > RoD

³⁵⁸ ...whence Aram. חוטר – חוטרא – חוט stick, staff, scepter . Cf. also חוט to Hindi sutra [thread] as there appears to be a relationship between the concept of חוט lines – strings – and חטר sticks of wood. Also – Talmud. חוטרנא Meant – striped – and thus = with lines. This חוט חטר relationship parallels that between חוג [circle] and חגר [gird, girdle] and between חוץ [out] and חציר [herbiage outing from the ground]

³⁵⁹ ...later called ratline

³⁶⁰ Also Span. Tortuga – Port. Tataruga & L. Lat. Tartarucha [tortoise]

³⁶¹ The word tunnel probably derives from תחת as well

³⁶² Turret's more popular usage is – small tower – which derives from Hebrew טיר tir [rampart] and is unrelated to this usage

דחק	dokhak	press		dreck	Dut. & Ger.. dung, excrement ³⁶³
דחק	dokhak	press		Lat. stercus ³⁶⁴	Manure, excrement ordure Cf. preced.
תחת	Takhas/ takhat	Under, in place of		Traitor, betray	
תחת	Takhas/ takhat	Under, in place of		Treachery treason	OFr. traison
תחת	Takhas/ takhat	Under, in place of		To duck	To go under
תחת	Takhas/ takhat	Under, in place of		A duck	Bird that ducks under the water ³⁶⁵
דחק	dokhak	press		Lat. Torculo, torculus	A press, of a press ³⁶⁶³⁶⁷
לחי	lekhee	cheek		M.E. ler	cheek
צחה - צחח	Tzakhah, tzakhakh	Parch, dry up		Eng. sere -	Dry, withered – also OE sear [dried up, withered] L.Ger. sor[en] - dry ³⁶⁸

³⁶³ Also – mud, slime . Lit. pressed out, expressed from the body

³⁶⁴ A lesser candidate is טרה torakh

³⁶⁵ Cf. also – turtle – pg... and טפזא pg...

³⁶⁶ Jastrow has Talmudic טרקלין traklin [store-room or oil and wine] and the Lat. torculum [cellar for storing oil [- as related to the Aram. טרק - טרקא That denoted guard – gird – bolt – tie - which Jeremy Steinberg assigns to the base טר in its sense of ‘close, guard i.e. protect’ – but these might instead derive from this torculo press term ?? Nevertheless – the Aram. טרקלין That denotes palace, castle does however likely relate to טר

³⁶⁷ The experts link this instead to root torque – because many presses entail rotating motion

³⁶⁸ But Eng. Sear that means extremely hot, burn by hot iron- derives from Hebrew צרב tzorav [scorch, burn, sear]

Base חט of חוט	Kh-t	Line, thread		Obs. rand	Strip or long slice
Base חט of חוט	khut	Line, thread		reed	Cf. < חטה wheat, & rattan
Base חט of חוט	khut	Line, thread		Malay rattan	Stringy palm leaves. See above
פחות	pakhot	Less, minus		Aram. פורתא. purtah	Little - small fragment

CHES TO THR – In a number of cases the THR was eventually further withered into TR or DR

חת	Kheit / Kheis	Kheit / Kheis – son of Kham ben Noach		Thrace, Troy, Etruscan, Tyrsenian, Tarsus, Tuscan תרשיש	Hittite descendant nations ³⁶⁹
חם	khom	Hot, warm		thermo	
חנק	khoneik	Choke, strangle		throng	
חוץ	khutz	Out, outer		trash	

³⁶⁹ The Thracians are said to descend from a deity named Thrax whose name constitutes a perfect THR treatment of Kheis. This Thrax was also called Ares - which might amount to an A prefix before a Kheis to res withering. According to various historians, Hittite decendants likely include also – Hatti - Goths – Jutes – Chatti – Kittim – Scythian – Gaetans – Hessians

חזה	khozah	Chest ³⁷⁰		thorax	Grk. breast, chest of creature ³⁷¹
חנה see חן note, pg..	khonoh	Encamp, emplace		throne	Via Anc. Grk. thronos ³⁷²³⁷³ > Lat. thronus
חוץ	khutz	Out, outer		dress ³⁷⁴	Outer garment – see also address pg..
חיל	khill	pang		thrill ³⁷⁵	חיל אחז ישרי פלשת

חב	khov	Obligate, owe		drive ³⁷⁶	Ger. treib ³⁷⁷
חנך	Khinok-h	Train, inaugurate, initiate		Train v.	To instruct ³⁷⁸
חוץ	khutz	Out, outer		thrust	
חוט	khut	Thread, line		thread	
חוץ	khutz	Out, outward		thrash	
חסה	khosaw	Protect, care for, rely		Trust, true, troth, truce, betroth	i.e. rely upon, have faith

³⁷⁰ ... whence Mod. Hebrew חזיה chazia [brassiere]

³⁷¹ ...also – thorax – and breastplate. The Aram. חדין khadin meant – breast armor

³⁷² Elevated chair, throne

³⁷³ Perhaps also Grk. thranos [bench, long seat]

³⁷⁴ To clothe the outside of

³⁷⁵ Probably also – throes – OE throwe [pang]

³⁷⁶ An alternate etymon for drive is the dorav דרב base of the biblical Hebrew word דרבן [an animal goad, prod]

³⁷⁷ Also – obs. Thrave [urge, compel, press]

³⁷⁸ The biblical חנך term may itself have been fashioned metaphysically out of the base חך [palate] as it has been suggested by earlier scholars that an idea of education is – giving one a taste for...- Another reasonable etymon candidate for ‘training’ – and probably indeed a collateral source as well is the דרך base of hiph'il form להדריך to train But in its usage asinaugurate, dedicate it may also involve khonaw [to set up camp]

חב	khov	Obligate, owe		tribute	
חץ	kheitz	Arrow, dart		Dart – OE daroth & OHG tart & Anc. Grk. doration ³⁷⁹	חץ arrow derives from chutz [out] in that arrows are shot outward – via thartz*

חת	Kheit/ kheis	Threat, dread		Threaten, dread	
חוצה	khutzah	Street, outskirt		street	& Ger. strasse ³⁸⁰
חנק	khoneik	Strangle, choke		strangle ³⁸¹	See pg....
חץ	khutz	Out, outer		thresh ³⁸² & Dutch dorsen	thresh
חץ	khutz	Out, outer		dross	
חת	Kheit/ kheis	Threat, dread		straszyc	Pol. threaten
חוט	khut	Threat, dread		strand	
חסה	khosaw	Protect, care for, rely		trestle	
חת	Kheit/ kheis	Threat, dread		startle ³⁸³	

³⁷⁹ Dart, javelin. Or doration might be a diminutive form of the Ancient Grk. dory [a spear] – which may in turn derive from the Hebrew straight column term תור [tor] - like the Anc. Grk. spear terms pilum and palton – that derive from Hebrew פלס peles [level, straight]

³⁸⁰ But strasse can also have derived colaterally from דרך derekh [path] bs S prosthesis - prefix

³⁸¹ ...whence Eng. strangullion [throat inflammation in horses]

³⁸² דיש dayesh [thresh] to thresh is an alternate candidate for both – Cf. ביש bayesh [shame] to [em]barras – Also דרס doras [trample]

³⁸³ ...also Brit. shorter form - 'a start' [a fright]

חפה	Khofo/ khopa	cover		strumpf	Ger. hosiery
חסה	khosaw	Protect, care for, rely		truss	A support item ³⁸⁴
חי	khaiy	live		Thrive ³⁸⁵	
חת	Kheit/ kheis	Threat, dread		dread	
חוץ	khutz	Out, outer		Grk. thrasos – thrasys = bold ³⁸⁶ – audacious > Lith. Drasus = bold, daring – Ger. trotzen ³⁸⁷	Personification of boldness, courage, impudence ³⁸⁸ / also thyraze = outdoors & thyrazi = abroad ³⁸⁹
חוט	khut	Thread, line		Ger. draht, Yid. druid	Wire. Obs. thread
חטה	khitah ³⁹⁰	wheat		Triticum	Lat. wheat stalk- חטה & is from the line term חוט ³⁹¹

³⁸⁴ DeBruyn offers instead צרר [to bind, tie together]

³⁸⁵ An alternate source term is חוה - Chavah – This term is the name of Eve – who gave life to all of mankind. As a verb It also means to speak, express – which amounts to giving physical life to one's thoughts – and as a noun it also denotes a village – a place where people live.

³⁸⁶ ...whence Eng. thrasonical [given to boasting]

³⁸⁷ = brave - defiant

³⁸⁸ This is one of the indications listed in my manuscript that supports my theory to the effect that the Hebrew word חצפה chutzpah – base חצף [insolence] derives metaphysically from the חץ base of the word חוץ chutz [out] . Another indicator is the Lat. word ostensus – [to show] that also derives from חוץ in the sense of 'putting out'. Cf. ostentatious - חוץ is also the etymon of Lat. jactare/ iactare [throw, toss out] that are related to Lat. jactans/ iactans [boastful] . Note also that Grk. thrasos is the base of Ger. dreist and of O. Saxon thristi [impudent – bold – brash] See also Grk thrys Pg. . Also the Eng. word bold does itself derive from the Hebrew בולט bolet that denotes – protrude – and is also the root of [lightning bolt] along with twenty other words of protrusion and outings listed in my manuscript. See also טריז. And the Eng. boast likely comes similarly from the Hebrew base בט that denotes – out. See pg... But see also חספ חצף pg...

³⁸⁹ Albeit that these may relate to Grk thyra [door] as opposed to relating to 'out'

³⁹⁰ ...of base חט [line]

³⁹¹ The Latin wheat related term – siligo [(a) a kind of very white white – (b) winter wheat, which germinates throughout the winter – (c) a very fine flour] apparently derives from the Hebrew word שלג sheleg [snow] – because of the item's snow white color – and/ or because the item grows in the winter time]

חוצ	khutz	Out, outer		Lat. trudere, trudo - trusso	Push – impel - thrust
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חשרה חשר	khashar	Collect, gather		treasure	
חזה	khozeh	Chest, bosom		torso ³⁹²	
חשר	khashor	collection		trousseau	
חלום	khalom	dream		Dream, ³⁹³ Ger. traum ³⁹⁴	
חפה	Khofo/ khopa	cover		drape ³⁹⁵	
חנק	khoneik	Choke, strangle		Ger. drang	Press, Push, throng ³⁹⁶
חפה	Khofo/ khopa	cover		Tarp, tarpaulin	Canvas covering
חן	khein	Nice, grace		throna	Anc. Grk. embroidery, pattern – herb -flowers used as charms
חגו	khagov	Rock crevice		Anc. Grk. trogle	Hole, crevice whence 'trogledyte' = cave dweller
חוט or חוס	Khus or khut	A support – or a line		Thyrus #2	Lat. stem, stalk via Grk.

³⁹² However, some lexicographers assign torso to the Grk. thyrsos – stem – which would mean that the Hebrew base is instead חוס [support] – or חוט [line]

³⁹³ A lesser candidate will be a permutation of רדם [sleep, snooze] R-D-M > D-R-M . Cf. Span. Sueno [dream] that derives from Hebrew שנה shainaw sleep

³⁹⁴ Probably also – trance [dreamlike state] but see also שחיש...

³⁹⁵ via Lat. drapus – drappus – trapus [piece of cloth] – Or perhaps instead from the טפח base of מטפחת [piece of cloth, kerchief] by T-P-KH to T-KH-P > D-R-P permutation. See pg. ... Whence also Span. Trapo [piece of cloth] – FR. drapeau [flag] – Fr. drap [sheet] – OHG traba [tatters, fringes] – O.N. tref [headscarf]

³⁹⁶ An alternate etymon candidate is דחק dokheik [press]

					thrysos stem, stalk ³⁹⁷
חיש	khish	hurry		Τρεχειν - Anc. Grk. trekhein	Run, run a race – see also pg...
חיש	khish	hurry		Anc. Grk. trezo	Run, move quickly
חרץ ³⁹⁸	Khoretz	Cut through		trench	

חפה	khopah	cover		trappings ³⁹⁹	< M.E. trappe Fancy horse cover ^{400 401}
חוץ	khutz	out		trace	& Span. Trazo – an outline ⁴⁰²
חד	khad	sharp		tart	Sharp, pungent ⁴⁰³
חוץ	khutz	out		Ger. druse	Gland [it emits]
חוץ	khutz	out		trousers	Outer garment
חוץ	khutz	out		Strut [v] – OE strutian	= to stand out stiffly ⁴⁰⁴

³⁹⁷ The ancient Grk. thrysos – that denoted ‘stalk or stem of a plant’ might derive from the Hebrew חוט chut [line, chord] by the THR treatment method. Or it may derive from οιντ in its sense of – support – Cf. trestle

³⁹⁸ The word חרץ khutz [out] is a lesser etymon candidate

³⁹⁹ Also Ger. trappen [to deck]

⁴⁰⁰ Harper relates to - drape

⁴⁰¹ Perhaps also MLat. Trapus [cloth]

⁴⁰² But see also pp...

⁴⁰³ ...probable source of tart [small pie] – which may in turn have been the source of tart [loose woman]

⁴⁰⁴ As in the idiom – ‘strutting one’s stuff’ . But the word דרך dorekh [to step, walk] – which is the etymon of stride and stroll - may have played a role in this strut term as well.

חסה	khosaw	To rely, support, protect		Strut [n]	Supporting brace, bar to resist pressure
חתת חת	Kheis, khteis	To threaten, dread		Anc. Grk. teras - terat	= monstrosity
חוץ	khutz	out		Ostrich & Anc. Grk. strouthos ⁴⁰⁵	Ostriches walk in a strutting gait See strut, above

חפה	khopah	cover		Skrt. drap	mantle
חור	khoer	hole		drill	Drill a hole ⁴⁰⁶
חצץ	Khotzatz	Divide, cut into pieces		Fr. trenchier	To cut > Eng. trenchant ⁴⁰⁷
חרץ	choratz	Cut a groove, trench		Lat. strix [n] strigis ⁴⁰⁸	= furrow, groove, ⁴⁰⁹ channel ⁴¹⁰ see next
שרק	sorek	comb		Lat. strix [n] strigis ⁴¹¹	= furrow, groove, ⁴¹² channel ⁴¹³
נחש	nakhash	snake		natix	[water]-snake

⁴⁰⁵ It may be of note as well that strouthos was also the name of the flatfish – a fish that also moves occasionally with a strutting motion

⁴⁰⁶ Cf. thirl pg...

⁴⁰⁷ Perhaps also Lat. truncare [to cut up, maim] – whence Eng. truncate???

⁴⁰⁸ But Lat. striga [line – strip – row] is from Hebrew שרוך [string, lace] – whence also Eng. strip, stripe – See also pg.... and....

⁴⁰⁹ ...also striga - flute of a column – windrow – swath

⁴¹⁰ See also strix pg...and

⁴¹¹ But Lat. striga [line – strip – row] is from Hebrew שרוך [string, lace] – whence also Eng. strip, stripe – See also pg.... and....

⁴¹² ...also striga - flute of a column – windrow – swath

⁴¹³ See also strix pg...and

חסך	khosaikh	Protect, save		trunk	Storage box

My book manuscript features another 10 or 15 – specimens of the THR phenomenon

CHES TO SH / SCH

חוץ	khutz	Out, oust		Shoot # 1	Ger. schuss
תחת	Takhas/ takhat	In place of, under		Tausch, entausch	= exchange, disappoint ⁴¹⁴
נגח	Naw gakh	gore		gash	
חן	khein	Pretty, lovely		schoen	
חוץ	khutz	Out, oust		Shoot #2 ⁴¹⁵	A budding, sprout ⁴¹⁶
חלץ base of מחלצה	kholatz	Outer garment		shirt	
חרף	khorif	Sharp, bitter		Sharp & Ger. scharf	sharp
חתך	Khotak-h	To cut up		Stuck	Ger. Piece – pronounce shtuk

⁴¹⁴ Disappointment amounts to obtaining a result other than you expected

⁴¹⁵ ...another archaic form is – skeet – also shuttle

⁴¹⁶ A lesser etymon candidate might be biblical שבת shavet – one of whose meanings [according to Rav Pappenheim and to A. Evann Shoshan] is – branch. Also חטר khoter [a shoot, branch, twig]

חול	khoel	sand		shale	
חול	khoel	sand		shoal	
חול	khoel	sand		shallow	Water wherein you can still see the sand beneath
חלק	khalak	smooth		Sholaq שלק	Aram. To make smooth ⁴¹⁷
חנק	khoneik	Choke, strangle		Shonaq שנק ⁴¹⁸	Aram. choke
חרג and/or חרד ⁴¹⁹	Khorag and /or khareid	shudder		shrug	
פח	pakh	Trap, snare		poche	Fr. pocket
חסה	khosaw	Protect, care for, refuge		chateau –	Fr. house ⁴²⁰

חן	khein	Grace, favor, boon		Schenk[en]	Ger. give for free – Cf. חנם free [from חן] bestow, donate
טוח	Tu'akh / tukh	Daub, smear over		PBH טוש	Smear over, daub, plaster ⁴²¹

⁴¹⁷ Cf. שנק from חנק strangle, choke

⁴¹⁸ The Talmudic Aram. Word donak [narrow, choke] is apparently a further stage withering of חנק- by fortition of the שshinn to a dalled

⁴¹⁹ If it derives from חרד Cf. Hebrew פלד peled [flame] to Anc. Grk. phlegein [to burn] and phlox [flame, blaze]

⁴²⁰ Perhaps also 'shanty' [low class cabin] – but see also חנות

⁴²¹ Talmudic טוח = plaster, smear with a cohesive substance

חלט	kholat	Decided upon, concluded ⁴²²		Ger. abschleissen	to close, shut, seal, lock
חלט	kholat	Decided upon, concluded ⁴²³		Ger. beschlossen	Decide – end - conclude –determine
חלט	kholat	Decided upon, concluded ⁴²⁴		Ger. schloss ,	Lock, bolt, fasten – a castle ⁴²⁵
טחן	tokhan	To grind, mill		Churn	= tshurn
טחן	tokhan	To grind, mill		chew	= tshew
פח	pahkh	Mesopotamian governor, official		pasha	[Turkish officer, chief]
מחה	mokhaw	Wipe away, obliterate		Fr. mouchoir ⁴²⁶	Hanky, kerchief ⁴²⁷
גחה PBH	gokhaw	Bend, incline		Fr. gauchir	Bend, distort, warp, dodge See also חין
חתול	khatul	cat		Fr. chaton	Kitten, cat

⁴²² Cf. I Kings 20:33 ויחלטו הממו they decided / concluded [from nature of his greeting] PBH usages also included – final decision – irredeemable sale – stir in boiling water – and – bind up, tie up

⁴²³ Cf. I Kings 20:33 ויחלטו הממו they decided / concluded [from nature of his greeting] PBH usages also included – final decision – irredeemable sale – stir in boiling water – and – bind up, tie up

⁴²⁴ Cf. I Kings 20:33 ויחלטו הממו they decided / concluded [from nature of his greeting] PBH usages also included – final decision – irredeemable sale – stir in boiling water – and – bind up, tie up

⁴²⁵ Cf. also 'castle' which derives from the protection word חסה

⁴²⁶ Apud I.E. Mozeson

⁴²⁷ Douglas Harper assigns mouchoir to Lat. mucus – in which case it would derive directly from the base מח see pg...

We may find indication of this relationship even in Tanakh itself. Cf. חזר [to return, repeat] and שזר [to braid, interweave – which entails moving the thread repeatedly back and forth to its earlier position]

CHES TO KH [withering in these cases mainly only conceptual]⁴²⁸

ח	Khet - khes	= #8 from eighth letter of Hebrew alphabet		Ger. Acht Lat. octo – Span. Ocho – Eng. eight	= eight –
חלף	khalof	Change, pass		chalupah	Yiddish A Jalopy – past its time
נחת	nakhes	resting		nacht	.> Eng. night - time of rest ⁴²⁹
חוג or טרח	Torakh or khug			trokhos ⁴³⁰ Anc. Grk.	wheel
שמח	somakh	happy		Schmeichel	Ger. > smile
חרש And/or חרת	Khorash / khoras	Both = engrave		Grk. Charattaw – kharasso – χαρασσο	Χαραττω = engrave – whence - character
ריח	rayakh	odor		Ge-ruch	odor
חלבנה	khelbonah	galbanum		Anc. Grk. Khalbane	galbanum ⁴³¹

⁴²⁸ Note that the Dutch G is pronounced as a ches KH

⁴²⁹ In light of this, it seems conceivable that the words day – Ger. tag – OE dagian [dawn] – derive from Hebrew דאג[worry] – in the notion that the day is the time of worrying – so tag – zeit [daytime] – but see also pg... שחר

⁴³⁰ But חוג [round, circular] is an alternate possibility

⁴³¹ ...from base חלב cholov [white] milk

				χαλβανη > Lat. chalbane	
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חבש	khovash	Bind, confine saddle, bandage		khabos	Grk. Muzzle – χαβος ⁴³²
חרטום	khartom			Khartoum	See pg..
דח	dokhas	dense		dicht	Ger. dense, thick, tight ⁴³³
חלוק	khaluk	cloak		Khallat	Russian / European term cloak
חלץ	khalotz	Extricate, take out of		Khalasos Χαλασος & χαλαω , khala'aw	Anc. Grk. loosen, slacken, dis-engage – see also חלש pg..
טרח	torakh	Exert effort, disturb		Τρεχειν - Anc. Grk. trekhein	Run, run a race i.e. exert – see also חיש pg...
חם	Khom	Warm, heat		PBH and Talmudic חמר	= to heat – burn – parch – be dark – glow – ferment – boil etc. – all heat related

⁴³² Some experts have khabos instead as a M/B interchange form of khehmos [see above]

⁴³³ Dicht is said to be related to predecessors of Eng. tight including – MHG dihte – ME thigh – OE thiht

חסר	khoseir	lack		Anc. Grk. χάτεω khateaw, χητος khehtos	Lack, need, want ⁴³⁴
חסר	khoseir	lack		Anc. Grk., χητος khehtos	need, want

CHES TO Q / QU⁴³⁵

חמש	khomesh	five		quint ⁴³⁶ quintet	Lat. = The fifth – quinque = 5 ⁴³⁷
חיש	khish	hurry		quick	
חקה base of לקח	Kakh base of lokakh	take		coquette	
אחד	ekhad	one		Equal – Lat. aequalis	Lat. uniform , identical, equal ⁴³⁸
חן	khein	Nice, charm, grace		quaint	12 th cent. = elegant –

⁴³⁴ A Grk. khateo that meant – crave is either a sense development – or a derivative of the כסף kesef base of חסר [yearn]. חסף Is indeed most probably the source of Eng. crave, by rhoticism

⁴³⁵ Other notable sources of QU terms are קשה qosheh [hard, difficulty] whence – question – query – quest – quarry - Span. Querer [desire] – re-quire – quiz – inquisitive - Lat. quarere [seek to] and quaesto - Span. Queso [hardening of milk] - and כבש kovash [conquer] which yielded – quash – squelch – quench - squash

⁴³⁶ Mozeson listed קמץ komatz [a clenched five finger hand] as a possible etymon

⁴³⁷ Said to be source of Sardinian chimbe [five]

⁴³⁸ However, the qual base of the word ‘quality’ may derive instead from the קל element of שקל [to weigh, to be worth] by aphesis of the shinn – as occurred also in at least twelve other instances. Cf. שרק [comb] > rake – and שמר shomar [guard] > Lat. murus, moerus [protect, defend, wall]

					gracious clever
שחה	shokho	Bow, subservience		obsequo	Obey, comply
לח	lakh	moist		Liquid ⁴³⁹	
חלק	khalak	smooth		Anc. Grk. khalazi	[smooth] hailstones ⁴⁴⁰

חוצ	khutz	Out, outer		Quit, quits	Out of obligation, set free, clear of
חגלה	khoglaw	Galliform fowl		quail	
חרג	khorag	Quake in fear		Quirk	A jerking . Cf. cringe pg.
שחה השתחוה	shokho	Bow, subservience		obsequi	Lat. compliant, do one's bidding
שחה השתחוה	shokho	Bow, subservience		Lat. sequax	Follower, ad-herent > Eng. sequacious [to follow another slavishly] ⁴⁴¹

⁴³⁹ An alternate candidate is biblical Hebrew לוג – לוג – lug [liquid measure]

⁴⁴⁰ ...and so the snow word hail that derives from the OE haegl / hagol can have derived directly from the Hebrew עגל agol [round] – or from the חלק KH-L-K root by permutation to KH-K-L

⁴⁴¹ However – the Lat. sequi [follow] may derive instead from Hebrew סגר sogar

שחה השתחווה	shokho	Bow, subservience		obsequious	Fawning

חרג	khorag	Quake, shudder		quake	OE cweccan [shake, vibrate] ⁴⁴²
פחת	Pokhos pokhot	less		pequeno	Span. small
לח	lakh	moist		Liquor ⁴⁴³	
חדר	kheder	Room, cubicle		Quatrio, quaterni	Lat. "four" – group of four – whence – squad & square & cadre
חדר	kheder	Room, cubicle		Square – also quadrus/ rum – quadra =[quadriangular]	The simplest rendering of a room is as a 4 sided figure ⁴⁴⁴
אחר	A - kheir	other		queer	Perhaps also quirk, [strange habit] but see pg...

⁴⁴² געש [shake, quake] is an alternate candidate

⁴⁴³ An alternate candidate is biblical Hebrew לוג – לוג lug [liquid measure]

⁴⁴⁴ ...whence also Span. Cuadro [square- picture – frame]

CHES DISSIMILATE TO N

קלח - ת	Kalakh-as	pot		culina	Kitchen, food > Eng. culinary
קלח - ת	Kalakh-as	pot		kiln ⁴⁴⁵	
טרח	torakh	Exert, disturb		turn	Turning is a form of exertion – see pg...
לחך	likhaikh	Lick, lap up		Lat. lingo	I lick ⁴⁴⁶
יחד	yakhad	Together, as one		Span. junto	= together > Junta
פרח	perakh	Flower, bloom		Pruin-a	Denotes 'bloom' in Romance languages
דחק	dokhak	press		dunk ⁴⁴⁷	
זחל	zokheil	slither		Snail ⁴⁴⁸	

⁴⁴⁵ A lesser candidate is כלי kli [utensil]

⁴⁴⁶ Alternate Hebrew etymon candidates are - לקק lokak [lick] and methathesis of לשון lashon [tongue]. It seems to me that לשון [tongue] is the etymon of Lat. lingua [tongue] but lingo lick may have influenced its development

⁴⁴⁷ Another sense is – to dip. The root תחת takhat [under] seems a lesser etymon candidate

⁴⁴⁸ ...or else – a further development from the נחש to snake transposition

THIS CHES DISSIMILATE TO N CHART CONTINUED ON PG.....

SLIGHT [natural type] METATHESIS

חמל	khomal	clement		clement	חלמ
חצר	khotzeir	courtyard enclosed space		Court & curtilage	חרצ
חפר	khofer	dig		groove	חרפ – ditch, channel, hollow
מחר	mokhor	tomorrow		morgen	.מר. also morrow, morning
חלף	kholaf	Change, exchange		Akkad. sapelu	exchange

זחל	zokheil	slither		Schlang	Ger. snake – Also Fris. Slak זלח
זחל	zokheil	slither		slug	זלחAlso Russ. slizen

אחז	okhaz	Hold, seize		iskhaw	אחזGrk. Hold – restrain יסחז
חרג	khorag	Quake in terror		chagrin	חרגAnxiety, vexation
חדר	kheder	Room, cubicle		Span. cuarto	חדרLat. quarto = room – by metathesis ⁴⁴⁹
טרח	torakh	Exert effort, disturb		Lat. Tolerare > Eng. tolerate	to bear, suffer endure – tolerate - טחר > torekh > tokher ⁴⁵⁰ > ⁴⁵¹ toler-ate ⁴⁵²
חרד	khareid	shudder		shudder	חרדGer. schauder ⁴⁵³
פתח	Potakh/ posakh	open		Port, porch, portico,	Door – open places – by פתח < פחת

⁴⁴⁹ I am well aware of the different and fairly reasonable theory that has been proposed by the experts.

⁴⁵⁰ ... טרח is perhaps also the source of the ancient Grk. tholeros θολερος that denoted – muddy – Cf. Lat. turbid base of Eng. turbid

⁴⁵¹ Another possibility is - טרח torakh > tolakh > toler - ate

⁴⁵² But Lat.tollo – tollere [lift, carry, heave] – which many link to Lat. tolerare is from the טל base of Hebrew נטל [carry, take away]

⁴⁵³ An alternate source is Hebrew שער sha'ar [to tremble, shudder] Cf. Job 18:20

				portal ⁴⁵⁴ via Lat. porta ⁴⁵⁵	transposition ⁴⁵⁶
חסר	khoseir	Lack		Carescere, caresco	Be without, wanting, to want
חפר	khofer	dig		Scrobis, scrobs	חפר Lat. ditch, trench, grave

טרח	torakh	Exert effort, disturb		chore	טרח טרח ⁴⁵⁷
זחל	zokhel	slither		slither	זחל metath.
זחל	zokhel	slither		slink	= crawl of a reptile metath
ספח	sopak	adhesion		Scab & scurf	metath
קלה	Kalakh[at]	Pot, kettle		kettle	Pot, kettle metath
כחל	kakhol	To color the eyes		Color	By kakhol > kalokh >color metath
חציר	khotzir	Heather, vegetation		Anc. Grk. ereikeh ⁴⁵⁸ & Lat. erice	Heather, heath, vegetation – by kh-tz-r >

⁴⁵⁴ ...also – opportunity [i.e. an opening]

⁴⁵⁵ Gate, door

⁴⁵⁶ The Lat. aperio [I open, uncover] is a more radical product of metathesis withering. It is the ancestor of the open terms Fr. Aperitif – ouvre – Span. Abrir.

⁴⁵⁷ Lexicographers link chore to OE cerr, cierr [turn – affair – business –] ME cherre [odd job] – and to Brit. Char, Char-lady]. Also Eng. chare [chore]. ME char and OE cier [a turn] Note that we have also linked טרח to Grk. and Lat. turn denoting terms

⁴⁵⁸ Latin eruca denoted colewort – a type of vegetation

					kh-r-tz > e-r-k ⁴⁵⁹
חרב	Khereb/ kherev	sword		sabre	metath
חפר	khofer	dig		Schurf[en]	Ger. dig, mine metath
ספח	sopakh	adhesion		Scurvy, Fr. scorbut	Disease characterized by scabbing metath
חרף	khoreif	Risk, jeopardy		jeopardy	14th cent. jupardy KH-R-P > KH-P-R metath

חצר	khotzeir	Courtyard, enclosed space -		Lat. hortus ⁴⁶⁰	Garden ⁴⁶¹ , park enclosed place for plants - by metathesis
חצר	khotzeir	Courtyard, enclosed space -		Lat. co-hortis co-hors	Enclosed courtyard
חצר	khotzeir	courtyard enclosed space		Anc. Grk. khortos - en-closed place,	metath See next

⁴⁵⁹ But the Hebrew base ירק yerek [green] of the word יקרות yerakos [vegetables] may be a better etymon candidate

⁴⁶⁰ Perhaps also 'garden' itself and garth [garden, yard] C.T. Onions links also Lat. cohors and Eng. cohort

⁴⁶¹ Cf. גן בעויל Shir HaShirim 4:12

				feeding place ⁴⁶²	
חציר	khotzir	Heather, vegetation		Anc. Grk. khortasma	Fodder, food, forage
חציר	khotzir	Heather, vegetation		Lat. hortus	vegetables metath
חרף	Khoref	Winter, autumn		Anc. Grk. opawra	Autumn KH-R-P < KH-P-R
PBH	tefakh	Lathyrus vetch plant ⁴⁶³		vetch	T-F-KH > F-T-KH ⁴⁶⁴
אחז	okhaz	Hold, seize		Basque esku	hand
אחר	akheir	Be late, after		Mod. Grk. arga αργα	Late, slow

Many theorists have assumed that metathesis was a factor even in biblical Hebrew itself. Cf. - כבש כשב [sheep] - שמלה שלמה [garment] - חפר חרף [be ashamed]. My manuscript features many more such examples. For those who believe as I do – that G-d Himself created the original Hebrew language – the presence of metathesis in the Torah would seem problematic to our belief – in that G-d does not make mistakes in anything – including the pronunciation of words – but the phenomenon might be explainable by application of the well known masoretic principle to the effect that G-d employed the everyday language/ speech / idioms of people when He wrote the Torah – and metathesis may have been an element of everyday speech in ancient times.

⁴⁶² Incidentally – Eng. word croft that denotes a small enclosed field [Brit./ Scot.] apparently derives from the Talmudic קרפף karfif [small enclosed field] – that derives in turn from the Hebrew base קפ that means – to encircle

⁴⁶³ Vetch may be related to wachs. Lathyrus to ladder

⁴⁶⁴ Lexicographers assign vetch instead to Lat. vicia [vetch] – which may suggest either of two hypotheses - (a) That vicia and vetch both derive by טפח permutation via a Gmnc. Or Celtic vetch type term – (b) That vetch does instead derive from vicia – which may in turn derive from the Lat. vicis [to vary, change, interchange] that I regard as a Babel event derivative of the Hebrew base פכ fakh – of הפך [opposite] and נפרך [gem that changes color] – a base that denotes change – as is corroborated by many examples in my book manuscript. Another candidate is חוץ khutz [out, outward] – and this is supported by the vetch term lathyrus – which may amount to – la – thyrus – with the thyr element of thyrus being a THR derivative of the nches of חוץ

S PROTHESIS

טרח	torakh	Exert effort, disturb		struggle	
חנק	khoneik	Choke, strangle		sphinx	
טרח	torakh	Exert effort, disturb		strive	
חנק	khoneik	Choke, strangle		strangle	Lat. strangulo
חוצה	khutzah	Street, outskirt		street	Strasse Ger. street ⁴⁶⁵
חנק	khoneik	Choke, strangle		sphincter	Contracting muscle < Grk Sphincter [band, thing that binds tight]

חפה	Khofo/ khopa	cover		strumpf	
שחור	shokhoer	black		schwarz	

⁴⁶⁵ Strasse may alternatel have developed by means of an S pro thesis to the word דרך derekh [path]

שחור	shokhoer	black		swarthy	
חוג	khug	Circle, globe		strongolos	Grk. round, spherical στρογγολος ⁴⁶⁶
INCREASE THIS SECTION					
טון	khut	Thread, LINE		strand	= beach, shore i.e. shoreLINE ⁴⁶⁷
יח	khutz	Out, outer		Kiosk < Pers. kushk ⁴⁶⁸	Outdoor open house, pavilion

I personally endorse about 95% of these above listed suggested word pair connections as being close to totally correct. The remaining 5% are comprised of what appear to me of lesser probability – but still definitely possible

MISC. – Each of the offerings in this section falls into one of the following categories –

- (A) Links that are extremely probable – but they entail witherings of two or more of the Hebrew radicals
- (B) Links that are extremely probable – but they entail withering types of the n ches other than the ones specifically listed above by category
- (C) Extremely probable links between European/ Occidental words and words of Post Biblical Hebrew [PBH]. Most of these words, if not all of them, are nevertheless, in my opinion. really words of the biblical era that simply were not included within the texts of Tanakh – for some reason or other.

⁴⁶⁶ ..or via S pro thesis of טח

⁴⁶⁷ ...and so 'stranded on an island' = washing up on its shore[line]. Cf. Akkad. Akhattu From Hebrew טון khut [line, thread] Denotes – shoreline . See also – strand [of yarn] – pg...

⁴⁶⁸ Villa, pavilion, portico

(D) A few of the following suggestions are links that seem to my palate as of a somewhat lesser probability than the ones suggested above – albeit that they do nevertheless accord with a proven methodology and that they are also definitely reasonably conceivable. This category includes mainly links suggested by other scholars - whose other superior suggestions have been confidently included above – and a few of my own, as well.

(E) Additional link suggestions that involve elisions and/ or minor metatheses.

You will note that I have not included virtually anywhere in this thesis words that involve radical root letter transpositions – [such as ABC to BCA – BAC – CBA – CAB] even though such transformations definitely were an element of the Tower of Babel event.

MISC.

חדש	khodosh	new		fresh ⁴⁶⁹	
טרח	torakh	Exert effort, disturb		turmoil ⁴⁷⁰	
טרח	torakh	Exert effort, disturb		trickle	
חוש	khush	sense		jinx	Cf. hex
חרש ⁴⁷¹	kheres	Earthenware, clay		porcelain	
חשך	Khoshek-h	dark		caligo	Lat. dark, darkness

⁴⁶⁹ ...whence MFr. Frisque and Eng. frisky [lively, fresh]. Related to 12th Cent. fersh and to OE fersc [fresh] apud Harper's OED. Other possible etymons are – פרח ferakh [flower] and also טריא torie or thorie [fresh] i.e. for the ט may have been pronounced as a TH sound – which often developed easily into an F sound. Cf. אפרח

⁴⁷⁰ Likely a derivative of the Lat. turb base that denoted disturbance and that derives from טרח - by B/M labial interchange . Whence also turbulent. Wiktionary has earlier usage as – harassing labor – trouble, disturbance

⁴⁷¹ Its biblical orthography – but currently spelled in its PBH form - חרס

פחת	Pokhos pokhot	less		Pauvre, pobre > poverty	Fr. & Span. poor ⁴⁷²
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חשך	Khosak-h	Hold back		Ger. karg	stingy
חלץ base of מחלצה	kholatz	Outer garment		falda	
חטא	Khait/ khata	sin		guilt	
אחד	ekhad	One, once		ever	= even once
אחד	ekhad	One, once		every	Each one
לח	lakh	moist		lubrico	
חוט חייט root	khayat	tailor		Lat. Sartor & sarcio	Lat. tailor, mender – also Span. Sarta = string ⁴⁷³
חוט	khut	Thread, line		Lat. sarcina	Bundle. package ⁴⁷⁴
חוט	khut	Thread, line		fardel ⁴⁷⁵	Bundle. package ⁴⁷⁶
חוט	khut	Thread, line		Certain, certify, ascertain	Lat. certus = fixed, sure - Certainty entails crossing line- R epenthesis

⁴⁷² Also Eng. poor

⁴⁷³ Span. Sarta indicates sartor link to thread. Perhaps also Lat. sarcio [mend, repair]

⁴⁷⁴ Cf. Hebrew חבל khevel [string, rope] and חבילה khavilah [bundle]

⁴⁷⁵ Cf. sarcina [above]

⁴⁷⁶ Harper links this to middle eastern fardah [package]

חוט	khut	Thread, line		Creed, credit' Lat. credo	Belief entails – crossing a line – epen-thesis of R
חלק	khalak	smooth		silk	Smooth fabric
חרב	kherv	sword		khiphos	Sword χιφος
חרב	kherv	sword		ksiphos	Sword Ξιφος
חדר	kheder	Room, cubicle		Quarters, squad, cuatro	
חרב	Khoreiv/ khoreb	destroy		Charbydis	
חיש	khish	hurry		rash	
חלף or חלש	Khalosh or kholaf	Weak or wither ⁴⁷⁷		wilt	Perhaps link to MLG welken = wither ⁴⁷⁸

חוט	khut	Thread, line		costura	Span. seam
ירח	yerakh	Moon > month ⁴⁷⁹		Jahr – Ger. year	. > Eng. year &Yore – OE geara [year]
חמט	khomat	Reptile or lizard species		chameleon ⁴⁸⁰	

⁴⁷⁷ Cf. Psalm 90:5 יחלוף כחציר יחלוף . Artscroll regards this חלף as denoting 'wither' – but some authorities have it instead as 'renew'

⁴⁷⁸ Another candidate is Hebrew בלה bolal/ volah [to wear away]

⁴⁷⁹ I.e. month is a new moon cycle

⁴⁸⁰ But Grk. chameleon is khamai- leawn and it may relate instead to Grk. khamai [ground, earth] Apud Harper's OED

חשב	khoshev	Think, reckon		Cereb-rum, cerebellum ⁴⁸¹	Lat. brain – understandin g via rhotacism ⁴⁸²
חשך	khoshekh	dark		Lat. creper	dark, obscure ⁴⁸³
חרך	kharakh	Crack, fissure		Lat. crepo	Fissure, crack
חווה	khava	First woman, wife of Adam		frau	Ger. woman
חווה	khava	First woman, wife of Adam		frau	Ger. wife
נחל	nakhal	River, torrent, ravine		Nile, Nilus	- main river of Egypt
#2 חרך	Kharak-h	Singe,		Singe ⁴⁸⁴	Incidentally #2 חרך is a meta physical extension of the base חר that denotes - burn ⁴⁸⁵

חמת	kheimas	Animal skin water bag		canteen	
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⁴⁸¹ But the similar Lat. crebro [repeatedly, frequent] is from Hebrew קרוב karov [near]

⁴⁸² Cf. Hebrew כסף kosaf [desire] > crave - & עשב eisev [grass, vegetation] > herb – arbes – garbanzo . See Koruphe pg...

⁴⁸³ Also - doubtful

⁴⁸⁴ For R to N Cf. צרך [require] to Ger. zwingen [force] and קרץ [fast eye motion] to squint - ארך ancho [Span. Wide]

⁴⁸⁵ See also #1 חרך [crack]

חלף	khalof	change		Span. Cambiare ⁴⁸⁶ & Lat. cambire, cambites	to exchange ⁴⁸⁷ & barter
חשב	khoshev	Think > 'head'		Lat. corymbus	Inflorescence, [berry]cluster so lit. 'head of the flower stalk' ⁴⁸⁸
חרל	chorul	Thorny growth		churl	
חן	khein	Grace, nice, boon		Hen, & hahn	Hen & Ger. rooster ⁴⁸⁹
חתל	khoteil	swaddle		Wattle ⁴⁹⁰	Fleshy animal neck appendage
חרר	Khorar	burn		hearth ⁴⁹¹	
אחר	akheir	other		other	Fr. Otre, Span. otro

חסד	khesed	Kindness, charity		kind ⁴⁹²	
שמח	somakh	happy		smile	

⁴⁸⁶ ...whence [botany] cambium [inner material before the bark of a tree]

⁴⁸⁷ Lat. cambiare is assumed to be the etymon of 'change'. It seems to me that a similar ל to M dissimilation occurred in the case of the word עלב olav [insult] to umbrage [U-L-B > U-M-Brage. The experts link umbrage instead to Lat. umbra [shade, shadow]. Another possible change etymon is שנה shonoh [change]

⁴⁸⁸ ...probably via ancient Grk. koruphe [head] κορυφή – by rhotacism

⁴⁸⁹ John Parkhurst and others have so suggested

⁴⁹⁰ Suggested by John Parkhurst

⁴⁹¹ Suggested by John Parkhurst . Another possibility is קרב [i.e. where people come together for warmth] – Another one of my coming dissertations will detail the common origin of the fireplace words – hearth – focus – and the Hebrew אח - G-d willing

⁴⁹² Cf. כשד > Chaldea - חשך > caligo - בשם > balm - פסג > pinnacle – רכס > rand - רקד > round Mozeson has instead חן > kind

חנית	Khanit/ khanis	spear		kontos ⁴⁹³	Grk. Pole, spear > Lat. contus ⁴⁹⁴
חור	khoer	hole		hole	⁴⁹⁵
חזיר	khazir	pig		khoiros	Χοίρος Grk. Pig, swine
חזיר	khazir	pig		boar	
חרבה	khorovah	Arid land, desert		Arid [land]	
פח base of נפח	Fakh base of Nofakh	blow		Psykhos/ psukhos	Anc. Grk. Blow, breathe

חוש	khush	sense		hint	
חור	khoer	hole		thirl	< OE thyrel
חקר	khoker	Examine, investigate		Hunger, hanker	See also pg..
בחר	bokhar	Choose, pick		pick	
גחון	gakhoen	[reptile underbelly]		Gecko	
חוט	khut	Thread, line		Kattos, kassuaw	Anc. Grk. Sew –stitch καπτος κασσυσ
חלש	khalosh	weak		khalaw	Χαλαω loosen ⁴⁹⁶
חרבה or חרחר from		Parched land – or from parch		Kheros – χερος keiros χειρος –	Dry, parched, arid terrain barren –

⁴⁹³ Perhaps also Lat. quiris [spear]

⁴⁹⁴ = pike, weapon – Kontos might derive instead from חוט [line, thread]

⁴⁹⁵ Mozeson suggests instead 'hole' from חלל hollow

⁴⁹⁶ Note that the Lat. fluxus that meant weak also meant loose . See also חלץ

				kherros and khersos – also Ξερος - Kseros	whence many dry land terms inc. khersonehsos = peninsula ⁴⁹⁷
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חוט	khut	Thread, line		siuti	Lith. sew
חלף	khalof	Change		allasso	Grk. change, alter, exchange
חרף	khoref	harvest		harvest ⁴⁹⁸⁴⁹⁹	
חרף	khoref	harvest		crop ⁵⁰⁰	
חרף	khoref	harvest		carpo ⁵⁰¹⁵⁰²	Lat. gather in, crop, pluck, pick ⁵⁰³
חרף	khoref	harvest		karpos	Grk. Produce, harvest, fruit ⁵⁰⁴ καρπος
חוב	khov	Obligate, owe		behoove	To must, to need - & OE behofian –

⁴⁹⁷ ..in the sense of land surrounded by water. In light of this it seems conceivable that the anc. Grk. word isthmus derives from the Hebrew root צמא tsomah that denotes - thirst

⁴⁹⁸ קרב – to bring near is probably a better candidate – only Gesenius – Parkhurst and E. Klein regard חורף as denoting also autumn [and harvest season] Radak – Even Shoshan – Artscroll have it only as ‘winter’. However – the Lat. carpe means seize – pluck and it may derive from the Hebrew גרף [goraf] base of אגרוף [fist] - is the base of the hand tool term מגרפה - and it is probably also the base of such hand related terms as grip – grab – rob – rape – grope

⁴⁹⁹ Also Ger. herbst [fall, autumn]

⁵⁰⁰ Ibid

⁵⁰¹ Ibid

⁵⁰² A reasonable alternate is קטף kotaf [pluck, pick, cull]

⁵⁰³ ...whence Ger. karp [pluck]

⁵⁰⁴ Ibid

					M.Dut. behoven ⁵⁰⁵
חב	khov	Obligate, owe		hov	Swed. Need, require ⁵⁰⁶

שמח	somakh	happy		smirk	
חמד	khomad	covet		covet ⁵⁰⁷	M > V labial withering
אחז חז base	Okhaz base is khaz	Hold, seize		Anc. Grk. kheir > Lat. chiro- ⁵⁰⁸	Hand – Z > R rhotacism –χεῖρ <kheiris [glove] ⁵⁰⁹
חרף	khareif	Sharp, bitter		cuspis	Lat. Sharp point, javelin spear ⁵¹⁰
חרף	khareif	Sharp, bitter		[s]crupius,[s]crupulus	Lat. Sharp or rugged stone > Eng. scru-pulous
חייך	Khiyek-h	smile		Giggle	Dut. Giechelen [giggle]
אחז חז base	Okhaz base is khaz	Hold, seize		hand	The hand is a grasper D/Z intechange ⁵¹¹

⁵⁰⁵ So DeBruyn

⁵⁰⁶ So DeBruyn

⁵⁰⁷ חפץ khofetz [want, desire] is a lesser candidate

⁵⁰⁸ ... that denotes – of the hand, by hand – whence Eng. chiropractic etc..

⁵⁰⁹ Perhaps related also to Anc. Grk. khrehsis, khrehsimos [useful, advantageous, service] in the sense of ‘handy’

⁵¹⁰ An alternate candidate is חנית khaitz [arrow]

⁵¹¹ Cf. – unhand me!

חרב	Khoreiv/ khoreb	destroy ⁵¹²		Harrow & harry	= Also O. Fris. urheria -ravage, des-poil, plunder
חתת	khitet	fearful		hate	Apud Mozeson ⁵¹³

#2 חבל	khibeil	To damage, sabotage		hopla	Ἡοπλα – Anc. Grk. = javelin, weapon ⁵¹⁴ See note...
#2 חבל	khibeil	To damage, sabotage		goblin	See note...
ריח נחוח		Pleasant odor of burnt offering ⁵¹⁵		rauch	Ger. smoke
סחב	sokhav	drag		Schlepp[en] & schleiffen ⁵¹⁶	Ger. - drag

שחק	shakhaq	sky		sky	
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⁵¹² Hebrew הרג horag [kill] seems an alternate possibility- especially in light of the OE hergian [ravage, plunder, seize]

⁵¹³ Mozeson's hypothesis will accord with Ernest Klein's translating of PBH חתה as 'abhor'. The קוט base of קוט [detest] is an alternate etymon candidate

⁵¹⁴ Cf. (a) Hebrew כיד kied [destruction] and כידון kidon [spear] – (b) חרב choreiv [destroy] and חרב cherev [sword] (c) - חרם chareim [to destroy, wipe out] and חרמש chermeish [scythe, sickle – also used as a weapon] . And the word שכינ sakin [knife] is assumed by some as the source of PBH Hebrew סכנה sakonoh [danger] – Source of Grk. hoplite [soldier] Also חבל > javelin See also kubelis – pg...

⁵¹⁵ The following data will indicate that 's sense of odor and its sense of smoking both entered into Gmnc. Words. O Fris. Reca [smoke] – OE recan – M.Dut. roken – Dutch rieken – Ger. rauchen [to smoke, emit smoke] – OHG riohhan [to smoke, steam] – Ger. reichen [to smell] – Ger. geruch [odor, aroma]

⁵¹⁶ Cf. Hebrew שכב shokhav [lie down, sleep] to Eng. sleep, Ger. schlaffen

פּוּחַר	pokher	Aram. Earthenware maker		Potter[y]	
חָבַר	khaber	combine		Hybrid, ibrida	Lat. mongrel, hybrid
חָשַׁב	khoshev	Think, reckon		Censere, censio, census	Lat. estimate deem judge ⁵¹⁷
חָזַה	khozah	Look, see		Scena, scaena	Lat. scene, stage, theatre pretense > scene, ⁵¹⁸ scenario
חָרַב	Khoreiv/ khoreb	destroy		scruta	Old or broken stuff, trash
חָזַה	khozah	Look, see		Ger. scheinen	Appear, shine – Whence Eng. shine – sheen see also זָרַח ⁵¹⁹
חָזַה	khozah	Look, see		Ger. schau	= show, Also 'show' Cf. weisen pg...

חוּט	khut	Thread, line		Thrix, [gen. thrikos] ⁵²⁰	Anc. Grk. θριξ = hair,
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⁵¹⁷ Apud Frances Valpy

⁵¹⁸ The experts link this Lat. term to a Grk. σκηνή skehneh that denoted wooden stage for actors, plays - but they also link it to another Grk σκηνή skehneh that denoted – tent – booth – dwell – encampment – which some of them link to Hebrew שֹׁכֵהִין shokhein [dwell]. The Mod. Hebrew word for stage play is - makhazeh מַחְזֵה

⁵¹⁹ An alternate candidate is צָחַח [be bright, shine, clear]

⁵²⁰ Hebrew שַׁעַר sa'ar [hair] is an alternate candidate

					⁵²¹ wool, bristle ⁵²²
סח	khosam	Close, curb, obstruct		hem	Enclose, confine – see also חומה pg..
נצח	netzakh	Victory, eternity		nike	Anc. Grk. - victory ⁵²³
אחז חבס	okhaz	Hold, seize		axe	Handle held – Also Lat. ascia [axe]
אחז	okhaz	Hold, seize		axle	Holder item
אחז	okhaz	Hold, seize		axis	Holder item
לחם	lokhem	Struggle, battle		Luctans, luctor ⁵²⁴	Struggle, wrestle, fight - Span. Lucha [struggle, battle]
חסה	khosaw	Protect, refuge		cozy	

תחת	Sakhas/ takhat	Under, below		south	
פחת	Pokhos pokhot	less		פרא poroh	Aram. 'less'
תחת	Takhas/ takhat	In place of, under		doofus	Derriere Cf. Pol. dupa

⁵²¹ Also – long lock of hair – tress – ringlet . Cf. Hebrew expression כחוט השערה [to the fineness of a hairsbreadth] -
שערה = hair

⁵²² Harper's OED suggests Eng. tress as a possible thrix derivative – also tressure

⁵²³ Cf. פצל to - peel and קטל to - kill

⁵²⁴ ...whence Eng. reluctant

פחת	Pokhos pokhot	less		paltry	
צלחת	Tzalah- at	plate		salver ⁵²⁵	Brit. tray ⁵²⁶
חרם - החרים	kherem	destroy		cremate	< Lat. cremare = to burn, destroy by fire ⁵²⁷
חד	khad	happy		freude ⁵²⁸	Ger. 'happy' ⁵²⁹
חלש	khalosh	weak		Anc. Grk. halcyon - Lat. halcedon	calm, tranquility ⁵³⁰

חרג	khorag	Quake in fear		jerk ⁵³¹	
פח	pakh	A trap		Park [v. & n.]	Enclosed space ⁵³²
חתך	Khotak-h	Cut, cut up		Harigoter > haricot	O.Fr. tear, shred
חטא	Khait/ khata	sin		sunde	Ger. sin > ⁵³³ Eng. sin

ה חל	hawkheil	begin		Colos - trum	First nursing milk – trum = a doer of
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⁵²⁵ A lesser candidate is the שלח root of שלחן [table] whence Eng. shelf

⁵²⁶ ...or the term may relate instead to 'silver' of which salvers were often made

⁵²⁷ But perhaps combined also with חרר [to burn]

⁵²⁸ This might be the source of the word friend in that your friend is i=one who makes you happy

⁵²⁹ ...from an assumed earlier THR form threid / thrat

⁵³⁰ A lesser candidate is שולו shalev

⁵³¹ יקע [dislocate] is an alternate candidate

⁵³² Also OFr. Parquet = small marked off space

⁵³³ Other candidates are Hebrew זנה to fornicate and דר evil, false

חוץ OR see next	Khutz	Outer		husk	Husk is pro-TECTIVE outer shell – later discarded ⁵³⁴
חסך חשר	Khosek-h	Save, protect		husk	See above ⁵³⁵
חוץ	khutz	Out, outer		chaff	Grain shells outed in threshing ⁵³⁶
חזק	khazak	strong		husky ⁵³⁷	
חרול	kharul	Thorn, barb		Lat. queror, queritor	Fig. – Lat. = complain vehemently
חרפה	kherpah	shame		Prob[rum]	Lat. Shame - dishonor – reproach immodesty

קלח – ת	Kalakh-as	Cooking pot		Lat. coquo > Eng. cook, kitchen, Ger. Koch ⁵³⁸	By elision of the ל . See also note..??

⁵³⁴ Harper's OED mentions husk as a possible source of Eng. husky

⁵³⁵ Husk can have derived from both collaterally

⁵³⁶ As for the צ to F fricative interchange – Cf. צדה to food - צורה to form - צום to famine, Fr. Fame. PBH חסך [protect] is a lesser candidate

⁵³⁷ Harper's OED notes – first usage as tough and strong found in Amer. Eng. 1869

⁵³⁸ Lat. coquere means both – to cook& to ripen. C.T. Onions has it as the source of – precocious . This accords with the usages of the unrelated Hebrew verb בשל as cook and ripen. Alternately coquer might derive from כשר [to prepare]

חפה	Khofo/ khopa	cover		cover ⁵³⁹	
חבר	khaber	Combine, friend		Tovarich / ish	Russ. – friend See pg...
ק base of לק	Kakh base of lokakh	take		Cogo, cogere	Lat. collect, gather, urge
חדל	khadal	cease		To stall	
חרב	kherev	sword		Sword & Ger. schwerd	sword ⁵⁴⁰
פקח	Pikakh/ fikakh	Open [the eyes or ears] ⁵⁴¹		vigil ⁵⁴²	Lat. awake, alert, watchman ⁵⁴³

שלח	Sholakh	send		Schick[en]	Ger. send
חשה	khoshoh	silent		quiet	Or from קט particle of שקט See also נחת
חבורה	khaburah ⁵⁴⁴	Gathering of blood to injured area, bruise		Anc. Grk. thrombosis	Blood clotting - by THR method
חבק	khovaq	embrace		hug	

⁵³⁹ ...or כפר [cover]. The lexicographers are probably correct in their assigning of the words – canopy and canapé to the Anc. Grk. konopeion [a bed/ couch possessing veils protecting against mosquitos] – as the Grk. word konops [which I attribute to Hebrew כנף konof = wing, winged creature] – denoted – mosquito, gnat – but if they are wrong – the Hebrew חפה term could serve as a suitable etymon candidate.

⁵⁴⁰ Cf. the sword term scimitar that derives from Hebrew שמד shomad [destroy]

⁵⁴¹ Perhaps the source of PBH פקר pokar and הפקר [licentious, free, abandoned, ownerless - and thus figuratively open to everything]

⁵⁴² Also Eng. vigia [nautical waring of danger]

⁵⁴³ Other etymon candidates are Hebrew חוג khug – source of Ger. aug [eye] – and חזה [look, see] source of Lat. video.

⁵⁴⁴ Base - חבר

חוש	khush	sense		hashish ⁵⁴⁵ hasheesh	
מלח	melakh	salt		mauve	Purplish shade of the mallow – see..
חץ	kheitz	arrow		Rush# 2	Used for arrow shaft ⁵⁴⁶
חץ	kheitz	arrow		reed ⁵⁴⁷	Used for arrow shaft ⁵⁴⁸

חדל	khadal	cease		idle ⁵⁴⁹	
חך base of לקח	Kakh base of lokakh	take		Quag-mire	Bog, mire

⁵⁴⁵ Cf. Yiddish tze-khished [discombobulated] – enantiosemic way of saying – lost one’s senses – which is sad to be what happens to those who smoke marijuana. But see also pg...

⁵⁴⁶ Cf. Lat. harundo / arundo – that means reed – cane – arrow – arrow shaft – which might itself also derive from חץ - arrow. This hypothesis is further supported by the fact that Lat. Harundo = reeds - shaft - arrow – cane – is said to be related to the undocumented Gaulish term garunda [shallow water course – riverbanks i.e. places where reeds abound] – that is thought to be the source of the ancient Grk. Garoundos – source of the name of the French river Garrone. Another proof is to be found in the Lat. juncus/ iuncus that means both ‘bulrush’ and ‘dart’ – which thus proves that arrow terms were used for reeds as well. Also - Lat. calamus likewise meant arrow / dart and reed / cane. See iuncus –pg...

⁵⁴⁷ Reed may be cognate with rush . See pg...

⁵⁴⁸ Ibid. However the root חוט [line, thread] that is the base of חטה khita [wheat, wheat stalk] is an alternate etymon candidate

⁵⁴⁹ Apud Robert DeBruyn – but the homonym idol derives instead from the Hebrew אליל elil [idol]

חרב	Khoreiv/ khoreb	destroy		crap ⁵⁵⁰	
חן	khein	Grace, nice, charm, boon		Gyne / guneh	Ancient Grk. = woman ⁵⁵¹
חן	khein	Grace, nice, charm, boon		Hind	Graceful fem. deer ⁵⁵²
חצב	khotzav	Hew, chisel		chisel	
גלב אוסגלח ⁵⁵³	Golakh or golav	Shave or barber		callow ⁵⁵⁴	
חרב	kherev	sword		harpe	Lat. scimitar – falchion – scythe ⁵⁵⁵

חדל	khodal	cease		stop	

⁵⁵⁰ It may be of note that an Israeli slang word for defecate is חרבן . Its link to a base denoting destruction may also have been a factor in the usage of the word scrap in its sense – to scrap a project/ plan.

⁵⁵¹ This would accord in the figurative sense with the חן usages of – grace – pretty – charm – as well as ‘boon’ and ‘grant’ in that Eve was a boon that was granted by G-d to Adam. Cf. camel that is so called for גמל gamal [to provide] in that camels are provided by G-d with the ability to provide themselves with extra water in the desert. – consider also that חן is likely the source of the word ‘hind’ that means – graceful female deer . But the base קן Qen is an alternate candidate – i.e. in its sense of ‘nest’ or of ‘cavity’.

⁵⁵² ...whence Yiddish fem. names – Hinda, Hindy. The deer term fawn might also derive from חן - albeit that the word צאן which sometimes denotes not only sheep but also tame herd animals as well - may be a superior candidate in that the fawn term originally denoted the young of other animal species as well

⁵⁵³ Another candidate is קרח kerakh [baldness]

⁵⁵⁴ ... but another candidate is גלב

⁵⁵⁵ A lesser candidate among whose senses are חרף [sharp, bitter] – and possibly related metaphysically to the root חרב CH-R-B whose senses are – sword - destroy

חרך ⁵⁵⁶ #2	Kharak, kharak-h	Crack, fissure		chink ⁵⁵⁷	Cf. #2 חרךsinge ⁵⁵⁸
טרח	torakh	Exert effort, disturb		target ⁵⁵⁹	A thing striven for
פתח	Potakh/ posakh	open		patesco	Lat. open

חם	khom	warm		Home – Ger. heim – Brit. Ham [town] > hamlet	You keep warm at home in the winter
טחן	tokhan	grind		tero	Lat. grind, fray, grate, chafe, wear out - but see also טרח pg...
שחור	shokhoer	black		char ⁵⁶⁰	
חגב	khagov	Grasshopper, insect		Chigger	Also Woloff/ Yoruba jiga = insect ⁵⁶¹

⁵⁵⁶ See also #1 חרך

⁵⁵⁷ For R to N Cf. צרך [require] to Ger. zwinge [force] and קרץ [fast eye motion] to squint ארך - ancho [Span. Wide]

⁵⁵⁸ Note the R to N change in both #1 חרך and #2 חרך

⁵⁵⁹ Harper has - diminutive of earlier targe type Gmnc. Terms denoting small shield . I see two possibilities – (a) that its sense of shield derives from טרח [effort] in that it was a bothersome element in the attacking of an enemy . (b) That its usage as a target derives from טרח effort in that hitting a target entails effort . It doesn't seem to me that a combatant would have regarded his opponent's shield as a target. Or the word target may have derived from the טרה element of the word מטרה matorah [target, purpose]

⁵⁶⁰ Rochel Taller suggests instead חרך - which is indeed a modern Hebrew word for char

⁵⁶¹ ...but see also pg....

חטב or חצב	Khotav or khotzav	hew		chop	
פרח	perakh	Flower, bloom		vigeo	Lat. Flourish, thrive, lively ⁵⁶²
ברח	borakh	escape		Fugio & fuga	Lat. refuge & escape, flee ⁵⁶³

חומה	khomah	wall		hem	
חומה	khomah	wall		תחום	PBH border, limit
פחות	pokhos	less		Lat. pusillus	Very little, weak
חוס חסה	Khasah - khus			care	
חלל	khaleil	Violate, profane		Lat. violo > Eng. violate ⁵⁶⁴	Profane i.e. -Hollow out = Empty out the dignity of ⁵⁶⁵
חלק	kheilek	Part, divide		clan	

⁵⁶² ...by elision of the middle ר as occurred also with דרך to Lat. duce – and ברך to Lat. bucca. A coming work will – G-d willing – shortly reveal numerous occidental language specimens of this elision phenomenon. An alternate possibility is חי khai [live]

⁵⁶³ Via ancient Grk. φυγῆ phugeh – φυγᾶσ phugas – pheugaw φευγω [flee – escape – exile] – by elision of the resh.

⁵⁶⁴ The biblical word חלילה kholilah is translated as sacrilege – and as G-d forbid - and It seems to me that its true meaning was – ‘it would be constitute a violating of justice’ - - or a profaning of sanctity [Parkhurst]

⁵⁶⁵ ...whence also violent. Lat. viola meant –violate – profane - and it also developed a usage as – injure. Note also that the roots of the flower known as violet are mildly toxic . In light of this, it seems possible that the ancient Grk. ios meant both arrow – and venom [and also rust] because these are all injury related. Also – the Lat. word ion signifies the violet flower [and also a gemstone of a violet color] . This reality would shed light upon the fact of the similarity between the ancient Grk. ios poison term and the Lat. ion violet term –and it could also also parallel the fact that Hebrew words that denote ‘destroy’ also yielded weapon terms in Hebrew itself and in Tower of Babel new language derivatives [see pg...]. This would also explain the similarity between the words violet and violent – whose common ancestor is ultimately חלל . See also ios – pg....

משיח*	moshiakh ⁵⁶⁶	messiah		messiah ⁵⁶⁷	
חור	khoer	hole		Anc. Grk. koros – see pg...	

חוט	khut	Thread, line		Koladion	Anc. Grk. small string ⁵⁶⁸
חמור	khamur	hard		hammer ⁵⁶⁹	
חץ	kheitz	arrow		oistos	Anc. Grk. arrow ⁵⁷⁰
רמח	romakh ⁵⁷¹	spear		Lat. runa	spear ⁵⁷²
רמח	romakh	spear		Lat. ramex & ramus	A staff & a club ⁵⁷³
רמח	romakh	spear		Lat. rumex	(a) missile (b) sorrel ⁵⁷⁴
רמח	romakh	spear		Lat. rhomphea	Long missile

⁵⁶⁶ Lit. 'the anointed one' – from מושח moshakh [to anoint, smear]

⁵⁶⁷ This entry probably a straightforward borrowing from the Bible

⁵⁶⁸ By epenthesis of L. Perhaps an ancestor Eng. 'cloth'

⁵⁶⁹ ...such has been suggested but the root המה homoh [to pound, be in turmoil] may be a better etymon candidate]

⁵⁷⁰ Or oistos may derive instead from Grk. oisos [osier, willow] which probably derives from Hebrew עץ eitz [tree] or from עשב eisev [herb] – in that arrows were sometimes made of willow wood. Also Grk. oisyinos [wicker] Also from יתר twig

⁵⁷¹ It seems to me that this רמח is related to the root רמה that means – to hurl, to throw high – and that it derives from the base רמ that means high. Or alternately – it might be related to the word חרמש that means – scythe, sickle – Cf. ירה ירח pg.... [or perhaps related to base רח In sense of a wide spear]

⁵⁷² Or alternately runa could be an abbreviated form of Lat. hirundo [arrow] – or runa could be a nches to R withering of חנית khanit [spear] – and hirundo itself might be an expanded form of חנית khanit

⁵⁷³ But these may relate instead to Lat. ramus [a branch]

⁵⁷⁴ Plant possessing arrow shaped leaves

חוט	khut	Thread, line		Lat. saeta, seta	bristle [n] , hair ⁵⁷⁵
קח	kakh	take		Lat. capare, captare	= take, hold > Eng. catch ⁵⁷⁶ & Yid. Khapp[en]
חום	khum	Brown, dark ⁵⁷⁷		Humus, humi ⁵⁷⁸ , umus ⁵⁷⁹	Lat. soil, ground, earth ⁵⁸⁰
חב	khob	Obligate, owe		throb	

⁵⁷⁵ But Hebrew שער sa'ar [hair & bristle [v]] is an alternate etymon possibility by R to T reverse rhotacism. Cf. Lat. sativus [sown, planted] from Hebrew זרע zora [seed, sow]

⁵⁷⁶ ...said to be the source of the boat term – ketch. It seems to me that ketch may derive from קח (a) if it was a boat used for catching fish – (b) if it was used to transport = TAKE people across the water

⁵⁷⁷ See also חמר pg...

⁵⁷⁸ = on the ground

⁵⁷⁹ It is widely assumed that the Latin word homo [man - whence human, Span. hombre] derives from humus soil [indeed so Ernest Klein] – a theory that would accord with the Torah statement to the effect that G-d created man / Adam – out of the soil. Note also that I am suggesting therefore – (a) that the Lat. humus word for soil earth derives from the Hebrew word for its brown color – just as I also believe that the Hebrew word for soil, ground אדמה adomah – derives from the reddish brown color of the soil – in that the Hebrew word for red is אדום adom. (b) That the Lat. word for man – homo - derives from the Lat. word for soil - humus- just as the bible advises that the Hebrew word for man אדם [adam/ odom] derived from אדמה the Hebrew word for soil - because the first man, Adam – was made by G-d out of the soil – [i.e out of the elements that make up the physical earth]. From humus were developed the Eng. – humility & humble – via Lat. humilis said to be the source of the Eng. humble via Lat. humilis [lowly-on the ground – low lying – groveling – so humility was – lit. on the ground] and it yielded also the word ‘exhume’ and the biological term humus [vegetable mould] .] The humus term may have derived via the ancient Grk. kham and khamai καμ καμαι [earth, soil, & of the ground]. [now, one might suggest instead that Adam was so named for the fact that his blood is called דם dom [blood] – but consider that animals do also have blood. Note also that , the Torah does not mention that the animal were fashioned out of the ground – which it does in the case of Adam.] It seems to me as well that the אדום adome color [red] derives metaphysically from the the word דם dom [blood] which is red colored – and the blood term דם may derive from the base דם that means – to restrain [Cf. וידם אהרן Lev. 10:3] in that the blood holds the life spirit נפש nefesh within the body] . Ernest Klein has suggested that the חום [brown, dark] color term derives from the word חם [warm, heat] in that burning often darkens the color of an item. Also – Grk. chyme juice – that can have been the intermediate source of Lat. humidus [moisture] that some etymologists do indeed attempt to link with the Lat. humus term?? decomposed organic matter.BUT חמר KHOMER CLAY IS AN ALTERNATE possible ETYMON – ALSO חמר MAY DERIVE FROM חום decomposed organic matter.BUT חמר KHOMER CLAY IS AN ALTERNATE possible ETYMON – ALSO חמר MAY DERIVE FROM חום. The experts do also regard the Lat. homo term as cognate with the OE word guma – and the ON gumi OHG gomo and other related terms that denote man [and earthling] . Perhaps also the ancient Grk. khawma κωμα [mound of earth, earth thrown up for purposes of siege]

⁵⁸⁰ But חמר khomer [clay] is a possible alternate etymon – albeit that חמר may also have been derived from this חום

חרש	khoreish	plough		Anc. Grk. Ergon, ergas ⁵⁸¹	See also ergon pg....
חתן	khoson	Son in law, father in law		cousin	A close relative
חמל	chomal	clement		Alms,	& Grk. eelemon = compassionat e
חרה חרר ⁵⁸²	Kharar kharaw	burn		urtica	Lat. Stinging nettle ⁵⁸³
חש base of חשלהלחש whisper	khosh	silent		Hush	Devised by G-d on basis of onomatopoei a
חן	khein	Grace, nice		Anc. Grk kallos	= beautiful ⁵⁸⁴
חוח חה	khoekh	Hook, briar, thorn, barb		Oxys – οξύς	Anc. Grk. – sharp, keen, to a point ⁵⁸⁵
שטח	shotakh			Swath, swathe	By metathesis
פרח	perakh	Flower, bloom		perk ⁵⁸⁶	= emerge, pop up
חזה	khozah	Look, see		gander	'let's have us a gander' ⁵⁸⁷

⁵⁸¹ See pg...

⁵⁸² An alternate etymon is אור ur [fire, furnace]

⁵⁸³ But nettle itself derives from נעץ na'atz [sharp thorn] as does 'needle' as well

⁵⁸⁴ ...with N > L dissimilation withering. Whence the first element of the words – calligraphy and calisthenics

⁵⁸⁵ Hebrew קוץ kotz [thorn, pointed end] is an alternate candidate

⁵⁸⁶ A lesser etymon candidate is פרץ - another derivative is – sprightly

⁵⁸⁷ But gander [male goose] and gans [Ger. goose – whence goose – come from Hebrew base גג gon to protect, watch over] in that honking geese were used as alarms against night time criminal intruders - also gannet [solan goose]

חוץ or חלץ		out		Glance	.i.e. a looking out ⁵⁸⁸
base חלבנה חלב	khelbonah	Galbanum –a sticky white substance] ⁵⁸⁹		Lat. gluten > Eng. glue	Glue, paste

אוצר or חשרה	Otzar or khashrah	Storehouse/ treasure – or gathering of		Lat. thesaurus	= storehouse, treasure
חמק	khomaq	Turn away, slip away		Ofr. Guenchir	Turn aside, avoid, shrink back ⁵⁹⁰ > Eng. wince ⁵⁹¹
חנית	Khanit - khanis	spear		Aiganeh & aikhmeh	Anc. Grk. spear, javelin
חנית	Khanit - khanis	spear		Akontion	Anc. Grk. spear
חצר	khotzer	yard		hortus	Lat. enclosure for plants, garden ⁵⁹²
חלל	khalal	hollow		Lat. alveolus, alveus, alvus	Cavity, basin, socket, hull, channel ⁵⁹³
חפץ	khofetz	desire		Lat. avarus – Eng. avarice	= greedy

⁵⁸⁸ Mod. Hebrew glance is indeed – חצצה -

⁵⁸⁹ XXXXXThere are two ways that the galbanum term can have derived - (a) because is white,XXXX like milk. (b) it can have derived from the Hebrew base חב that denotes – binding together – adhering – Cf' חוב debt / חבר combine / חבק embrace etc.

⁵⁹⁰ ...also = kick

⁵⁹¹ ...but an alternate etymon is כוץ kavetz - perhaps also חרג

⁵⁹² The Hebrew word for garden is גן gan – which derives from the גג base of the words הגן and מגן that denote – protect, guard

⁵⁹³ ...said to be related to anc. Grk. aulos [flute, narrow hollow] - perhaps with U/V interchange

חן	khein	Grace, nice		Fine, finesse	
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חלק	khalak	Smooth, slippery		gleit	Ger. Slide – lubricate, slip
חלק	khalak	Smooth, slippery		gleissen	Ger. glide
פרח	perakh	Flower, bloom		Lat. floreo [v] – flos [n]	Lat. flower – whence Eng. flower ⁵⁹⁴
צחק	tzokhaq	Laugh, jest		Eng. jest – Span. chiste	= joke, jest
פרח	perakh	Flower, bloom		Ital. brocco	Shoot, sprout ⁵⁹⁵
חוס חסה	Khasah - khus			Lat. cura > Eng. curate, curator	Care – attention – oversight
ברח	borakh	escape		[Apo]-phugei	Anc. Grk. refuge, asylum ⁵⁹⁶
פחת	Pokhos pokhot	less		Parvus, parvos	Lat. small, little

פח	pakh	Pit & trap		fovea	Lat. Pit, pitfall, snare ⁵⁹⁷
חלד	kholad			glide ⁵⁹⁸	

⁵⁹⁴ Eng. flour is said to derive as well – in that flour is ‘the flower’ [the base part] of the wheat plant. Cf. ‘the flower of French manhood destroyed in WWI’

⁵⁹⁵ ...related to Lat. broccus/ brochus [projecting tooth] and also to Eng. broccoli . Alternate candidate is פּרץ [burst out]

⁵⁹⁶ ...with elision of the resh R

⁵⁹⁷ Hebrew בור bor [pit] is a lesser etymon candidate

⁵⁹⁸ Apud Parkhurst

חן	khein	Grace, nice, favor, charm		Khartos χαρτος	Delightful > Lat. gratus ⁵⁹⁹
חן	khein	Grace, nice, favor, charm		Anc. Grk. Kharis ⁶⁰⁰ χαρις	Favor, grace, boon, grateful kindness, elegance, ⁶⁰¹
חרץ	khoratz	Cut into, trench		Anc. Grk. Kharassaw, kharatto, kharassein	Cut into furrows >Lat. charaxo = scratch, engrave ⁶⁰² ⁶⁰³ . See also pg..
חן	khein	Grace, nice, favor, charm		kharisma ⁶⁰⁴	Charm, favor, grace, gift
חן	khein	Grace, nice, favor, charm		kharieis [adv.] See kharis	Graceful elegant, lovely, pretty
חרץ	khoratz	Cut into, trench		Anc. Grk. Kharassaw, kharatto	Sharpen, cut, scratch ⁶⁰⁵

טרח	torakh	Exert effort, disturb		Tero, tritus & Anc. Grk. teiraw, teirein	Lat. grind, wear down, chafe, rub
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⁵⁹⁹ ...with N > R dissimilation withering

⁶⁰⁰ ...with N > R dissimilation withering. The Septuagint translated חן as grace in מצא חן [found favor, grace] Gen. 6:8

⁶⁰¹ From khartos and its related Grk. derivatives stemmed the Lat. words – gratis – gratus – gratia – grate – whose overlapping meanings included –beauty – charm – favor – kindness – for free – voluntary – lovely – pleasing – thankful – lovely – dear – agreeable - thank. Also Span. Gracias [thank you] Also Span. Gracias [thank you].

Probably also – Eng. grant- also Sanskrit caru [pretty]

⁶⁰² A lesser candidate is חרת

⁶⁰³ It seems to me that the charaxo scratch derived from גרד gorad [scratch] and/or חרץ khoratz [cut into, trench] - while its sense of engrave is from חרות khorass and/ or חרש khorash [engrave]

⁶⁰⁴ ...with N > R dissimilation withering

⁶⁰⁵ 'Scratch' might also derive from Hebrew גרד gorad [scrape, scratch]

					> ⁶⁰⁶ Eng. trite, contrite
טרח	torakh	Exert effort, disturb		Contrive, contraption	
טרח	torakh	Exert effort, disturb		trip	
טרח	torakh	Exert effort, disturb		Drang	Ger. stress. See also חנק
טרח	torakh	Exert effort, disturb		Strudel Old Ger. stredan	Orig. Ger. whirlpool
טרח	torakh	Exert effort, disturb		Traffic – traffic in	Bother, exertion
טרח	torakh	Exert effort, disturb		Drug [on the market]	Bothersome over-abundance
לקח base of לקח	Kakh base of lokakh	take		Gancho, enganchar	Span. Hook, peg, hanger ⁶⁰⁷

חרץ	khoratz	Cut into, trench		Trench, trenchant	
חצי	khatzi	half		Anc. Grk. hemi	= half . Cf. Lat. lux, lucis > lumen ⁶⁰⁸
חזה	khozah	Look, see		Aram. חמה	See, observe. Cf. Lat. lux,

⁶⁰⁶ But maybe טרד is involved instead or additionally

⁶⁰⁷ Hebrew הקע hokah [hang] seems a lesser possibility. Also חוח

⁶⁰⁸ See also next

					lucis > lumen ⁶⁰⁹⁶¹⁰
חנק	khoneik	Choke, strangle		Anc. Grk. sphingein σφιγγειν	Choke, squeeze, bind tight ⁶¹¹
טרח	torakh	Exert effort, disturb		strabos	Anc. Grk. squinting

שחד	shokhad	Bribery i.e. hired subservience		Aram. דגס sogad	Reverence, bowing to ⁶¹²
חרף	khareif	Sharp, bitter		Harpago ⁶¹³	Lat. rob – plunder – see also pg...
חלק	kheilek	Part, division		hank	Hank of hair ⁶¹⁴ , hank of rope
צמח	tzemakh	Bloom, sprout		Sbuzier ⁶¹⁵ – sbocciare ⁻⁶¹⁶	bloom
חפה	Khofo/ khopa	cover		Kalypto, kalupto ⁶¹⁷	Cover, hide whence Grk.

⁶⁰⁹ Some scholars assumed that the Hebrew words שור shur [wall] and שור shur [look] are related in that observing and walls are both elements of protection and they have [mistakenly?] assumed that this Aramaic חמה term that means 'see' is parallelly related to the חומה term that means 'wall'. I have found instead that both שור terms trace back to the idea of continuity / connection in that a wall is a continuity and looking is a connection/ continuity between the viewer and his sight object.

⁶¹⁰ Cf. also זחל zokhel > lokhez > limax

⁶¹¹ But the similar Eng. asphyxiate is said to derive instead from Lat. asphyxia [stoppage of pulse] from ancient Grk. sphyzein [throb, beat violently] which I assume to derive from Hebrew sofek in its sense of - clap, strike

⁶¹² ...i.e. from base שח that denotes bowing, subservience – From this same source derived Aram. אִיגַד – אִיגַד עַגְדָּא - [messenger, runner] Cf. Lat. obsequi

⁶¹³ Apud Robert DeBruyn. But גרף goraf may be a superior candidate. See also pg..

⁶¹⁴ Cf. hank of hair and a piece of comb – James Rodgers 1957 – [Honeycomb - Bob Merrill writer]

⁶¹⁵ = bloom [Romagnolo dialect apud Logos conjugator]

⁶¹⁶ ...by TZ-M-KH > S-B-KH by B/M labial interchange. Or alternately - P-R-KH פרח [bloom] by P-R-KH elided to P-KH > S-P-KH > S-B –CH

⁶¹⁷ By epenthesis of L

					kalyptra [veil] ⁶¹⁸ & Lat. calautica veil, kerchief
חסר	khoser	lack ⁶¹⁹		Lat. careo, carere ⁶²⁰	= I lack - Elided o

[PBH] מים [מיים] חלוטים – root חלט	[mayim] khalutim	Boiling [water]		Lat. caldus Span. Caldo, cauldron, scald ⁶²¹⁶²²	= hot, warm
חנק	khoneik	Choke, strangle		Span. horcar ⁶²³	Strangle, choke ⁶²⁴
חנק	khoneik	Choke, strangle		Ger. wurgen ⁶²⁵ & Dutch worgen	Strangle, choke
חסד	chesed	kindness		Lat. caritas/ charitas ⁶²⁶	. > charity
פתח	Potakh/ posakh	open		porch	
חוץ	khutz	Out, outer		cast	

⁶¹⁸ ...said to be related to the ancient Grk. word – calypso [cover, conceal]

⁶¹⁹ The word lack may derive from Aramaic לִיכָה laikoh [there is not] that is made up of the Aramaic לֹא לִיכָה lo eekah –that means there is not

⁶²⁰ = to lack – whence Eng. caret

⁶²¹ The presence of these terms indicate that the supposed PBh term was already in currency in this sense in biblical times as well

⁶²² Also Yiddish koldera [blanket]

⁶²³ However, Span. Horca [gallows] and ahorcar [to hang] derive from Hebrew הִקַּע hokah [to hang, put on gallows] – and Span. Horca [fork, pitchfork] is a derivative of Hebrew פָּלַג plog [divide] via Lat. furca [fork] – by F to H dissimilation as occurred in Lat. Formosa to Span. Hermosa. Cf. also Ger. wurgen pg...

⁶²⁴ Logos Conjugator lists a Span. Horca that means – jaw. If this is not in error it may relate the horcar terms – or it may relate to the word חֶרֶק.

⁶²⁵ ... but Ger. abwurgen [to kill] may further have been influenced by Hebrew הִרַג horag [kill]

⁶²⁶ By rhoticism of the samekh to R. The experts relate these to Lat. carus [dear, expensive, beloved] which I regard as a very probable derivative of Hebrew יָקָר yakar [dear, expensive] – but charity is kindness, not dear or expensive.

חוס	khus	Protect, care for		chez	Fr. (a) house ⁶²⁷ (b) in
חק base of לקח	Kakh base of lokakh	take		Lat. cupa	Cask, tub
חד א	ekhad	One, unify		Code, codify	A unification of assorted laws, rules
חד יחיד base	yokhid	Alone, single		cade	A baby lamb, etc. separated from or abandoned by its mother
חד	khad	Sharp; pungent		cade	A pungent juniper plant oil
טרח	torakh	Exert effort, disturb		tripe	Animal intestines ⁶²⁸
חזה	khozah	Look, see		Skrt. acaste	Look at

חלק	kheilek	Part, division		Skrt. zalka	A part
חומה	khomah	wall		Anc. Grk. derma	[animal] skin, hide – skin being a pro-

⁶²⁷related to Lat. casa [house] .But the Fr. House term maison may derive from Hebrew בית bayis – by B/M labial dssimilation withering

⁶²⁸ The intestines being an compressed organ whose parts are intricately twisted and turned in many directions. Cf. contraption, intricate

					TECTIVE BODY WALL ⁶²⁹
אחד	ekhad	one		Skrt. upete	Unite with
חד	khad	sharp		goad ⁶³⁰	Perhaps via PBH חד chode = point, edge
חטא	Khait/ khata	sin		Ger. schuld	Guilt, blame ⁶³¹
חגב	khagov	Grasshopper, insect		Lat. troxalis	Grasshopper, cricket –THR withering ⁶³²
חוח	khoekh	Thorn, briar, hook, rock crevice -		Grk. base trax [trakh]	Rough, rugged, sharp, stony ⁶³³
חוח	khokh	Ring, clasp		ring	

בחן	bokhen	Probe, test		Probe, prove	
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⁶²⁹ Note that this derma hypothesis will accord with the opinion of Ernest Klein to the effect that the Hebrew חמת kheimath term denotes skin bottle and that it is related to the Ugaritic khmt [leather skin] and to the Middle East khamith [a small skin] – the idea being in my opinion that – like derma - these semitic skin terms also derive from the Hebrew חומה term that means ‘wall’ in that the skin is a protective wall of the body – . A lesser theory would have the חמת term deriving from the word חום [heat] in the sense that the חמת might have been a canteen that kept hot beverages warm – but the experts say that the חמת did instead keep beverages cool. Rachel Taller Shajnfeld suggested that the חמת term might derive from the word חמש khomeš [a belly or stomach part – that is the source of Lat. omassum] . In light of this data it seems conceivable that the חומה wall term is the etymon of the noun word skin – albeit that that skin noun might be instead – or collaterally – a backformation from the verb skin – as in to skin an animal’s hide – in which case it would derive from the Hebrew שכין sakhin [knife] My hypothesis that the derma term derives from חומה accords well with my other theory to the effect that the Grk. word therme that denotes heat derives from Hebrew חום khom [heat] Cf. חם khom to therm- . See also pg.. Note also that the biblical word נוד [a skin bottle] is very similar to the word נד neid [a wall]

⁶³⁰ An alternate etymon candidate is the גש gos base of the verb נגש nogas [oppressor, taskmaster]

⁶³¹ However, another usage of Ger. schuld is – responsibility, obligation and it is either a sense development from the usage s guilt – or a word or usage that was developed from the

⁶³² Cf. trogle pg... However חרגול khargol [cricket] is an alternate candidate

⁶³³ Perhaps also Anc. Grk. τρυχος trukhos/ trykhos [ragged, tatters]

חוג	khug	Circle, globe		Lat. trochiscus	Ball, pill – by THR wither
חוג	khug	Circle, globe		Anc. Grk. trokhiskos	wheel
בריה	briakh	Connecting bar, bolt		Turk. Burgu & burgulu	Bract, auger, drill & screw ⁶³⁴ See also
חוט	khut	Thread, line		Lat. trichinus ⁶³⁵	Slight, meagre [so -hairlike] ⁶³⁶
בריה	briakh	Connecting bar, bolt		Anc. Grk. purgos	Watchtower castle, fortress
בריה	briakh	Connecting bar, bolt		L.Lat. burgus	Fortified or walled town fort, castle

ברח	borakh	escape		Iceland - bjarge	Escape death, be saved
ברח	borakh	escape		M. Dutch bergen	Get to safety, keep safe, hide
ברח	borakh	escape		Ger. Bergen, geborgen	Save, rescue, keep safe, hide, shelter
ברח	borakh	escape		M.E. berwan	Save, safeguard
חיש	khish	hurry		fast	

⁶³⁴ ...whence Mod. Hebrew ברג boreg [screw] Apud E. Klein – However the screw usage could derive instead from the base בג that implies maturing – reaching full strength – see pg..

⁶³⁵ Also Anc. Grk. trikhia [rope, cord]

⁶³⁶ ...via ancient Grk. thrix [hair]

ריח	rayakh	Aroma, odor		Lat. aroma	Spice, sweet odor
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זרח	zorakh	Arise, radiate		Strahlen	Dutch - radiate
חוץ	khutz	Out, outer		Scovace, scovacis	Furlan/ Friulan = garbage, trash
חלץ	khalotz	Take out of, extricate		gloze	Arch. Eng. = make excuses for ⁶³⁷
חיש	khish	hurry		hurry	by rhotacism ⁶³⁸

חלוצ	khalutz	Battle ready		Ger. hilde, Hilda	Female warrior
חלל	khalal	hollow		Ger. kehle, Dutch keel	throat ⁶³⁹
חשב	khoshev	Think, reckon		Ger. tracht	= think Whence Eng. thought
חלק	khalak	smooth		flatter	i.e. – smooth talk -See pg.. ⁶⁴⁰
חלד	kholad			zloty	Pol. Gold – see Pg..

⁶³⁷ Apud Samuel Lysons

⁶³⁸ Mozeson suggests a link to מהיר maheir [fast]

⁶³⁹ An alternate possible etymon is קלח [stalk i.e. a holder]

⁶⁴⁰ However, those who link flattery to the idea of stroking with the flat of the hand can presume a derivation from the the word פלס peles that denotes – even, flat, balance

חוט	khut	Thread, line		Iceland thadur	thread
פרח	porakh	Flower, bloom		Sprout & OHG spriozan ⁶⁴¹ & spryttan, Dut. Spruitan – Ger. sprossen	= sprout
חוג	khug	Circle/ round, source of aug [eye]		vigil ⁶⁴²	
חרד	khorad	shudder		Lat. crudus > Eng. crude	Bloody, raw – Cf. horrid – pg... whence 'ecru'

שמח	somakh	happy		Ger. schmunzel	smile
from חנן base חן	khonen	To grant		khronos ⁶⁴³ Anc. Grk. time > Eng. chronic	..which is granted by G-d ⁶⁴⁴
חג	khag	Festival, Holyday		Anc. Grk. hagnos	holy
טרח	torakh	Exert effort, disturb		Lat. Tergo, tergere	Rub, wipe, polish > de-tergent
חרף	kharif	Sharp		Anc. Grk. kharax χαραξ	Pointed stake,

⁶⁴¹ Hebrew פרץ poratz [burst, pierce] is an alternate candidate

⁶⁴² ...but see also פקח pg...

⁶⁴³ ...by epenthesis of R

⁶⁴⁴ Chronos [time] is said to be the source of crony – [old friend]. It may also be the source of the ancient Grk word gerron [elders, council]. Cf. Hebrew זמן [time] which also denotes – prepare – in that G-d prepares an allotted time span for each person before his birth

					entrenchment pale ⁶⁴⁵
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חסה	khosoh	Protect, care for		Cassidile, cassifile	Lat. wallet
חשך	Khoseik-h	Hold back, restrain		Anc. Grk. iskhaw ⁶⁴⁶ ισχω	Hold, restrain
חשך	Khoseik-h	Hold back, restrain		Lat. viscum ⁶⁴⁷	Birdlime, mistletoe
נבח	Naw - bakh	To bark		Eng. bark ⁶⁴⁸	

חפה	khofah	To cover		Cap, Fr. Chapeaux	Hat, cap ⁶⁴⁹
שמח	somakh	happy		Smooch, Ger. schmusen ⁶⁵⁰⁶⁵¹	
חח חוח	khoekh	Rugged terrain, jagged		rugged	Perhaps also 'rough'

⁶⁴⁵ ...whence Lat. characatus [provided with stakes, propped up] and characias [fit for making stakes]. Cf. also Hyrax pg...

⁶⁴⁶ Hebrew אחז is a lesser etymon candidate

⁶⁴⁷ Iskhaw and viscum apud John Parkhurst

⁶⁴⁸ This word – which is admittedly – echoic / imitative / onomatopoeic – was either invented by G-d Himself –Who was as aware of the concept of echoism as any lexicographer – or it can have been added into the biblical Hebrew language by men of the early generations. Rashi explains that the phrase אבחת חרב [Ezek. 21:20] poetically intends – the barking of the [enemy] sword . The bark term that denotes rind of a tree derives from the root ברך B-R-KH that signifies – knee, bend in the sense of a bent/ curved item. Cf. also the pol. curved beet term - burak

⁶⁴⁹ ...but in the case of cap = headwear, Hebrew כובע kova [hat, helmet] may be a better candidate]

⁶⁵⁰ Cf. משמח את הכלה & מצחק את אשתו

⁶⁵¹ ...possibly also the source of a German slang term for the male organ . Another candidate is the word שמש shamosh – which was used by masoretic commentaries

חוץ	khutz	Out, outer		To skirt [v] ⁶⁵²	Pass along the edge/ outside of ⁶⁵³
חלץ base of מחלצה	khultzah	Outer garment		A skirt [n]	Outer garment ⁶⁵⁴
חוצה	khutza	Street, outskirt		Outskirt[s]	Outer area

לח	lakh	Moist, wet		[water]logged	
כחל	kakhol	Antimony, Eye color cosmetic		kohl	Eye coloring – said origin of ‘alcohol’
פתח or פרח	Porakh or potakh	Bloom or open		April	Month of opening of spring – time of flowers and blooming
חש Base of לחש		whisper		Whisp[er]	

רחם Or חוס	Rakhem or khus	Mercy or pity		14 th Cent. reuthe > Eng. ruth[less]	= Pity, compassion
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⁶⁵² Cf. skirt the issue. חלץ Is another candidate – by ל to R dissimilation

⁶⁵³ It seems to me that the word skirmish may be a form of – skirt-mish – to the effect that it denotes a minor combat mixing [mish] at the outside edge of the main force. The mish [mix] term is apparently a derivative of Lat. miscere [to mix] that derives in term from one of the Hebrew mix/ blend terms –מזג and . מסך . The rugby sport term scrum is thought to derive from or otherwise relate to - skirmish

⁶⁵⁴ ...said to be related to the shirt term

יח	kheitz	Arrow, dart		OE scytel & O.N. skutill ⁶⁵⁵	Arrow, dart > Eng. shuttle ⁶⁵⁶
חפה	khofoh	Cover		OE hrof	Roof, ceiling, summit
חפה	khofoh	Cover		Dutch rouf	Roof, cover
חפה	khofoh	Cover		Eng. roof ⁶⁵⁷	
קלח	Kalakh[at]	Pot, kettle		Crock – OE crocca	pot ⁶⁵⁸

טחן	tokhan	grind		Lat. tundo, retundere ⁶⁵⁹	Beat, grind ']with intrusive D[
קח base of לקח	kakh	take		Talmud. קנח	Wipe, also menstrual cloth – by נ epenthesis ⁶⁶⁰⁶⁶¹
תחב assumed PBH	tokhab	Stick in, insert		jab	Pierce, poke, thrust in
חג Base of חוג & חגא	Khag base of khug & khoga	Circle & dance, festive		Talmudi חגיגה c khingah	Dance, circle, chorus, festivity

לח	lakh	Moist, damp		Welsh laith	Moist, damp
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⁶⁵⁵ harrpoon

⁶⁵⁶ = shoot. Apud I.E. Mozeson. Shuttle also meant a weaving instrument that was shot across the threads 14th Cent. [Harper's OED]

⁶⁵⁷ As a lesser possibility, this Eng. roof could have derived from the Hebrew root רעף ra'af, one of whose senses may be – imbrication – i.e. imbricated roof tiles

⁶⁵⁸ However, other crock and crocca usages as – pitcher – earthenware vessel – jug – suggest a link to Ger. krug [pitcher, jug] type terms that more likely derive from Hebrew כרע korah [bend, curve]

⁶⁵⁹ Mozeson suggests טחן as a possible etymon for Eng. thin

⁶⁶⁰ i.e. the cloth absorbs = takes in

⁶⁶¹ But Jastrow notes that Zuckerman regards this קנח as an mistaken version of a word קדה

חזר	khozeir	return		Lat. vicis	Return, recompense retaliate
חמור	khamur	reddish		Alhambra	= Alhamra the red [palace]- with intrusive B
חרם or חרב	Khorav – or khoram			OHG herion. OFris.Urherin Ger. verheeren	= destroy, devastate > Eng. harried

קח	kakh	take		Cocio, coctio	Lat. broker, factor > Ital. cozzone ⁶⁶²
קח	kakh	take		Eng. Cozen	Defraud, deceive ⁶⁶³
חת	kheis	Terror, fear		hawze	17 th Cent. = terrify, frighten
חד	khad	one		pod	Shell, husk uniting peas? Cf. cod
אחר	akhar	Behind, after		Aft, after	
חור	khoer	hole		hole	R/Ldissimilation

חור	Khur	White, linen		PBH חורר khivarvar	leucoma
חור	Khur	White, linen		PBH חורין khivaryon	Whitish, pallid

⁶⁶² ...broker, middleman – Cf. Ger. kauf [buy]

⁶⁶³ Cf. – I got taken

טרח	torakh	Exert effort, disturb		Lat. trituro, tritura	Rub – chafe – thresh > triturate ⁶⁶⁴
חפש	khofesh	freedom		Akkad. hupsu	freedom
תחב ⁶⁶⁵	tokhav	Insert, pierce		toggle ⁶⁶⁶	Assumed PBH
חרד	khoreid	Shudder, shake		O. Scots – houd & hudenian	= sway, rock side to side & shake, sway, rock
נח	nakh	rest		Lat. nitor	Rest, rely
חוץ	khutz	Out, outside		Lat. xystus, xystum	Open portico ⁶⁶⁷⁶⁶⁸ - walking space of a residence
חוט	khut	Thread, string		Hung. Sujtas > Fr. soutache ⁶⁶⁹	Narrow ribbon or braid
פתח	Pesakh/ fesakh	Opening, door		Lat. fistula	Pipe, tube. Hole, opening

⁶⁶⁴ An alternate candidate is דיש dayesh [thresh]

⁶⁶⁵ Prof. Marcus Jastrow links תחב to חבא [hide]. Rav Hirsch and E. Klein link חבא [hide, secret] to the verb חפא [II Kings 17:9] but Artscroll and some others disagree. Gesenius links חבא hide to חפה cover. It seems that Jastrow alone recognized that the PBH תחב [insert, stick in] may derive from the חבא idea of ‘hiding’. The hypothesis of a link to Hebrew תוך [into] or of a link to the Hebrew תחת [under] are alternate possibilities. Chaplain Steinberg perceives instead in תחב a חב based sense of ‘connect’ Another possible source might be as a lenition of a hypothetical תקב whose קב base would signify ‘pierce’. חבא Could be the etymon of the word – hide – by B/D interchange – Cf. Hebrew שב shev [sit] to Lat. sedeo [sit] - רכב rokhev [ride] > Eng. ride enter alia – תחב may also be related to סחב

⁶⁶⁶ = Pin passed through the eye of a rope – strap – bolt – to hold it in place

⁶⁶⁷ Cf. xyston - חץ

⁶⁶⁸ But its usage as covered colonnade may derive instead from כסה kisaw [cover]

⁶⁶⁹ Hebrew שרוג - סרוג srug [plaiting, braiding] seems an alternate candidate for soutache

חלק	khalak	Smooth		Lat. Serica, sericum	= silk, [a smooth fabric] – L/R ⁶⁷⁰
חץ	khutz	Out, outer		Obs. Eng. Kirtle	Garment term denoting – gown, coat, skirt ⁶⁷¹
חפץ	khaifetz	A desire, a desired object		Hephaestus	Grk. myth. Deity of smiths – arti-sans, craftsmen sculptors ⁶⁷²
לח	lakh	Moist, wet		Ger. wasser	= water > wet - water ⁶⁷³⁶⁷⁴
לח	lakh	Moist, wet		Pers. Lak, M.Lat. lacca	Resinous insect secretion ⁶⁷⁵

חווה	khaveh	Show, state		show ⁶⁷⁶	
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⁶⁷⁰ An alternate etymon is the שר base of ישר שורה - that denotes continuity – unhindered

⁶⁷¹ Whence also Yiddish - kittle

⁶⁷² i.e. involved in the making of desired objects

⁶⁷³ ...and if wasser / water from לח is correct, then wet will surely be another derivative. In the Eng. translation internet archives The Ger. Semitic language expert Julius Furst linked לח to a Ger. word laich denoting moisture – but I have not found corroboration of this in internet sources. This is probably a misspelling of the Ger. lasch [wet]

⁶⁷⁴ However the word רוטב rotuv [moist, damp] is an alternate possible etymon. And another alternative is ארס [PBH moisten > lost form ערס that appears in עריסה dough – which is moistened flour. From ארס poison sense of this lost ערס derived Lat. virus [venom] whence Eng. virus by ayin to W/V withering. So also possible is that a biblical era ערס denoting ‘moisten’ was permutated into > Gmnc. wasser, water – with ayin to W/V withering

⁶⁷⁵ Said to be source of Eng. lacquer

⁶⁷⁶ Via Aram. אחוי [instruct, show]

חזה	khazeh	Gaze, look		Ger. Starr[en] > Eng. stare	= to stare ⁶⁷⁷
חרש or חרץ	Khoratz or khorash			תורה PBH from Grk. kharadra – χαραδρα &	Mountain sream, rain stream, torrent ⁶⁷⁸⁶⁷⁹
חלף	kholaf	change		shift	
נסח	Naw-sakh	Remove, Tear away		Span. Sacar	Take out – pull out, extract ⁶⁸⁰
לקח	lekakh	A taking, item to be taken		Lat. lectio. Lectionis > Eng. lesson & Span. leccion	= a selecting, A reading ⁶⁸¹
לקח	lekakh	A taking, item to be taken		Anc. Grk. legein λεγειν > Lat. legere ⁶⁸²⁶⁸³	= choose, gather ⁶⁸⁴ , call
חוב	khoev	Debt, obligation		job ⁶⁸⁵	
חפז	Khipeiz, khifeiz	Hurry, alarm		jiffy	

⁶⁷⁷ So - ח > S & ט > T = sta + r. There may also have been a similar development of the Ger. word starr that means – stiff – rigid – from אחז [hold tight] in that stiffness amounts to being held tightly in place. A lesser candidate would be the epenthesis of a T into the root שור shur [to look at]

⁶⁷⁸ Torrent that cuts out a path, ravine. Also

⁶⁷⁹ An alternate is Talmudic כרית [Groove in Mountain slope made by running water]

⁶⁸⁰ Other candidates are - נתק and נסק which also denote removing – and which phonetically related to נסח and probably metaphysically related as well. עתק Otak [move away from a place] – which features a base תק - that would correspond to the base סח - may be related as well

⁶⁸¹ לקט lokat [glean] is an alternate candidate

⁶⁸² To choose, gather – but the gather usage more likely derives from לקט [gather, glean]

⁶⁸³ ...whence the words – elect – eclectic – select – intellect – collect – diligent – neglect enter alia – Lat. diligere - predilection

⁶⁸⁴ ... but the gather usage more likely derives from לקט [gather, glean]

⁶⁸⁵ However – some experts may be correct in linking job to the Hebrew יהב yehab [an assignment, task – from base הב = give] in that a Ger. word for job – is indeed – aufgabe [something given]

חזק	khazak	strong		Stark, strong ⁶⁸⁶	
קלח assumed PBH ⁶⁸⁷	kalokh	Stem, stalk, rise up in a column, steady flow or jet,		Lat. columna	Column – pillar – support - neck ⁶⁸⁸
קלח assumed PBH	kalokh	Stem, stalk, rise up in a column, steady flow or jet,		Lat. caulis – colis – culmus - calamus ⁶⁸⁹⁶⁹⁰	Stalk, stem
אחר	Akheir, akhar	Other, after, a different		Anc. Grk. eteros/ heteros	= the other one - either –one or the other – either or, one after the other - different
חבר	khaber	Friend, companion		Anc. Grk. etairos / hetairos	Companion, friend > Lat. Mistress, courtesan ⁶⁹¹
חנט	khonat	Embalm – i.e. to gut the belly		Eng. v. gut ⁶⁹²	See also pg...
טחן	tokhan	Grind, crush		jaw	

⁶⁸⁶ Also starch - These transformations can have occurred in one or more manners – but with regard to strong – it might alternately be a backformation from the word strength that might alternately have derived from the word zeroah [upper arm, arm muscle]

⁶⁸⁷ But likely a word of the biblical era that was not mentioned in Tanakh

⁶⁸⁸ ...whence Ital. collo, scollo and Span. Cuello [neck]. Perhaps also Finnish kaule and Eston. Kael – [neck]. Note that the Hebrew word קן kahn [stalk] is similarly the source of the Napulitano canna [throat] and of other Ital. dialect words featuring a CaN element that denote – neck, throat

⁶⁸⁹ ...plus other variations of these terms. Calamus also denoted reed – and arrow [initial made out of reed?]

⁶⁹⁰ However Mozeson linked calamus instead to Hebrew הלל [hollow] – Good theory

⁶⁹¹ A lesser etymon candidate is אחר akher [other]

⁶⁹² חוץ [out] is an alternate possibility

שחה	Shokho	bow		Hung. szog	angle
שחה	Shokho	bow		Indonesia segi	angle
שחה	Shokho	bow		Anc. Grk. [pro]skynein	Fall at one's feet ⁶⁹³
שלח	sholakh	Send, throw		salvo ⁶⁹⁴	
פחד	Pakhad/ fakhad	Fear, fright		Eng. Feeze/ pheeze & faze	= frighten & disconcert, frighten
חרש	khoresh	Artisan, craftsman		Anc. Grk. erithos – επιθος	Day laborer
דחק	dokhak	Push, press [express from the body]		dung ⁶⁹⁵	= manure Cf. dreck pg...
חסר	khoseir	Lack, miss		Anc. Grk. hysterehma -υστερημα	Deficiency, need, want
חזה	khozeh	Look, see		Ger. [an-] schauen	Look at, behold
חלק	khalak	Smooth, slippery		Ger. kalk - kalkstein	= lime, chalk

חרול	chorul	Nettle ⁶⁹⁶ thorn		surly	Cf. churl
חלץ	cholatz	To emit, put out		gland	See also glans pg...

⁶⁹³ Alternately – from כנע konaa [kneel, subservience]

⁶⁹⁴ ...but שלך [cast, throw] may be a better candidate

⁶⁹⁵ An alternate candidate is Hebrew domen דמן [manure]

⁶⁹⁶ 'nettle' [and – needle] derive from נעץ na'otz [nettle]

אחר	Akhar/ akher	After/ other		Aft, after ⁶⁹⁷⁶⁹⁸	
אחר	Akhar/ akher	After/ other		Oft, often ⁶⁹⁹	
חגא	khogah	Dance, fest		PBH חנג khonag	Dance, play ⁷⁰⁰

רחש	rakhash	Stirring, emotion, feeling		Ger. rausch	Frenzy, ecstasy, euphoria
רחש	rakhash	Stirring, emotion, feeling		Eng. 'rush'	A strong feeling or emotion
שחל	shakhal	Lion?		jackal ⁷⁰¹	
רחש	Rakash	Stirring, emotion		Rustl[ing] of leaves in a wind	
שחט	shokhat	To slaughter		Ger. schlacht [en] > Eng. slaughter ⁷⁰²	Cf. אטח [sin] to Ger. schuld [fault] whence Eng.- guilt ⁷⁰³

חפסו	khuspos	Rough, scaly		Ital. ruspa	Rough, rugged
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⁶⁹⁷ Either by method – A-KH-R > A-F-T later extended to AFTER – or by A-KH-R > A-F-R > A-F-T-R later shortened to AFT.

⁶⁹⁸ Mozeson suggested instead the Talmudic בחר bosar / votar [after]

⁶⁹⁹ Oft > often – from AFT in sense of again and again and thus – time AFTER time . Cf. oft-times

⁷⁰⁰perhaps the source of Eng. jig – see pg..

⁷⁰¹ Apud Rav Hirsch – but many experts have it instead as 'lion'. This may thus be a specimen of word transformation by means of inter-category exchange – as appears to have occurred as well in the case of Hebrew שוס [horse] to Lat. sus [pig] and elsewhere

⁷⁰² Perhaps also – slay – although slay may have derived instead via the Ger. schlagen [to hit, beat] which may in turn have derived from Hebrew שלג sheleg [snow]. A lesser candidate for slay is חלל khalal [kill by piercing] – Cognates are M.Swed. slean and Eng. sledge [to beat, pound] – Note that the snow-mobile terms sledge and sleigh also derive from שלג sheleg

⁷⁰³ Also source of Aramaic סקד [cut up, slay]

חלץ	kholatz	To extract, take out		Talmud. חוליץ	tongs
חפן	khofen	Closed handful		Eng. thrift	By THR - Cf. tightfisted ⁷⁰⁴
חשל ⁷⁰⁵	khashal	Straggle, trail behind		[initial - trashel] < straggle ⁷⁰⁶	By THR method ⁷⁰⁷
חשק	khoshak	Desire, crave		hanker ⁷⁰⁸	
חזה	khozeh	Look, see		Anc. Grk. okhos okkhos ΟΧΟΣ, ΟΧΧΟΣ ⁷⁰⁹ = eye & Lat. oculus = eye ⁷¹⁰	
טרח	torakh	Bother, exert		Strain [v] ⁷¹¹	
ב - תחת	Ba - takhas	At the bottom		buttocks ⁷¹²	
פסח* ⁷¹³	pesakh	passover		Lat. pascha – Span. Pascuas > paschal	

⁷⁰⁴ See also thrive pg.... The experts attribute thrift instead to thrive [in the sense that a penny saved is a penny earned?] – which would leave the Hebrew source as חי [live]. Their theory is incidentally supported by the Eng. adjective frugal – which originally derives from Lat. frux [fruit, produce – from Hebrew פרה bear fruit] but which eventually came to mean economical – with the passage of time. Also Lat. frugis [fruits – produce of the field – results – success]

⁷⁰⁵ The Biblical version is a hapax legomenon [one time appearance] in Deut. 25:13 – כל הנחשלים אחריו

⁷⁰⁶ ...and perhaps also – stray [סור זר תעה are alternates for stray]

⁷⁰⁷ ...but see also סרח pg....

⁷⁰⁸ See also חקר

⁷⁰⁹ Woodhouse and Liddel- Scott do not record these terms but Francis Valpy quotes Hesychius regarding it. See next.

⁷¹⁰ Also quoted by Valpy. A number of 19th Cent. British philological journals also mention 'old Grk.' eye terms okos – okkos

⁷¹¹ Perhaps also 'strenuous' via Lat. strenuus [strenuous, vigorous]

⁷¹² Cf. derierre [in the back] and 'landed on his behind'

⁷¹³ This entry probably a straightforward borrowing from the Bible

חום	khom	Warm, hot		Ger. fromm– Yid. frum	= pious i.e. hotly believing – by THR throm to fromme ⁷¹⁴
צחק	tzkhok	laugh, jest, fun		Lat. joco [v] Jocus, iocus[η] ⁷¹⁵	Joke, jest, fun > Eng. joke
צחק	tzkhok	laugh, jest, fun		cackle	

דלד	dolakh	Stir up, roil, make turbid		Lat. adultero > Eng. adulterate ⁷¹⁶	Pollute, adul-terate, defile ⁷¹⁷
פחת	pakhas	pit		Eng. pock, pox, Ger. pocke	Small pit, hole indentation, ⁷¹⁸ 8
נכ Base of נכ	Ko'akh base of - nokhak	= 'a force against' – base of against, opposite		Ger. gegen	= against > Eng. 'against' ⁷¹⁹
פחת	Pokhos/fakho s	Less, minus		Span. falta	Lack - fail

⁷¹⁴ Cf. ardent from Lat. ardeo < Hebrew שאש aish [fire] by rhoticism. Cf. also freude pg.. and pg...

⁷¹⁵ This is apparently the etymon of Lat. iocundus – delightful – pleasant – agreeable

⁷¹⁶ It seems to me that the Eng. word 'addle' – which originally meant 'to spoil' is likely a shortened form of 'adulterate'

⁷¹⁷ But adult – adolescent – are from גדל gadol [big, grow] – and also adulate – Cf. Hebrew גדל ל to attribute greatness to

⁷¹⁸ Or this might relate to פח [blow, swell] in that the pock marks were usually the results swellings caused by illness

⁷¹⁹ Or alternately – gegen can have been developed as a permutation of נכ - by N-KH- KH > KH-KH-N > GeGeN

פחת	Pokhos/fakhos	Less, minus		Fault – Span. faltar	Lacking, error ⁷²⁰
חשב	khoshav	Think, reckon		Port. achar	To think, opine
שכח PBH	shokhakh	Be common, to be found normally		Port. achar	Find, encounter, discover
חבל*	khevel	A ring or line of advisers, conspirators		cabal ⁷²¹	

שח base of נחשת	Khush base of nekhosheth	Copper, bronze, brass		Ger. eisen > Eng. iron	= iron ⁷²²
נחשת	Nekhosh-eth	Copper, bronze, brass		Nickel [metal]	
חזר	khazar	return		Lat. reddere > Eng. render	Give back, return, restore ⁷²³
מח	mokh	marrow		mush	מח is the base of Hebrew words denoting – mucus – fatty – sap – melt – brain

⁷²⁰ See also fault – pg...

⁷²¹ Probably a direct borrowing from the bible

⁷²² Either by (a) שח base > eis + suffix [en] or (b) by N-KH-SH > KH-SH-N eisen

⁷²³ However – some scholars have reddere instead as a comb. of re + dare [to give + again]

חם	khom	Hot, warm		Span. Quemar[e]	Be very hot, burn ⁷²⁴ , scorch
חשר - חשרה	Khashar, khashroh	Accumulation, collection		Anc. Grk. athroisis	accumulation
חרף	khoraf	Bitter, sharp		gripe	
חוץ	khutz	Out, outside		But [but for]	= outside of

חלופה from חלף root	khaloopah	Whose time, usefulness, has passed		M. Lat. faluppa ⁷²⁵	Said to be source of OFr. Frepe - Rag, worn garment, frill ⁷²⁶
חרף	khoraf	Bitter, sharp		Lat. scirpes ⁷²⁷ , sirpus	Riddle, enigma – Cf. חידה riddle from חד [sharp]
חרב	khoreiv	destroy		Lat. scrupeda	Shambling, hobbling
חרב	khoreiv	destroy		Lat. scrutum	Trash, rags
טרח	torakh	Exert, bother,		Fr. Tirer > Eng. retire ⁷²⁸	Draw out, pull hard, endure, suffer

⁷²⁴ Other etymon candidate is Hebrew כמר komar [to heat, to warm, to heat food in the ground] – which may itself derive from חם. Current thought has quemare as a development from Lat. cremare [to burn, destroy by fire] which derives from Hebrew חרם khorem. See pg.. Some experts regard חמר [boil, ferment, & PBH burned, parched] as related to כמר [to heat up, warm]

⁷²⁵ ...assumed etymon of Eng. frippery

⁷²⁶ Cf. jalopy pg...

⁷²⁷ But the sirpes that meant – rushes – may have derived from Hebrew סוף swamp reeds

⁷²⁸ To draw back

טרח	torakh	Exert, bother,		Ital. & Span. Tirare, tirar	Draw, pull, tug ⁷²⁹
חלש or חלה	Kholeh or kholosh	Sick or weakness		qualm	= unease - faintness

חיש	khish	Hurry, rapid		Lat. citus, cita	Quick, rapid
חצ base of חצץ & מחץ	Khutz base of (a) khotzats and (b) mokhatz	(a) divide in parts (b) mince		Lat. trucido, trux	Cut to pieces - butcher - by THR ⁷³⁰ method – but see next
חק	Khok base	Cut, engrave		Lat. trucido, trux	Cut to pieces - butcher - by THR method ⁷³¹ - see preced.
חלל	khalal	Hollow, empty		Lat. trulla	= a ladle, basin, scoop [hollow type items]
טרח	torakh	Exert, disturb		Lat. tryblium	Tray, plate, salver ⁷³²
סלח	solakh	Loosen , free		Lat. solutus	Loose, free, at large
לחך	likheikh	Lick, lap up		Anc. Grk. lygmos ⁷³³	swallow

⁷²⁹ טרח might also be the source of the Span. And other Iberian tirar terms that denote to throw – via the Aramaic תירא tira [to throw, cast] - Hebrew זרק zorak [throw] is another possible etymon candidate – Also הטיל [throw]

⁷³⁰ Also – demolish, destroy, massacre

⁷³¹ Also – demolish, destroy, massacre

⁷³² Similarly tragula – a javelin thrown by use of a strap is probably a portmanteau of טרח and ligula [strap]

⁷³³ Probable immediate source of PBH לגמא loogmah [mouthful, swallow, sip]. An alternate etymon choice is לחי lekhi [cheek]

לחם & PBH לחמניה	Lechem & PBH lakhmoniah	Bread & PBH cakelet, roll		Lat. laganum	Cakelet of oil & flour
לחם & PBH לחמניה	Lechem & PBH lakhmoniah	Bread & PBH cakelet, roll		Lat. lixula	Cakelet of flour, water & cheese
חנק	khonak	choke		Anc. Grk. stranx στραγγΞ	(1) strangle (2) squeeze out a drop ⁷³⁴
חנק	khonak	choke		Anc. Grk. strangalizaw, strangalan	= strangle
חנק	khonak	choke		Anc. Grk. strangouria στραγγουρι α > Eng. strangury	= retention of urine > trick-ling drops – painful urination
טרח or טח base of מטחוי קשת	Torakh or takh base of metakhavei qeshet	To exert effort -or base of 'bow shot'		Anc. Grk. base stokhos στοχος	Aim – shoot – endeavor
חת particle of #1 נחת	Khat/ khas	נחת = rest		Lat. quiet / quies ??	= peace, calm rest – sleep > Eng. quiet See also חשה pg.. ⁷³⁵

⁷³⁴ A lesser etymon candidate for the sense of – squeeze out – may be טרח torakh

⁷³⁵ But the true base of #1 נחת is however [rest] נח.

חת particle of (a) תחת and of (b) נחת #2 ⁷³⁶	Khat/ khas	Base of (a) under, in place of, bottom & (b) descend, go down		Anc. Grk. prefix Kata -	Downwards – into – against etc. ⁷³⁷
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חוס	khus	pity		Ger. trosten	Console, comfort – by THR ⁷³⁸
חסה	khosaw	Trust, rely		Eng. tryst	A trusted, reliable meeting arrangement – by THR
טרח	Torakh	Exert, disturb, drag ⁷³⁹		Anc. Grk. drakontion	Type of wheat – perhaps in that the inflorescences drag in the breeze ⁷⁴⁰

⁷³⁶ Or alternately kata may have derived via a reversal of the תח element of תחת - as I do demonstrate in a coming presentation.

⁷³⁷ But the true base of תחת itself [in place of] may be תח that may also be the base of תחר [compete = to try to take the place of] . As for the biblical name חת Khais – which appears to have insinuated to dread, fear – and which also appears to accord with the חת particle that I have suggested as source of the Eng. words dread and threat – it appears to have been a biblical derivative of the verb חתת khiteit that denotes both breaking, shattering – a well as terror – i.e. – an emotional breaking up –] Cf. also אל תשתע [Isa. 41:10] that I see similarly as a secondary form of שסע [break up, split – denoting figuratively – to break down in terror] . This חתת may in reality constitute the prefixing of a ח chet to a base תת that means ‘break apart’ – in that we find that תת particle as a possible element of the biblical words פתת [break into bits] - כתת [crush] - גתת [grind] - סתת [chip, chisel, cut stone] - [Perhaps also biblical רתת [tremble] – and perhaps also בתת cut off apud R. Hirsch and Gesenius – and - lay waste – Gesenius] - that are all – break related PBH סתת may derive from חצב via Lat. cestrum/ cestron

⁷³⁸ Alternately – trosten could derive from צער tza’ar - distress – in an enantosemic sense of – to un-distress . Cf גלהעציבה Jer. 44:19 to gladden her – from עצב [sad]

⁷³⁹ טרח is likely related metaphysically to the biblical root טרד [vex, trouble – Prov. 27:15]

⁷⁴⁰ Note that some scholars link the word dragon to Anc. Grk. drakon [serpent] and this term may derive from טרח in the notion of dragging in that serpents move forward by dragging their bodies behind their front section. [See

שחת	Shakheit	Destroy, hurt corrupt, spoil ⁷⁴¹		Ger. & Dutch schaden – ON skatha	Harm, hurt, injure ⁷⁴²⁷⁴³
חרס	kheress	earthenware		[pot]sherd, shard	Broken pottery piece etc.
חלק	khalaq	Smooth, flat		flat ⁷⁴⁴	
חץ	kheitz	Arrow		straight	Cf. straight as an arrow ⁷⁴⁵ - by THR threitz > straight see next
חץ	kheitz	Arrow		Toratz תרץ Talmudic	Straight, straight lined

חצץ	khotzatz	Cut up, cut off		Talmudic khotzad חצד	Cut, mow, harvest
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dragon – pg...] Note also that some scholars like the wheat inflorescence term שבלת to the Hebrew word שול shul – that denotes – an item dragged along – in that the wheat stalk tops appear to be dragged along by the wind.

⁷⁴¹ Also harm – pervert - ruin - mutilate

⁷⁴² But the Hebrew שוד shoed to [harm, damage] seems a better etymon candidate. Eng. ‘Scathe’ is related to Ger. schaden

⁷⁴³ It seems to me that the שחת root may be metaphysically related to the word שחט [to slaughter] by means of ט/ת relationship – and that the base מט that denotes fall down, descend - may likewise be related to the similar base מת that denotes – die, death – by means of ט / ת inter-relationship - in that English has the death idiom – to fall in battle – while the Lat. word cadere means both – to fall and to die. For we do know of other biblical Hebrew instances of ט / ת interchange – e.g. – חטף חתף [both mean to snatch] - טעה תעה [both = wander] - חטם [to muzzle] and חתם [to seal] – רתת רטט [both mean to tremble] - along with many PBH examples – Cf. biblical תפש [grab hold] > PBH טפס climb - and - mold, form

⁷⁴⁴ The word פליס peles that means – balance, level may be a better etymon candidate. Another possibility – flat might be the result of an antonym transformation of בלט bolat/ volat [protrude]

⁷⁴⁵ However other possible etymons are - דרך derekh [path] [and the שר base of ישר yashar [straight]]. Consider also that – in this aspect of straightness - the חץ base can also have been the source of the Aramaic תרץ [level, straight] – as well as the Talmudic Aram. תרטא [flat stone – quoit – slice of meat] and of טרוט - תרוט [straight lined]

ריח	Ray'ach	aroma		Ger. & Eng. rache	Dog that hunts by scent
בחן	bokhein	Test, discern		brain	The discerner ⁷⁴⁶
חלל	khalal	Hollow, PBH useage as hollow channel		Lat. gula & Eng. gullet ⁷⁴⁷	= throat, gullet ⁷⁴⁸
קח base of לקח	kakh	take		Alban. qafe	neck ⁷⁴⁹
PBH קלח of base קח	PBH Kalakh of base kakh	Stalk, stem – of base - take		Slovak krk, Pol. Kark	neck ⁷⁵⁰
PBH קלח of base קח	PBH Kalakh of base kakh	Stalk, stem – of base - take		Lith. kaklas	neck ⁷⁵¹
חן	khein	Charm, favor		garnish	To embellish, adorn ⁷⁵²

חרר	khorar	burn		fire	By khes to F withering ⁷⁵³
חוח	khoekh	Hook, briar, thorn, barb		Lat. uncus	Barb, hook ⁷⁵⁴
חורף or חור	Khoekh or khoref	Barb or hook sharp,		Eng. barb	See next

⁷⁴⁶ But brain can alternately have derived from בין B-Y-N [to understand]

⁷⁴⁷ ...as well as a number of Romance language gola form neck and throat terms

⁷⁴⁸ But Rabbi Reuven Klein suggests גרון [throat] as the source of gula – by L/R interchange

⁷⁴⁹ The neck takes i.e. holds the head

⁷⁵⁰ ibid

⁷⁵¹ ibid

⁷⁵² But a second garnish usage that means -warn – protect – avert – deny force is said to be related to the the word warn –which I regard as a derivative of the root ערר in its sense of 'alert'

⁷⁵³ However בער bo'ar/ vo'ar [burn] may be a better candidate

⁷⁵⁴ Jastrow listed an אונקלא [hook]

חרף or חוח	Khoekh or khoref ⁷⁵⁵	Barb or hook sharp,		Lat. barba ⁷⁵⁶	= beard [a 'barb' at the end of the face]
חוח חח	khoekh	Hook, briar, thorn, barb		briar	
לח	lahkh	Wet, moist		Ger. nass, Anc. Grk. noteo – Dutch nat ⁷⁵⁷	Wet, moist – by L/N interchange ⁷⁵⁸
זרח	zorakh	Shine, radiate, rise		shine	See also - חזה צחח
חסך חשך	khoseikh	Save, hold back		Ger. retten – Pol. ratowanie	= Save, rescue ⁷⁵⁹
סרח	sorakh	Drag along, trail behind, overhang		Συρμα Anc. Grk. syrma	Anything dragged or trailed – robe with long train > whence Lat. sermo ⁷⁶⁰ > Eng. sermon

מחק Base of מחק	Khok base of mokhek	Pierce – cut – rub out -erase ⁷⁶¹		Strike – OE strican – Ger. streichen	= strike – stroke - delete
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⁷⁵⁵ Another possible etymon candidate is דרדר dardar [thistle]

⁷⁵⁶ ...whence – barber – barbarian – barb – beard – Span. Barba [beard] – barbed [wire]

⁷⁵⁷ However alternate candidates for these terms are מסה – מסט [melt, moisten]

⁷⁵⁸ Other probable לח derivatives are LIQuid – LUBricate – WASser [whence water, wet] - Slavic VLG/ WLg terms see pg... Eng. lac [resin]

⁷⁵⁹ Lexicographers suggest a Latin origin for the word 'rescue', but חסך seems a possibility, even there.

⁷⁶⁰ A continuing speech, a discourse – in sense of a dragged out talk – but the lat. sero/ serere [join in a series – link together] that I regard as a derivative of the שר base of Hebrew שורה shurah [row, series] - that denotes – continuity – is an alternate etymon candidate. חרז [link together in a line] is a lesser candidate

⁷⁶¹ The word - [to] mark is probably the result of a Tower of Babel antonym encryption of מחק

מחק Base of	Khok base of mokhek	Pierce – cut – rub out -erase		Yiddish durka	Hit, blow
חפש	khofesh	Freedom, free		Anc. Grk. drapetehs – Lat. drapetas	= fugitive slave, runaway
שטח	shetakh	Surface – plane – area -spread		Lat. sterno sternere	pave, flatten, Spread, level ⁷⁶²
פתח	Posakh/ potakh	open		Pistachio [nut]	< Pers. Pistah – Lat. – the pistacia tree ⁷⁶³
לקח base of לקח	kakh	take		ME cadge, kedge ⁷⁶⁴	= fasten
אחר	akheir	other		Lat. uter	= Either of the two
אחר	akheir	other		Lat. neuter	= ne uter, not either of the two > Eng. neutral
אחר	akhar	Behind, after		Anc. Grk. khura χυρα	= widow i.e. left behind
חן	khein	Grace, favor		Anc. Grk. hilaos	= kindly, graceful – by L/N dissimi-lation ⁷⁶⁵

⁷⁶² But another Lat. sterno that denoted – scatter – strew – spread out – throw down likely derives instead from Hebrew זרה-zoroh [scatter – disperse – winnow]

⁷⁶³ But the pistachio nut's biblical Hebrew name beten בטן denotes 'belly' and it apparently derives from its similarity to the protrusion of the belly from the human physique

⁷⁶⁴ A rare Word cadge that means – to around begging, to get by begging – likely relates as well

⁷⁶⁵ Harper's OED notes that some experts link this hilaos to the similar Grk. hilaros [cheerful, merry, joy] – but I suggest that that hilaros derives instead from the Hebrew גל-gil, gal, gilah that denote – joy, merriment or from the הל element of תהלה

בכ base of נבכ	Bakh base of nobakh	To bark		Bark [v] ⁷⁶⁶	
שח	sokh	speak		Ger. geschichte	A tale, saga
חלק	khaleik	divide		junk	Originally = bits of cut up rope, cable
אחז	okheiz	Hold, seize		Ocean - < Anc. Grk. okeanos	i.e. ocean is a holder of much water? ⁷⁶⁷

חוט	khut	Line, thread		Aram. אַחַת khita	Line drawn by a stylus
חץ	kheitz	arrow		Egypt- Aram. חַ	arrow
טחן	tokhain	grind		tooth ⁷⁶⁸	
טחן	tokhain	grind		Ger. zahn [pronounced tzohn]	tooth ⁷⁶⁹
טחן	tokhain	grind		Ger. zacken, Zinken, zacke	Tooth – Ger. Z = TZ but see also pg..
טחן	tokhain	grind		Tusk	Long tooth of Elephant, walrus

⁷⁶⁶ The Almighty probably fashioned this word on the basis of onomatopoeia . Rashi astutely rendered the phrase - אבחת חרב figuratively - as – the barking of the sword [Ezek. 21:20] The noun bark that means the outside of a tree derives from the Hebrew verb ברכ BeReKh that means – kneel – bend – in the related sense of ‘curved’

⁷⁶⁷ An alternate candidate is אגם agom [pond]

⁷⁶⁸ Radak notes [at לאך] that teeth were called טוחנים

⁷⁶⁹ Perhaps also involving Hebrew שן shain [tooth]. Likewise Lat. dens dentis and Eng. dent[al] can have derived from either of bot of these

סרח	sorakh	Trail behind, overhang		Anc. Grk. syrein	To drag, draw, trail
Element of מטחוי - or תח element of מתח - [stretch]	takh			Anc. Grk. toXon τοΞον – Lat. taxus – Pers. Taxs, taxas ⁷⁷⁰	Longbow, bow, archery ⁷⁷¹
צחה - צחח	Tzakhah, tzakhakh	Parch, dry up		Old Persian uska	dry ⁷⁷²
base of לקח	kakh	take		coxa	Hip bone –attaches axial skeleton to lower limbs

חלץ	kholatz	To take out, put out		Ulti[mate] & Ultra	= outer, at the end
קלח	kalokh	PBH Stem, stalk		Anc. Grk. kaulos kaylos καυλος	Stem, stalk ⁷⁷³
שיח	siyakh	Bush, shrubs		Ger. strauch, strauken	Bush, shrubs- via S-Y-KH >

⁷⁷⁰ Modern Pers. usage as crossbow

⁷⁷¹ The tox particle also came to denote yew tree because its wood was most suitable for making bows. Wiktionary also has for the ancient Grk. toxon - rainbow, anything that is arch shaped – bent into arch form - and these may derive from an initial meaning of ‘archery, bow’. The toxon term is said to have also acquired usage as ‘arrow’ – Cf. the apparent etymological relationship between arch and arrow. A Lat. term taxus [javelin, yew tree] is said to have derived from the fact that javelins were made of yew tree [taxus] wood. Perhaps the yew tree was called toxon etc. because its wood is very pliant, bends easily. See also pg...

⁷⁷² However – Avestan huska [dry] might be instead a reversal of צח

⁷⁷³ ..also hilt of a sword, shaft of spear

					S-R-KH > S-t-R-KH ⁷⁷⁴
שחז	shokhatz	Pride, arrogance		Ger. stolz?	pride ⁷⁷⁵
ח	Khet, khes	8 th letter of Heb. alphabet		Anc. Grk. letter eta	7 th letter of Grk. alphabet
Mishnaic חוד	khud	point		pivot ⁷⁷⁶	By KH-V-D > P-V-T – from τῆ [sharp]
סחף	sokhaf	sweep		Anc. Grk. syrphetos	= things swept together ⁷⁷⁷
חפה	Khopah	cover		cope	Long cape or cloak
קח base of לקח	kakh	Take, buy		Cope [arch.]	buy ⁷⁷⁸

חוצ	khutz	out		Anc. Grk. Χυτος khutos χυτλαΞω khutlaxaw	Pour out, shed
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⁷⁷⁴ For other examples of T epenthesis Cf. שרך srokh [lace, string] > Ger. strick [rope], string / שרג sorag [weave] > Ger. stricken [knit] / שרע sorah [stretch] > stretch / סער - שער so'ar [storm] > storm, sturm / שרק soreik [comb] > stroke [to pat with the hand – whose five fingers attached to the palm resemble a toothed comb] – and also שרק [comb] > strake [the wooden side boards of a boat which are attached to its prow in the way that comb teeth are attached to its base] / Also - זרם zerem [stream, flow] > stream - זרה zoroh [scatter in the wind] > strew – and צד tzad [side] > straddle - among others. A lesser candidate would be Hebrew חוח khoekh [briar, thorn]

⁷⁷⁵ For T epenthesis see strauch [above] – and for L epenthesis Cf. eitz [wood] > Ger. holz [wood] & okhaz [hold] > Ger. hals [neck – holder of the head] - See also שחץ pg...

⁷⁷⁶ But an alternate etymon candidate is the word vav ווו [hook, pin] also - חבר khiveir [bind or attach together]

⁷⁷⁷ But further research indicates that its syr element probably denoted 'together'

⁷⁷⁸ Via the Ger kauf [buy] . Cf. Ger. lauf [run] to Eng. lope [run with bounding strides]

חץ	khutz	out		Anc. Grk. Khudehn χυδην	Poured abundantly
חץ	khutz	out		Anc. Grk. Khydaios χυδαιος	Blatant, vulgar
טרח	torakh	Bother, exert, struggle		Ger. strauss	= struggle, combat ⁷⁷⁹
חוצה	khutzah	Street, outskirt		Lat. vicus	= street, out-skirt, row of houses

חג	khag	Festival, celebration		Ofr. gouge	Jubilation, rejoicing
חדש	khodosh	new		Lat. rudis, rudus > Eng. rudiment	New, young, raw, unculti-vated, rudi-mentary ⁷⁸⁰
קלח	kalokh	Stalk, stem		calyx	= Sepals that are the outer 'holder' of a flower
חיל	khil	Strong sensation, pang		chill ⁷⁸¹⁷⁸²	

⁷⁷⁹ See also strauss – pg...

⁷⁸⁰ ... alternate candidates are ראשית reishit [beginning] and ראש rosh [the head, founder]

⁷⁸¹ This chill hypothesis may be supported by the fact that the similar Roman Latin word gillo denoted – cooling vessel, earheware vessel. Alternately, chill may derive from the word 'cold'

⁷⁸² An alternate candidate for chill [cold] is צנה tzinah

חפר	khofeir	dig		Anc. Grk. skaptein - ΣΚΑΠΤΕΙΒ	= to dig
חפר	khofeir	dig		Anc. Grk. taphros	Ditch – Cf. דרר > tetra etc. pg.... for ה to ט
חלק	khalak	To divide, allot		M.Dutch helcht	= half, Flem. helft
חוצ	khutz	Out, outer		Exit < Lat. exire	Go out, go forth, depart ⁷⁸³
חלץ base of מחלצה	kholatz	Shirt, outer garment		Span. Camisa, Fr. chemise ⁷⁸⁴ Also Lat. camisia ⁷⁸⁵⁷⁸⁶	= shirt – by L > M dissimilation ⁷⁸⁷
לקח	lokakh	take		Lat. lectus, lectio	= chosen, picked ⁷⁸⁸
לקח	lokakh	take		Lat. lectio	= read i.e. a taking by the eye
לקח	lokakh	take		Lat. lectica	A litter, takes you there
חיש	khish	Hurry, hasten		Lat. cito	= soon, speedily
חוצ	khutz	Out, outer		O.N. skjuta	To shoot
חרון	kharoen	anger		Grumpy, grumble	

⁷⁸³ However – the unrelated biblical root יצא of base צא tsei [go out, depart, exit] may also have played a role in Lat. exire

⁷⁸⁴ Also camisole

⁷⁸⁵ Nightshirt

⁷⁸⁶ Also Ger. hemd [shirt]

⁷⁸⁷ Cf. cambiar – pg...

⁷⁸⁸ Not related to legatus [ambassador, legate] which derives from לך [go] and/ or from לאך [agent]

טרח	torakh	Exert effort		trip	Cf. travel pg..
חפה	khopah	cover		caparison	Horse covering
חוט ????	khut	Thread, line		mitos	thread
חפר	khofer	dig		Ger. schaufel	Dig, scoop, shovel
חפר	khofer	dig		Chap	Fissure in skin
חפה	khofah	cover		OFr. Chaperon / M.Lat. caparon	Cowl, hood / woman's cape ⁷⁸⁹
צחה	tzakhah	Parch, dry		Ksehra Ξηρα ksehro Ξηρο	Dry, parch
צחצח PBH	tzakhtzakh	polish		Exein, ΞΞΙΥ Ksuaw, ΞΥΩ Ksastos, ΞΑΣΤΟΣ ksystos ΞΥΣΤΟΣ	Smooth, polish, scrape

חטא	khatah	sin		Eng. chouse	Cheat, swindle
Aram. חספא & חספניתא	Khaspah - khaspnitah	Potsherds, vessel frag-ment / scaly skin i.e. insignificant stuff ⁷⁹⁰		Fr. chiffe	= Scraps of cloth, paper, rags, i.e. insignificant stuff, fluff > chiffon

⁷⁸⁹ ...whence Eng. chaperon

⁷⁹⁰ And thus the term might constitute a n ches prefix to the base פח that signifies – end – in the notion of end pieces / end status – which would accord with the theory that the word חספוא [fodder] derives from פח in that animal fodder often consisted of stale leftovers – end bits and husks of grains.

חצב	khatzav	To hew, chisel		Eng. chase	To groove cut into, to adorn by engraving
חרול	kharul	Thorny growth		Quarrel	Cf. a thorny matter ⁷⁹¹
חרול	kharul	Thorny growth		querulous	Complaining – see quarrel

חרד	khorad	shudder		squirm	= writhing movements
חלאה ⁷⁹²	Khol'aw	Filth, impurity ⁷⁹³ – also PBH rust		Lat. squalor	Filth > Eng. squalor, squalid
חיש	khish	hurry		quick	
חוץ	khutz	Out, outer		squirt	Cf. skirt, jet
חוץ	khutz	Out, outer		hoist	To lift – 16 th cent. to lift & remove ⁷⁹⁴
חמר	khamar	Denoting often redness		alhambra	Span. = the red palace
אחז חזב	okhaz	Hold, seize		(a)OHG kaste (b)Dutch kast (c) Goth. Kas (d) OE castenere ⁷⁹⁵	All are holders, containers ⁷⁹⁶

⁷⁹¹ i.e. a matter subject to much disagreement

⁷⁹² Cf. Ezek. 24:6.

⁷⁹³ Perhaps related to the word חלה [sick] - or related to the Hebrew word חרא [excrement] by ח - ל interchange

⁷⁹⁴ We find a similar development in the Hebrew חסך which I believe to be related to the root חסח that means to remove and in the same sense – but which is understood by many to denote only 'ascend'. אחז [seize] seems a lesser candidate

⁷⁹⁵ (a) box, case – (b) cupboard, case – (c) vessel, container – (d) cabinet, chest

⁷⁹⁶ ...whence - caisson

חנה	khonaw	Camp, encamp		camp ⁷⁹⁷	
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חטה	khita	wheat		Anc. Grk. χῖδρα khidra	Wheat groats ⁷⁹⁸
אחז	okhaz	Hold, seize		Span. eje	axis
חסה	khosaw	Protect, refuge		Lat. castrum > Brit. Chester, [Lan-] caster	= camp, fort fortified place ⁷⁹⁹
חליץ	kholatz	To put out, emit		Lat. Glans, glandis ⁸⁰⁰	Acorn, nut – its puts out a new tree ⁸⁰¹
חצה – חצץ	Khotzeitz - khotzeh	Divide into pieces, break into bits ⁸⁰²		Lat. Divido [from base VID] ⁸⁰³	Force apart, break up, separate, apportion
חזרה < root חזה	khozeh	Seer, prophet		Lat. videns	Seer, prophet

חסר	khosair	lacking		Lat. viduus	Deprived, bereft – see also vidua
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⁷⁹⁷ But Lat. campos [flat, level] and campus [field, flat land, plain] derive by means of a compounding of cam [= with – from Hebrew גַּם or עַם] and pes [level – a withering by elision of the Hebrew פֶּלֶס peles [flat, level, straight]

⁷⁹⁸ Apud Guichard. He also mentions Lat. cantabrum [bran] in connection with חטה

⁷⁹⁹ Source of Lat. castellum whence Eng. castle and said by OED to be source of Arabic alcazar

⁸⁰⁰ Cf. PBH בלוטה [gland] which derives from בלט [to protrude, bolt out] from the base בט that denotes – out – see lammed infix chart

⁸⁰¹ Cf. חרצנים [grape] pips – the חרץ base being related to the חליץ

⁸⁰² The inner base בד that denotes 'apart' may also have been involved in this Latin term.

⁸⁰³ Also related form diviso

חסר	khosair	lacking		Lat. vidua	Widow – but see also חסר pg...
שחה	sokhaw	Swim, bathe		swim	
פתח	posakh	open		pavilion	A portico, semi-open house – P-T-KH > P-KH-T
חסר	khosair	Lack, miss		Anc. Grk. Khasma & khasmeh > Eng. chasm ⁸⁰⁴	Yawn, gape wide, hollow, chasm

חסר	khoseir	lack		Anc. Grk. khatizaw	Have need, crave
חסר	khoseir	lack		Anc. Grk. khitos, khteos	Want, need ⁸⁰⁵
חסר	khoseir	lack		Anc. Grk. khera, khhreyaw	Bereaved, widow
חור	khoer	hole		Anc. Grk. khehramos	Hole, cleft, hollow
חנן	khonein	Grant, bestow		Lat. genius	= tutelary spirit – Cf. אתה חונן לאדם דעת
חן	khein	Nice, grace		Genial	Pleasant, kind

⁸⁰⁴ ...whence also anc. Grk χασκω. khaskaw/ khasko and χαινω khaino [gape, yawn] Wiktionary assigns to khaino Eng. achene . See also chaos – pg...

⁸⁰⁵ An alternate etymon is the חצ base of Hebrew נחץ nokhutz [pressing, necessary]

חן	khein	Nice, grace		Lat. genial	Pleasant, delightful
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חרך	Kharakh	Lattice window – Cant. 2:9 ⁸⁰⁶		Lat. cratis	Wicker work, hurdle, harrow
חרך	Kharakh	Lattice window – Cant. 2:9		Grid, griddle, grill	
חרך	Kharakh	Lattice window – Cant. 2:9		hurdle	wicker bar-rier, obstacle – OE hyrtle
חרך	Kharakh	Lattice window – Cant. 2:9		Harrow [n]	Toothed frame
חרך	Kharakh	Lattice window – Cant. 2:9		OHG hurt – Dutch horde	wickerwork
חרך	Kharakh	Lattice window – Cant. 2:9		Ger. hurde	Fence, pen
חרך	Kharakh	Lattice window – Cant. 2:9		Dutch krat	[wicker] basket, box
חרך	Kharakh	Lattice window – Cant. 2:9		Eng. crate	Box [made of slats]
חרך	Kharakh	Lattice window – Cant. 2:9		OFr. greil	Grill, fence, grating

⁸⁰⁶ Julius Furst links חרך to the phonetically similar word ארג [weave] in the shared sense of - interwoven

חרך	Kharakh	Lattice window– Cant. 2:9		Lat. craticula	Gridle, gridiron
חרך	Kharakh	Lattice window– Cant. 2:9		Anc. Grk. karatolos & kyrtos	Basket & fishing creel
חרך	Kharakh	Lattice window– Cant. 2:9		OSax. hurth	Netting, plaiting
חרך	Kharakh	Lattice window– Cant. 2:9		Eng. grating, grate	
חרון	kharoen	anger		grudge	

PBH טחב & Aram. טחב	tokhav	Damp, moist & dew, vapor		Ger. dampf & Eng. damp #1 & damp #2	Vapor & Eng. #1 noxious vapor in mine > suffocate. Eng. #2 = moist ⁸⁰⁷
אחז	okhaz	Hold, seize		Lat. aceta]bula[= any cup shaped vessel or socket ⁸⁰⁸
חז base of אחז	Khaz base of okhaz	Hold, seize		Anc. Grk. kheirougos > Lat. chirurgia	Originally Anc. Grk. – work or done

⁸⁰⁷ Also Middle East Tahf = light cloud [which accords with Ger. vapor] It seems to me that the טחב senses of moist – dew – and vapor are related and that טחב is probably an original biblical era root and unrelated to other Hebrew roots. . The Hebrew דם [blood, juice] and דלף [drip] are weaker candidates for damp #2 –[moist] etymon. The root טוח [to smear] seems a poor choice for base of טחב [dew, vapor] Cf. דחף > Eng. dump . However, a third ‘damp’ that denoted dazed [14th cent.] apparently derives from Hebrew דהם doham [dazed, stupor]

⁸⁰⁸ Instead – lexicographers have all of its various usages as cups and socks as deriving from a initial term denoting – little cup for aceta [vinegar]

				> Eng. surgeon	by hand – from תר to Grk. kheir [hand] ⁸⁰⁹ > surgeon terms
חיש	khish	hurry		Lat. festinus	Haste, rapid
פח	fakh	pit		Lat. fossa	Ditch, furrow
חלש	khalash	weak		Lat. fessus	Weak, tired. infirm ⁸¹⁰
קרח	kerakh	ice		quartz ⁸¹¹	Colorless mineral looks like ice ⁸¹²
קרח	kerakh ⁸¹³	ice		karst	Limestone rock formation
קרח PBH	khoseikh	Conserve, save		Ger. schonen	Conserve, look after, save ⁸¹⁴
חסה	khosaw	Protect, care for		OFr. Giste . Eng. joist	A supporting beam/ timber ⁸¹⁵

⁸⁰⁹ By rhotacism

⁸¹⁰ See flaccus and fluxus, pg....

⁸¹¹ Consider also PBH קרש keresh [congeal, become solid, contract, freeze] which may itself also be a קרח derivative

⁸¹² See also pg....

⁸¹³ Consider also PBH קרש keresh [congeal, become solid, contract, freeze] which may itself also be a קרח derivative

⁸¹⁴ The Ger. barn term scheune may derive from this schonen term – or else it might be a secondary form of Ger. scheur [barn] – which derives from the שאר base of the barn term משארת misheres in that the barn is often the place where the rest of the crop was stored

⁸¹⁵ The Hebrew ישר yashar [straight] and אכזא okhaz [seize] seem lesser candidates

אחור	Akhor	Retreat, [go] back		And, Grk. χωρεω - khawreaw	Give way, re-tire, draw back, withdraw
חנה	khonah	Set up in place, encamp		Anc. Grk. khawra - χωρα	Place, posi- tion, station by N >R dissimilation
חזה	khozeh	See, look		Anc. Grk. Khra'aw χραω	oracle ⁸¹⁶ by rhoticism Cf. 'seer'
חיל	khayil	A host, army		Anc. Grk khilias	One thousand
חלק	kholek	Apart, divide		Anc. Grk. kolon	= limb, clause, a part of
שחרית	shakharit	Early morning		Akkad. sertu	morning
לוח	luakh	Panel, slab		Welsh ldech	Flat stone
חי	khayy	Life, live		Skrt. jiva	Life force

טרח	torakh	Exert effort, disturb		Ger. zerren	Tug, drag, strain
Aram דבח from Hebrew זבח סטבח	dobakh	Slaughter		Debacle	Disaster, collapse
חרא	kharah	Dung, excrement		Anc. Grk. skhoir, σχοισ skhawr σχαρω	Dung, excrement

⁸¹⁶ ...but the khra'aw term that means declare – proclaim probably derived from קרא koroh [to call, out, proclaim]

חלב base חלבנה	khelbonah	Galbanum –a sticky white substance]		Anc. Grk. kholleh χολλη	Glue
טרח	torakh	Exert effort, disturb		Anc. Grk. tripsis, tribein tribos	Rub hard, wear away, friction > diatribe

טרח	torakh	Exert effort, disturb		Trunnion < OFr. Trognon	Support for mobile cannon [i.e. a carrier] ⁸¹⁷
פחת	Pokhos pokhot	Less, few		Med. Heb. פֵּעוּט po'ut	Petty, small – see next ⁸¹⁸
פחת	Pokhos pokhot	Less, few		Talmudic פֵּעוּט po'ut	Small child – 6-7 years old
חבל or חרב	(a) Kherev or (b) khoveil	(a) sword- or (b) damager		Anc. Grk. kopis ΚΟΠΙΣ	sword
חבל	khoveil	Damage. injure		Anc. Grk. Kubelis/ kybelis κυβελις	Knife, axe, cleaver. Cf. hopla – pg...
חוג	khug	Circle, globe		Pol. okragly	Round, circular ⁸¹⁹

⁸¹⁷ Cf. Ger. tragen [carry]

⁸¹⁸ Although E. Klein has the פֵּעוּט child term as earlier documented it is apparent that פֵּעוּט [small, petty, diminish – decreas] already existed in Talmudic times as well. Cf. Hebrew קטן [biblical small & Talmud. Child- and biblical small מצער and צעיר young, younger]. Jastrow has 6-7 פֵּעוּט year child as derivative of Hebrew פוט [talk, chatter] in the sense that such children are already talkers. Another lesser possibility, it seems, could have פֵּעוּט as a borrowing from Grk. pedos [child] - that is in itself the result of a Babel event reversal of Hebrew חט taf [small children]. The ח and ת are phonetically related to the ע and ט respectively. But another possibility is a memm פס פס memm [M to P] labial sound dissimilation from the word מעט [little, few]

⁸¹⁹ Other possibilities are – Heb. base כר [round, circular] and root כרע [curve, bent]

תחת	takhas	Under, bottom		Lat. Tartarus.	Hades, the underworld
טרח	torakh	Exert effort, disturb		task	By reverse rhoticism
חרף	khoraf	Shame, sharp, bitter		Aram. Khosaf ךסן	shame
בחר	bokhar	choose		better ⁸²⁰	
חנית	khanis	spear		Anc. Grk. saunion	spear ⁸²¹

חלק	khalak	smooth		Anc. Grk. glyskhros	slippery
חלק	khalak	smooth		Anc. Grk. gloios	slippery
חלק	khalak	smooth		Lat. glacies	ice ⁸²² > Fr. Glace, Eng. glacier
חלק	khalak	smooth		Anc. Grk. khalkos	Copper, brass ⁸²³
חרב	khareiv	parched		Anc. Grk. krambos κραμβος	Dry, blight
חרק	khorak	Gnash teeth, grind		Anc. Grk. κρίζο krizo	creak
חרק	khorak	Gnash teeth, grind		Anc. Grk. ερίγον erigon	creak

⁸²⁰ An alternate etymon candidate is בצע betzah [profit, benefit]

⁸²¹ But see also solace pg....

⁸²² Apud. Gesenius

⁸²³ Apud Gesenius

Talmud. חרגא	kharagah	Creak, rough sound		OE hraga – M.Dutch heiger	Creak, screech, Cf. חרק pg...
חלש or חלץ	Kholatz or kholash	Extricate or weaken		Sanskrit khalatte	Slacken, loosen
חלק	Khalak	smooth		Anc. Grk. khalix χαλιξ	Pebble, gravel [smooth stones]
חלב	khailev	Fat, tallow		Anc. Grk. aleiphar, aleiphaw & aleibaw	Anointing oil - substance for smearing- see next
חלב	khailev	Fat, tallow		(a) Anc. Grk. liparos λιπαρος (b) Lat. lipara	(a) fat – (b) emollient plaster ⁸²⁴
שיח ⁸²⁵ PBH	See'akh	Ditch, pit ⁸²⁶		ditch ⁸²⁷⁸²⁸	By fortition of sinn
קח	kakh	take		Take	With ק to T plosive dissim. . See note pg...
טרח	torakh	Exert effort, disturb		trawl	Fishing dragnet

⁸²⁴ Note that the B of aleibo is a link to the ב of חלב - Note that the A of aleipar etc. is a lenition of the ches – and that its R at the end is a frill - and that the liparos form [next entry] is an apparent extension of the aleiphar. Cf. also 'tallow' pg...

⁸²⁵ However, its biblical usage is as – shrub, low bush

⁸²⁶ Shoshan Yesha suggested that שיח [pit] may derive from the fact that one must bend, bow שחה [shokhoh] in order to see into it

⁸²⁷ Some lexicographers link ditch to dyke and also to Ger. teich [pool, pond] – which is apparently related to Yiddish teikh [river] but it seems to me that the teich terms – which denote bodies of water that are located inside of land areas - may derive from the Hebrew תוך tokh [between, inside, among]

⁸²⁸ Perhaps also – dig. The biblical שיח term means – shrub, low bush

סחב	sokhav	drag		Anc. Grk. sagehneh – Grk. sagini ⁸²⁹	Snare ⁸³⁰ , Fishing dragnet
חוצ	khutz	Out, outer		Lat. ausum	Reckless, bold ⁸³¹
חוצ	khutz	Out, outer		case	1670's – Eng. outside of a building ⁸³²
תחת	takhas	Bottom, under		Anc. Grk. tarsos	Base, flat surface
חוט	khut	Thread, cord		Gut(s) ⁸³³	
חרגא Aram. Derivative of חרק ⁸³⁴	Khoreik or kharogah	Rough sound		Jargon	Originally - unintelligible speech, chattering, jabber,
חפן	khofen	handful		thrive	Handul, bunch

צלח	tzalakh	Succeed		Anc. Grk. thallow, thallo ⁸³⁵	= thrive
צלח	tzalakh	Succeed		Lat. talasius	Congratulations to a bride

⁸²⁹ trawl

⁸³⁰ An alternate candidate is transposition of נקש [snare, trap] N-K-SH > SH- K- N

⁸³¹ An alternate source is Hebrew עז eiz [strength, boldness]

⁸³² Apud Harper's OED . And thus the criminal slang phrase – to case the joint can derive from – (a) checking the חוצ place from the outside – (b) encasing the place metaphorically with the criminal's various viewings – (c) a derivative of חזה [to look at] and perhaps (d) a lost link to the Lat. ques base that denotes – seek, ask that derives from the Hebrew base קש that is the base of קשיא.

⁸³³ An alternate candidate is חגיד gid [vein, sinew]

⁸³⁴ = creak – make grating sound. Khirique חיריק is the name of the Hebrew diacritic that indicates the sound EE

⁸³⁵ ...whence Grk. myth. Thalea – muse of comedy, poetry

בחור	bakhur	Young un-married man		Bachelor, Med. Lat. baccalarius	Young un-married man
חך	khaikh	Palate		Hake	Fish with long jaws & strong teeth
פרח	perakh	Flower, blossom		Anc. Grk. Parthenos, parsenos ⁸³⁶	Virgin, chaste, maiden ⁸³⁷
חוח	khoekh	Stony rough terrain		Lat. saxum	Stony ground
טרח	torakh	Exert effort, disturb		Lat. tergum, tergus	The back ⁸³⁸
חוץ	khutz	Out, outer		Lat. uter	Skin – a skin /hide bag/ vessel - Cf. cutis
אחר	akheir	other		uter	Either of two, one or the other
חלב	khailev	Fatty matter		Lat. sebum ⁸³⁹	Tallow, suet
פחת	pakhat	pit		Lat. puteus	Pit, well, cistern
חמש	khamesh	five		Hand, Dutch handje	In that the hand has five fingers – see also next
חמש	Khamesh	five		Hand, Dutch handje	'Hand' & Heb. Five terms both stem from base idea ח-מש =

⁸³⁶ An alternate etymon candidate is פרש poresh [to separate oneself] . Rav Hirsch does attribute – along similar lines – the biblical word בתולה betulah [virgin] to the similar root בדל bodal [to separate] – I will G-d willing explain a different rationale for בתולה in a coming work'

⁸³⁷ Cf. 'deflowered'

⁸³⁸ Cf. backbreaking labor

⁸³⁹ ...whence Eng. suet

					a feeler, toucher
חמש	Khamesh	five		Old Armen. hing	five
חמש	Khamesh	five		Sanskrit pancan	five
פחת	pakhat	pit		fault	A depression or crack in the earth's surface
פרח ⁸⁴⁰	Perakh/ ferakh	To blossom, to erupt		Lat. verruca ⁸⁴¹	Excrescence, wart
פחת	pokhos	Less, minus		Lat. verruca	Minor fault, failing
חוח	khoekh	Jagged, sharp, hook		Anc. Grk. karkharos καρκηρος	Sharp, jagged, biting ⁸⁴²
אחר	akher	another		Aram. חורי – חרונא & חורנה etc.	Another, next, last
שלח	sholakh	Send, send away, loosen		Slake & slack ⁸⁴³	See next ⁸⁴⁴
שלח	sholakh	Send, send away, loosen		Slag & slough ⁸⁴⁵	See above

⁸⁴⁰ Cf. ל שחין פרח Exod. 9:9 – See also phlyktis pg..

⁸⁴¹ An alternate etymon is פּרץ poratz [to burst forth]. The word – wart – is also possible – and - Apparently along similar lines, Mozeon suggests a צמח tzemakh [bloom] origin for the Lat. word tumor [swelling]. The fact that wart fits better with פּרץ indicates that wart is the correct etymon

⁸⁴² ...whence anc. Grk. karkharias [shark]. Perhaps also Anc. Grk. karkinos [crab, cancer]

⁸⁴³ Th. The word שלח sholakh [to throw, cast away] is an alternate candidate. This usage of שלח - and that שלך - are in turn a metaphysical biblical Hebrew derivatives of the inner base של that denotes 'disengage'

⁸⁴⁴ Also possible source of Akkad. Shalu [shoot arrows] and shalukhtu [sending out]

⁸⁴⁵ The word שלח sholakh [to throw, cast away] is an alternate candidate. This usage of שלח - and that שלך - are in turn a metaphysical biblical Hebrew derivatives of the inner base של that denotes 'disengage'

נסח	Khosaw	Protect, refuge		O.N. kot, OFr. Cote, OE cote ⁸⁴⁶	Cottage, hut
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יח	khutz	Out, outer		Lat. cota, cotta ⁸⁴⁷	Coat, tunic
דח	khad	Sharp, whet		Cotis, cotem, cos	= Lat. whetstone
דח or קיח	Khad or koetz	Sharp or thorn		Lat. cautes, cotes	Pointed stone, rough rocks
חוט	khut	Thread, line		Ger. saite	String, chord [music]
חוח	khoekh	Jagged, sharp, hook		Ger. zacke	Sharp prong, point, jag. See also pg..
לחך	Lakhakh -	Lick, lap up		Lap [up]	
לקח - לחך ⁸⁴⁸	Lakhakh - lokak	Lick, lap up		lick	
לקח - לחך	Lakhakh - lokak	Lick, lap up		Anc. Grk. leikhein λειχειν	To lap up, lick up
לקח - לחך	Lakhakh - lokak	Lick, lap up		Anc. Grk. lakein	= frog ⁸⁴⁹

⁸⁴⁶ ...whence dovecote

⁸⁴⁷ The Hebrew word נסח kisah [cover] is an alternate etymon candidate

⁸⁴⁸ Perhaps an echoic/ imitative word

⁸⁴⁹ Frogs shoot out their tongue to thereby snag their prey.

חסה	khosaw	Protect, refuge		[Tea] cosy/ [tea] cozy ⁸⁵⁰	cloth cover to conserve tea-pot heat
תחת	takhas	Under, in place of		Fr. dauphin	Crown prince ⁸⁵¹
חוץ	khutz	Out, outer		Eng. [17th Cent.]	To thrust, push
אחר	akher	other		חרונה [Talmudic]	The other one
חוש	khush	sense		Lat. sentio	Discern by senses, percieve

חוש	khush	sense		Lat. sensum	Thought, idea
שחת	shakhas	Pit, destroy, corrupt		Lat. sentina	Dregs, refuse, bilgewater
טרח	torakh	Exert, disturb		Byzan. Grk. stremma	That which is turned
חוץ	khutz	Out, outer,		Lat. histrio	Stage actor, boaster ⁸⁵²
אנחנו Also as ⁸⁵³ נחנו	Ahnakhnu also as nakhnu	we		NOS base of Lat. noster	= our > Fr. Notre, Span. nuestra
אנו or אנחנו	Ahnakhnu or Onu	we		Ger. uns – Eng. us	= us

⁸⁵⁰ Hebrew כסה kisah [cover] is an alternate candidate

⁸⁵¹ i.e. successor to the throne, who will be תחת in place of the king . Cf. Pol. Dupa [derierre]. However, the experts might be correct in linking this term instead to the Fr. Word for dolphin [dauphin] . See also Pol. Dupa

⁸⁵² Whence Eng. histrionics. Cf. ostensible

⁸⁵³ Eicha 3:43

קלח	kholaf	Change, switch		Eng. flip ⁸⁵⁴	
תח base of תחא	Khaz base of okhaz	Seize, hold		Basque atzitu	seize
תח base of תחא	Khaz base of okhaz	Seize, hold		Welsh cydio	seize

תח base of תחא	Khaz base of okhaz	Seize, hold		Slovak chytit	seize
תח base of תחא	Khaz base of okhaz	Seize, hold		Fr. saisie	Seize, grip
תח base of תחא	Khaz base of okhaz	Seize, hold		Fr. soute	A hold
תח base of תחא	Khaz base of okhaz	Seize, hold		Dutch houden	To hold
תח base of תחא	Khaz base of okhaz	Seize, hold		Welsh howld	hold
תח base of תחא	Khaz base of okhaz	Seize, hold		Ital. stretta	Grip, grasp, hold by THR
תח base of תחא	Khaz base of okhaz	Seize, hold		Finn. Tarttua, tarrata & Karelian tarttuo	Grasp, seize – by THR method
תח base of תחא	Khaz base of okhaz	Seize, hold		Russ. szhatiye	Grip, grasp, clutch ⁸⁵⁵
תח base of תחא	Khaz base of okhaz	Seize, hold		Finn. ote	Grasp, hold, clutch

⁸⁵⁴ Lesser candidate is Hebrew פלך folekh/ polekh [hand spindle- operated by flick of wrist] – whence - flick

⁸⁵⁵ Clutch likely derives from Hebrew komatz [to clutch, make a fist]

תח base of התח תחא &	Khaz base of okhaz & khozaw	Seize, hold & look		Finn. odottaa	Hold, look to, expect ⁸⁵⁶
תח base of תחא	Khaz base of okhaz	Seize, hold		Pol. chwyt	Hold, grip
תח base of תחא	Khaz base of okhaz	Seize, hold		Pol. (s)chwycic	Seize, grasp
תח base of תחא	Khaz base of okhaz	Seize, hold		Eston. & Finn. kasi	hand
תח base of תחא	Khaz base of okhaz	Seize, hold		Hung. kez	hand

תח base of תחא	Khaz base of okhaz	Seize, hold		Dutch & Limburg. handje	hand
תח base of תחא	Khaz base of okhaz	Seize, hold		Croat base hvatiti	Seize, grab, grip
תח base of תחא	Khaz base of okhaz	Seize, hold		Romani vas, vasi	[Ital. dialect] = hand ⁸⁵⁷
תח base of תחא	Khaz base of okhaz	Seize, hold		Mokshan kaedj	hand
תחא	okhaz	Seize, hold		Greenland assak	= hand - By metathesis
תחק	khonak	choke		angle	
תחק	khonak	choke		Span. rincon	corner ⁸⁵⁸
תחט Or תחט	Dokhakh or dokhak	To push, press		Ger. [ver]druss	Upset, frustrate

⁸⁵⁶ Cf. Eng. hold and behold which also derive from תח base

⁸⁵⁷ Hebrew יד yad [hand] is an alternate etymon candidate

⁸⁵⁸ Another candidate is תחק keren [corner]

חזק base of חזק - or חזק חזק - החזיק	Khaz or khazak	To hold fast ⁸⁵⁹		cotter ⁸⁶⁰	Bolt, pin to tighten, fasten in place,
Heb. מחה - & Aram./Chald. מחא	mokhaw	Heb. Strike Chald./PBH Prevent, hinder, protes t		Anc. Grk. makheh, μαχη makhomai μαχομαι	Battle – dispute, contend
Aram./Chald. מחא	mokhaw	Chald., PBH Prevent, hinder, protest ⁸⁶¹		muffle	
דחף	dokhaf	push		dump ⁸⁶²	Push or drop forcefully Cf. דחב damp
פרח ⁸⁶³	Perakh/ ferakh	To blossom		Anc. Grk, phlyktis/ phluktis	Abscess, boil
חום	Khum	brown		Sanskrit ksham	Ground, earth ⁸⁶⁴
חזיר	Khazir	Swine, pig		Anc. Grk. hys	swine ⁸⁶⁵
שחר	shakhor	Black, dark		Anc. Grk. skieros ⁸⁶⁶ σκιερως	Dark, shaded, giving shade ⁸⁶⁷

⁸⁵⁹ In hiph'il form החזיק . This may relate to Talmud. Aram. Term עזקא [fetter, handcuff]. E. Klein has the PBH חזק verb as – to hold fast and as related to the Hebrew חזק

⁸⁶⁰ The PBH קטרב [cotter] may derive from the same source

⁸⁶¹ Cf. Dan. 4:32

⁸⁶² Cf. רחף to ramble or דחב

⁸⁶³ See also verruca pg...

⁸⁶⁴ Cf. Lat. humus [earth, ground,soil] and Anc. Grk. χαμ χαμαι kham, khamai [the gound, on the ground] See also pg...

⁸⁶⁵ Apud I. Mozeson

⁸⁶⁶ ...possible link to Lat. obscurus in its senses (a) dark – (b) shadowy. See obscure

⁸⁶⁷ Apud Robert DeBruyn – but the shade usages may derive instead from צל tzail [shade] via Anc. Grk. skia [shade]

צחר	tzakhar	Clear, bright, whiten		O.N. skirr, schyre & ME skir, skyre	Clear, bright, pure, radiant
צחר	tzakhar	Clear, bright, whiten		Vanilla skyr	Type of white yogurt ⁸⁶⁸
חוש	khush	sense		Eng. hex	Cf. jinx
חוח	khoekh	Thorn, briar, sharp point		Ancient Grk. ake	Point, thorn whence Acacia
חל element of נחל ⁸⁶⁹	Khal element of nakhal	River, ravine stream, valley		Brit. Gill, ghyll ⁸⁷⁰	River, ravine stream, valley ⁸⁷¹
חנה	khonaw	To encamp		Inn ⁸⁷²	
חז א	okhaz	Hold, seize		Eng. [he] has ⁸⁷³	
חזה	khozeh	Chest, upper torso		Ital. busto > Eng. bust ⁸⁷⁴	
חז א	o-khaz	Hold, seize		Lat. haereo ⁸⁷⁵ –haeresco – haesurus haesi	Hold fast, be fixed – halt – adhere attach cling ⁸⁷⁶
חז א	o-khaz	Hold, seize		Akkad. kasadu	Hold, seize

⁸⁶⁸ ...of Icelandic [Norse] origin . Hebrew שקף shokuf is a lesser etymon candidate

⁸⁶⁹ It has been suggested that the נחל term derives from חל [hollow] because it refers to a body of water that flows within a hollow channel [Parkhurst]

⁸⁷⁰ Apud I. Mozeson

⁸⁷¹ Also O.N. gil [ravine] . Dan. Kil [stream, channel, riverbed] – MLG gole[wet lowland] [DeBruyn]

⁸⁷² Apud I. Mozeson. Harper's OED reasonably assigns this to the word 'in' [which derives from Anc. Grk. en = in] – in the sense of – a place to go into' but he advises that the British inn term did also denote a student's dormitory.

⁸⁷³ Apud I. Mozeson – But it seems to me that this has is likely a steamlined form of [he] haves - or a lenition of the Ger. hat [has]. Note that in Ger. there is – is expressed - es gibt [it gives] and in Hebrew he has is יש לו yesh lo [there is to him] – but he had is היה לו hohah lo [it was to him]

⁸⁷⁴ Perhaps also the source of the term bustard – a bird that walks with its chest prominently displayed?

⁸⁷⁵ ...by rhotacism of the zayin

⁸⁷⁶ ...whence Eng. hesitate

אחז	okhaz	Hold, seize		Akkad. akhazu	Take, seize
א חז	o-khaz	Hold, seize		A share (n.) ⁸⁷⁷	= a holding in
חשש	Khashesh	Straw, hay, cut grass		Hashish, hasheesh ⁸⁷⁸	Hashish said to be source of - assassin
חשש	Khashesh	Straw, hay, cut grass		OE heg > Eng. hay	
חיל	khayil	Be strong, power		Lat. valeo, valere > Eng. prevail, avail	Be strong, gain strength, have power > convalesce
חוס ⁸⁷⁹	khus	Protect, care for		Eng. shed < M.E. shudde ⁸⁸⁰	A shed, hut, temporary shelter
צחק	tzokhak	Laugh, jest		chuckle ⁸⁸¹	
חזה	khozeh	Look, see		guide	= show the way ⁸⁸²
חום	khom	Warm, heat		Lat. calere	To be hot > to be con- cerned ⁸⁸³
ריח	reyakh	Aroma		ripe ⁸⁸⁴	fruits gain full aroma when

⁸⁷⁷ ... i.e. even though I regard the verb to share as a possible derivative of a Hebrew שר base that denotes 'continuity' in that all those that share an item are linked together by virtue of that sharing.

⁸⁷⁸ Via A middle eastern tongue?

⁸⁷⁹ See also חוץ pg...

⁸⁸⁰ But the shed that means to spill – as in shedding blood may derive from the word חוץ [out] and the shed that means to discard [clothing or fur etc.] may derive instead from the Hebrew של base of של את נעליך & שלל - that denotes – to disengage – by D/L dental consonant interchange

⁸⁸¹ Probably also - chortle

⁸⁸² But an alternate and collateral possibility is יד yad [hand] – in the sense of – take by the hand and lead

⁸⁸³ ...whence – nonchalant [unconcerned]. This same מ mem to L dissimilation occurred also in חמה [sun] to Lat. sol [sun]

⁸⁸⁴ But a Hebrew term בשל that denotes – ripe and also to cook, boil may derive from the base של that denotes – disengage – in that boiling and ripening both entail disengagement from a previous physical state

					ripe – via Ger. reif ⁸⁸⁵
ריח	reyakh	Aroma		reap	OED links to ripe [see previous] ⁸⁸⁶
כח	Ko'akh	Strength, A counter force		cope ⁸⁸⁷	
נח	nokh	rest		Nap, OE – hnappian ⁸⁸⁸	
נח	nokh	rest		Ger. nafz[en]	To nap
חד Base of אחד	Khad base of ekhad	one		Wed [v]	To marry, so become one
חל	khall	Occur, become valid		Fall [occur]	
טרח	torakh	Exert effort, disturb		Lat. trua #1	Ladle, skimmer ⁸⁸⁹
חבר	khiber	To join, connect		Span. trabar	= to join, connect – by THR ⁸⁹⁰
חרץ	khoretz	incise		gride [Obs.]	= pierce
חלש	kholash	weak		Anc. Grk. eklusis	feebleness
חלץ	kholatz	Extricate		Anc. Grk. eklusis	release ⁸⁹¹
חפץ	khofetz	Desire, want		greed	

⁸⁸⁵ = ripe, mature. For kh to P change Cf. also Ger. kriech to Eng. creep

⁸⁸⁶ An alternate etymon candidate is גרף goraf – that is in my opinion the source of – grab – grip – rob - rape

⁸⁸⁷ The base קח qakh [take] is an alternate candidate

⁸⁸⁸ A lesser candidate is nom [to snooze] – by M/P labial interchange

⁸⁸⁹ Numen Latin online notes that according to Varr. l. l, trua # 2 meant – a drain – spout, gutter – which would suggest a probable origin from חוץ

⁸⁹⁰ And so perhaps also Lat. trabs [beam, girder] whence Port. Traves – from חבר

⁸⁹¹ But it may derive instead from lusus – that probably comes from לעזוב as is explained in my presentation entitled...

לל	lakh	moist		Ger. lasch	wet ⁸⁹²
סחי	S'khee	Refuse, dregs		Eng. scum, Ger. schaum ⁸⁹³	
חלל	Khalal	Hollow, a hollow channel		Eng. canal & channel	With L/N dissimilation ⁸⁹⁴
אחז	okhaz	Seize, hold		Fr. Achate, acheter ⁸⁹⁵	To buy, take, purchase
פרח	Poreiakh	bloom		Perse[phone]	[voice of] spring
חלל	khalal	Hollow, tube		Lat. hila	Animal intestine ⁸⁹⁶
חוט	khut	Thread, line		Lat. chorda	intestine ⁸⁹⁷
חוג	khug	Circle, round		Lat. astragalus	Moulding in form of ring – garland or string of pearls ⁸⁹⁸
דחק	dokhak	Press, express		ME drit, drytt > Eng. dirt	Dung, filth, excrement Cf. Ger. dreck pg..
שחוט	shokhut	Beaten, flattened		Scutch[ing]	Beating raw flax to sepa-rate the strands

⁸⁹² But the similar Ger. lasche [tongue] derives from Hebrew לשון lashon [tongue]

⁸⁹³ Hebrew סחי is an alternate candidate – The word foam does surely derive from סחי rather than from סחי

⁸⁹⁴ But Hebrew חלל tzinor [pipe, tube] may be a better etymon candidate

⁸⁹⁵ A possible etymon of Eng. cater – apud Harper's OED

⁸⁹⁶ Tubular body organs and passages are called חלולים in Hebrew

⁸⁹⁷ See gut – pg..

⁸⁹⁸ An alternate candidate is שרוך srokh [a string]

חוט	khut	thread		Cloth ⁸⁹⁹	By inserting of an L. ⁹⁰⁰
בטח	votakh	Trust in, secure		Lat. foedus > Eng. federate	Covenant, treaty, league ⁹⁰¹
חליץ מחלצה or חלוק	Khalatz of makhlatza or noun khalook	Outer garment or – houserobe		Russ. khalat	houserobe
חנק	khonak	choke		jungle	Crowded with vegetation
חוג	khug	Circular, round		Jug	Round vessel – Cf. כד base of כדור > Lat. cadus
צלוחית 2 Kings 2:20	tzlokhis	Flask, flagon, vial		Flask & flagon via M. Lat. flasco ⁹⁰²	= bottle, flask ⁹⁰³

חלל	Khalal	hollow		PBH, Talmudic קליל	Hollow item, vessel, receptacle ⁹⁰⁴
חלל	Khalal	hollow		קולתא Talmudic	Pitcher, jar
חלל	Khalal	hollow		קולא Talmudic	bowl
חלל	Khalal	hollow		bowl	

⁸⁹⁹ Or – the cloth term might have derived as a back-formation from the word clothes – that comes from the Hebrew חליץ base of מחלצה . see pg...

⁹⁰⁰ We find the Hebrew חוט thread term ultimately used for clothing in the word accoutrement [pg...] and in the Eng. slang word threads [clothes] -

⁹⁰¹ A alternate candidate will be the base חד that denotes – one, unite

⁹⁰² Another candisate is the base פכ via a פלך form

⁹⁰³ For צ > F Cf. צורה to form – צאן to fauna – צבע to farb enter alia

⁹⁰⁴ Also Talmudic קולית [thing hollow and round- bubble - and קולס round - helmet

חלול	khalul	Hollow, piping, cavity		Anc. Grk. kolon > Eng. colon κολων ⁹⁰⁵	Large intestine
חלק	Khelek	part		Anc. Grk. kawlon ⁹⁰⁶ κωλον	Limb, member, clause
זחל	zokhel	Slithering of an animal on its belly		Zagel > Eng. tail	Ger. tail ⁹⁰⁷
חוצ	khutz	out		heathen	Person outside of monotheistic religion
חלוצ - חלץ	khalutz	Front line volunteer soldier		Ger. held, O.Sax. helid	= hero ⁹⁰⁸
חוח	khoekh	Hook, sharp instrument, thorn		Gouge [n.]	Chiseling tool
שחט	shokhat	Slaughter		Lat. stragis, strages ⁹⁰⁹	Slaughter, massacre ⁹¹⁰ destroy
חרי - חרון		Anger, rage ⁹¹¹		Anc. Grk. eris ερις	חרי - חרון

⁹⁰⁵ ...whence also - colic

⁹⁰⁶ Probable median source of PBH חוליה [limb – joint – vertebra – member]

⁹⁰⁷ ...but another possible zagel source would be [hanging] תהל < תלה > tagel

⁹⁰⁸ This hypothesis may be supported by the fact that the Ger. word hild denotes 'battle. The female name Hilda may be a fem. version of held.

⁹⁰⁹ ...whence Gallician estraga [damage]

⁹¹⁰ But the Lat. strages – stragis that meant – throw down – overthrow – defeat probably derives instead from זרק zorak [throw, hurl]

⁹¹¹ These words were fashioned poetically by The Almighty out of the חר base of the words חרה חרר that denote – burn – in that anger is a burning passion/ sensation

⁹¹² ...perhaps also - irritate

פתח	Pesakh/ fetakh	Opening, door		Lat. fenestra > Ger. fenster Fr. fenetre	Lat. hole, breach orifice window F-S-KH > F-KH- S > FeNeS-tra
חפה	khupa	cover		Anc. Grk. kaluptra ⁹¹³	Cover, veil KH-P-H > KH-H-P > KaLuP-tra
חור	khoer	hole		hole ⁹¹⁴	By fluid L/R interchange
חיש	khish	Fast, hurry		Lat. turdus, Eng. thrush	A very fast flying bird ⁹¹⁵
תחת	takhas	Bottom, under, rear end		Ital. tordo	Simpleton, fool
חלק	Khelek	Part, section		clutch	Group of bird eggs in a nest ⁹¹⁶
נחת	nakhat	Rest, ease		Eng. rest, roost ⁹¹⁷	by N > R dis-similation ⁹¹⁸
חוץ	khutz	Out, outside		Thyraze, thyraisi, thyraios ⁹¹⁹	Anc. Grk. Out, outside by THR method

⁹¹³ See above - fenestra

⁹¹⁴ Some scholars perceived a חל inner base that denotes – round – and holes are often round. It seems to me that if such is the case – it is probably related metaphysically to the base גל that denotes – round. And thus it is also possible that hole derives instead from the base חל – or that it also played a roll in hole – along with חור Cf. hill which may similarly have derived from הר har [mountain]. Cf. colo pg...

⁹¹⁵ However the thrush makes a mild screeching sound so its name could derive from חרק – טרה - טרד

⁹¹⁶ Cf. coffee klatsch

⁹¹⁷ ...whence - rooster

⁹¹⁸ Cf. Hebrew נא naw [raw] > raw – נשא & נס [nais & nawsaw] > raise - פנה poneh [to face, before] >

Prefixes – pro – pre – fore - לון lun [sleep the night] > lair

⁹¹⁹ Cf. also out related Grk. terms

טרח	Torakh	Exert effort, bother		To strain ⁹²⁰	
ברח root of הבריח	Vorakh – root of hivrikh	הבריח = to fasten		Lat. figo, figere = fasten, attach, affix	By elision of the reish > Eng. affix, fix ⁹²¹
חוט	khut	Line, thread		Finn. kuitu	Fiber, fibre
ברד and חנק	[borod] & khonak	Spotted & choke		[pardali] ⁹²² -anches < Grk. παρδαλιαγχευς	Lat. Poison-ous plant that chokes panthers ⁹²³
טרח	torakh	Exert, disturb		Ofr. Atorner	= turn to, assign > Eng. attorney
ספח	sofakh	Attach to, adhere		Talmudic Aram. סיפלני sīpalni	Compress, bandaid
נפח	nofakh	Blow, swell		Talmudic Aram. נופא – nofaa	Blow, squirt into mouth, lungs
חנט	khaneit	To remove intestines		Anc. Grk. enteron	= intestine ⁹²⁴
נח	nakh	Rest, lay down		Ger. liegen	Lie down, location -. ⁹²⁵
לחם	lekhem	bread		נחמא Aram. Dialect nahama	= bread ⁹²⁶

⁹²⁰ As in – strain one's eyes . Harper's OED assigns this to Grk strangein [twist] which may also derive from טרח – See pg...

⁹²¹ See also phoba - pg....

⁹²² The ancient Grk. pardolos [spotted panther] probably derives from the Hebrew word ברד borod – that biblically denotes – hailstones – but that probably really means more basically – separated dots, pellets – and it is probably also the base of the Hebrew וברודים [spotted (sheep)] and of the Polish brudny [dirty]

⁹²³ Cf. also Lat. pardalis [spotted gem]

⁹²⁴ This hypothesis is supported by the probability that the words to gut and guts [intestine] derive from Hebrew חוט khut [line] – and that the חנט term is itself the result of a נ epenthesis into חוט. However, the Lat. viscera [intestines] derive from Lat. viscus [organ] which derives from Aram. בזיך vozikh [vessel] that is from Hebrew בית bayis/ vais [house, receptacle] as do also the words – vase – vessel - vascular

⁹²⁵ By L/N dissimilation – apud I.E. Mozeson

⁹²⁶ Apud Jastrow

נחיר ⁹²⁷	nakhir	nostril		Lat. naris nares	Nostril, nose
נחיר	nakhir	nostril		Lat. naris, nasus, nasum, Ger. nase ⁹²⁸ , Eng, nose	= nose ⁹²⁹
יחם ⁹³⁰ Of base חם [hot, warm]	yikhom	To make hot, to arouse sexually		Lat. vehemens, vehementem > Eng. vehement	Impetuous, ardent, volent furious, eager
PBH גחן	gokhan	Stoop, bend. Bow, curve		Talmud. רכן	Stoop, bend, lean, incline
חגא	khogah	Shake, dance		jog ⁹³¹	
חרג	khorag	Quake, shake		wriggle	
חרג	khorag	Quake, shake		Eng. shake. Yiddish shokel ⁹³²	To shake
base of טפח מטפחת	Tefakh base of mitpakhat	Tefakh is a coping - Mitpakhat = cloth cover		(a) Eng. dock & (b) Latvian duga	(a) broad leaf weed – (b) slimy scum on water [both cover-ings]
טרח	torakh	Disturb, exert effort		trundle	Small wheel, round object
פח	pakh	Trap, snare		Eng. Bag	

⁹²⁷ Rabbi Pappenheim is probably correct in his assigning of נחיר to the word חור [hole, aperture]. However, some have it instead as echoic/ imitative – linking it to the snorting sound made by the nostrils, and perhaps particularly to the sound made by the nostrils of a horse – Cf. Jer. 8:16 The Hebrew word נחר means – snore, snort

⁹²⁸along with other similar Gmnc. Terms and Skrt. Nasa [nose]

⁹²⁹ ...see above....

⁹³⁰ Cf. Gen. 30:39 ויחמו הצאן

⁹³¹ ..as in – to jog one's memory. The jog of exercise running and the Yiddish yuggen that means – to hurry, rush probably derive instead from יגע [to exert effort towards a goal]

⁹³² ...which is apparently an earlier form of the Ger. schnakeln and schlakern [shake, quake, tremble]. Another Ger. derivative via shokel is – schutteln [to – shake – toss - jolt – jog] Cf. Yiddish deckelbaum and Ger. dattlebaum [both = date tree] from Aramaic דקלא dikla [date tree] which derives in my humble opinion from the דקל dekel element of the river name חידקל Khidekel [Tigris] which I regard as a combination of חי דקל [gives life to the date tree [i.e. to the thousands of date trees that grow along its banks.]

חוג	khug	Circle, round		M. Dutch bagge – OFr. wage – Med. ⁹³³ Lat. бага – M.Fr. bague	= ring [n.] See next ⁹³⁴
חוג	khug	Circle, round		M.L.Ger. bage, boge	Curve, arch, ring ⁹³⁵
חלב	kholov	milk		culver	Dove, young dove
צרח	Tzorakh ⁹³⁶	Scream, cry, roar		Ancient Grk. strix > Lat. strix, strigis	Screech owl ⁹³⁷ See next.
צרח	Tzorakh ⁹³⁸	Scream, cry, roar		Anc. Grk. strix, strinx	screecher
קח base of לקח	kakh	take		Haft ⁹³⁹	A handle ⁹⁴⁰ , a seizing, thing seized ⁹⁴¹
צרח Or חרג	(a) Khorag (b) tzorakh	(a) Rough sound, creak, (b) scream, cry		Screech	Or חרק
חיל	khiel	pang		Chill – M.E. suffering, misfortune	

⁹³³ Perhaps also Eng. hoop

⁹³⁴ The Hebrew word בֶּרֶךְ berekh [a bending] is a conceivable alternate candidate

⁹³⁵ The Hebrew word בֶּרֶךְ berekh [a bending] is a conceivable alternate candidate – but especially so for the arch & curve usages

⁹³⁶ Perhaps a metaphysical derivative of צָר [strain, constrict, narrow, press] in the notion of constricted vocal chords

⁹³⁷ Whence Lat. strix [vampire – nightmare - nocturnal apparition – witch – harpy – female evil spirit] Also Lat. striga – witch, hag. But Lat.strigosus [lean, meagre, thin] probably derives from Hebrew צָר tzar [narrow, constrict] in the same manner that Lat. strigo, strigare [halt, stop, hold up] probably derives from the metaphysically related Hebrew עָצַר otzar []

⁹³⁸ Perhaps a metaphysical derivative of צָר [strain, constrict, narrow, press] in the notion of constricted vocal chords

⁹³⁹ Or from חָז base ofחָצַח

⁹⁴⁰ Handle of tool or weapon.

⁹⁴¹ Cf. Lat. capio pg.. – and Yiddish khopp [seize, grab, catch]

חוץ	khutz	Out, outer		Graze	Strike the outer part of ⁹⁴²
חוץ	khutz	Out, outer		MHG grenize Pol. granica ⁹⁴³	Border, boundary
חל base of שלחן	Sholakh base of shulkhan	Shulkhan = table		Lat. syllabus ⁹⁴⁴	= List – register -Table of contents
חך base of לקח	kakh	take		Lat. capis	= bowl with one handle
חת	Kheit, kheis	dread		Anc. Grk. kehtos > Lat. cetus, cetos	Sea-monster, whale, shark ⁹⁴⁵
חווה	khavoh	Village, camp, tent. Protected home		For simple derivatives see pg...	See pg. 420
חווה	khavoh	Village, camp, tent. Protected home		For THR form derivatives see pg...	See pg.....
חוש	khush	sense		Anc. Grk. aisthehma & aisthehsis	= perception of a thing & feeling > Eng. aesthetic, anesthesia
רוח	ruakh	wind		Lat. argestes	S.W wind
ריח	raiyaKh	Aroma, odor		whiff	[foul] scent or odor

⁹⁴² Cf. glance – pg..

⁹⁴³ ...pronounced grainitza

⁹⁴⁴ An alternate theory will have the syllabus term deriving from the word שַׁת sheth [to place] – in that the prevalent theory has Lat. syllabus as a derivative of Anc. Grk. sittybus [table of contents] - שַׁת is the etymon of the Eng. word set – and of the Anc. Grk. tithenai and tithehmi [put down, set down, set up] among many other terms

⁹⁴⁵ This hypothesis accords with another of my theories to the effect that the Anc. Grk. pristris [whence Lat. pistris] that denote Sea-monster, whale, derives from the פֶּלַץ base of the Hebrew מפלצת mafletzes [monster – lit. = causes trembling, shuddering]

חנק	khonak	choke		gag ⁹⁴⁶	
חלק	khalak	smooth		chalcedony	
טרח	torakh	Exert effort, disturb		Lat. trepit	= He turns ⁹⁴⁷
תחת	takhat	Bottom, under, in place of		daft	stupid, crazy via [Slang] a posterior. See pg... ⁹⁴⁸
דחף	dokheif	To push		decoy	= To instigate movement away from intended goal
חיש	khish	hurry		M.E. thurcchen	To rush, push
חנק	khonak	Choke, strangle		Eng. thrutch	Crowd, press, throng, squeeze into
חלט PBH	kholat	Final decision, bind up, tie up ⁹⁴⁹		Dutch slot sluiten,	Decide, put end to, close lock, establish
חפר	khofer	dig		Span. quebrada	Gorge, ravine
(a) חרץ - (b) ערוץ ⁹⁵⁰	Khoritz or orutz	(a) Trench, incision or (b) slope of a ravine ⁹⁵¹ gully		gorge	Ravine ^{952 953}

⁹⁴⁶ Cf. gag reflex, bound and gagged – gag also means choke

⁹⁴⁷ Apud Harper's OED & Webster's Dict. 1913

⁹⁴⁸ ...whence also daffy?

⁹⁴⁹ See also pg...

⁹⁵⁰ These two roots may be metaphysically related – by ע / ח inter-relationship. See Job 30:6

⁹⁵¹ Ernest Klein states that some translators have the ערוץ hapax legomenon [Job 30:6] as such. Hebrew חרץ kharakh [crack] is a lesser candidate

⁹⁵² However – Rabbi Reuven C. Klein has pointed out that the OFr. gorge & gorget[e] mean throat – which derives from the Hebrew גרון garon [throat] along with many other similar throat related terms – and Harper's OED says that the OFr. gorge meant both throat and a narrow passage – which might also allow for a link to the gorge ravine usage.

⁹⁵³ An alternate is Talmudic כרית [Groove in Mountain slope made by running water]

חרץ	Khoritz	Trench, incision		Anc. Grk. orussaw, orutto ορυσσω, ορυττω	Dig
חרץ	Khoritz	Trench, incision		Afrikaans sloot	Irrigation channel, ditch R>L
נחל	nakhal	Stream, ravine, valley		Bengali nullah	ravine
חרץ	Khoritz	Trench, incision		Hindi khud	ravine
חור	khoer	hole		Khor - Ass't Middle East countries ⁹⁵⁴	Swampy depression
חלל	khalal	Hollow, a hollow channel		coulee	Gulch, ravine
חרץ	Khoritz	Trench, incision		Lat. arrugia	Shaft, pit in gold mine ⁹⁵⁵
(a) חרץ - (b) ערוץ	Khoritz or orutz ⁹⁵⁶	(a) Trench, incision or (b) slope of ravine ⁹⁵⁷		Span. Arroyo ⁹⁵⁸	Gulch, creek
(a) חרץ - (b) ערוץ	Khoritz or orutz ⁹⁵⁹	(a) Trench, incision or (b) slope of ravine ⁹⁶⁰		Eng. cleuch & clough & Dutch kloof	Ravine, gorge R > L
חור	khoer	hole		Lat. colo ⁹⁶¹	Base of per-colo [filter v.] & colum =

⁹⁵⁴ Apud Wiktionary

⁹⁵⁵ Cf. Grk. and Lat. chrysos [gold – which is dug out of the mine walls] See pg... The experts assign arrugia to Grk. oryssaw – see above

⁹⁵⁶ See #

⁹⁵⁷ Ernest Klein states that some translators have the ערוץ hapax legomenon [Job 30:6] as such. Hebrew חרך kharakh [crack] is a lesser candidate

⁹⁵⁸ Some authorities assign arroyo to Lat. arrugia .

⁹⁵⁹ See #

⁹⁶⁰ Ernest Klein states that some translators have the ערוץ hapax legomenon [Job 30:6] as such. Hebrew חרך kharakh [crack] is a lesser candidate

⁹⁶¹ = strainer, filter

					sieve, strainer fishing net ⁹⁶²
חרי	Khori	anger		Anc. Grk. kholeh χολη	Anger, bitterness, disgust ⁹⁶³
פתח	Pesakh/ fesakh	Opening, door		Fissure – Lat. fissura ⁹⁶⁴	A narrow opening, cleft
סחי	skhie	Filth, dung		הסחיא Aram.	Wash, bathe cleanse ⁹⁶⁵
חסם	khosam	Muzzle, curb block		Lat. cancel[<i>lum</i>] ⁹⁶⁶	Grate, barrier enclosure lattice, bars ⁹⁶⁷
חשוקים. [וק]	Khashuk[im]	Band, fillet, ring [of the pillars of the tabernacle]		Lat. vitta	Band, fillet, chaplet ⁹⁶⁸
חרי - חרון	Khori, kharoen	anger		grouch ⁹⁶⁹	
חטא	kheit	Sin, error		Lat. vitium & viciu > Eng. vice ⁹⁷⁰ > Eng. vitate	Fault, crime blemish, vice, defect, failing, offense ⁹⁷¹

⁹⁶² Whence also Eng. and Fr. Couloir [vessel perforated with little holes] ...all of which feature holes . Cf. hole – pg... by R > L

⁹⁶³ But the Hebrew word געל go'al [abhor, be disgusted] may have been involved in some of these usages

⁹⁶⁴ But better candidates may be פשח [split by chopping, breaking off] or פשק [to open up by stretching apart lips, legs]

⁹⁶⁵ Enantiosemy of סחי

⁹⁶⁶ Also said to be source of Eng. chancellor

⁹⁶⁷ But see also חרך pg...

⁹⁶⁸ Talmudic חשק similarly meant – the surrounding – bandage – saddle

⁹⁶⁹ Also – grutch, grouse

⁹⁷⁰ An alternate etymon candidate is פחות pakhot / pakhos [lack, less]

⁹⁷¹ But the vice- as in vice president derives from Hebrew base פכ pakh/ fakh that denotes change, reverse as in vice versa

חטא	kheit	Sin, error		Vituperate	= criticize Via Lat. vitium ⁹⁷²
חטא	kheit	Sin, error		Vicious, vitious [Brit.]	Wicked, with malice, cruel, leading to vice
חלף	kholaf	To exchange, switch		Eng. shift & O.N. skipta ⁹⁷³	
חרם	kherem	Destroy, damage		Lat. framea [weapon] ⁹⁷⁴	From Gmnc. Term for spear, sword, javelin Cf. Anc. Grk. hopla pg...
חרך	khorakh	Singe, roast, parch		Lat. frigo	Roast, parch, fry
חרף	khareif	sharp		Lat. carpere	Slander, revile, complain > Eng. carp
חוג	khug	Circle, rounded		[tree] trunk	The circular section of a tree - by THR
חנק	khonak	choke		[storage] trunk	Case wherein items are packed close together – by THR
חוט	khut	Line, string, thread		Coterie	Cf. חבל נביאים – a string [group] of [prophets]

⁹⁷² For the connection between evil, sin – and rebuke, derision Cf. – נבל [debased] > Eng. vile > revile / פבח כער [ugly] > Heb. גער [rebuke] / Lat. damnum [hurt, damage] > condemn / זד זדון [evil, malice] > Yid. Zeedle [scorn, jeer]

⁹⁷³ = to change, separate

⁹⁷⁴ חרב sword is an alternate candidate

חץ	kheitz	Arrow, shaft		truncheon	= shaft of spear [14th Cent.] ⁹⁷⁵
קח	kakh	take		cache	place to hide items, secret hoard
בחר	bokher	Choose, pick, select, prefer		Ger. begier, begehrt	A wish, a desired item, etc. ⁹⁷⁶
חלק	kheilek	Part of		OFr. Escliz > slice	Fragment, splinter ⁹⁷⁷
חרול	kharul	Thorn, briar		varlet	= rascal Cf. churl ⁹⁷⁸
אחז	okhaz	Hold, seize		Eng. ice & many Gmnc. Eis, ys, is ice terms & Avestan aexe, isu ⁹⁷⁹ & Afghan asai ⁹⁸⁰ & Yid. ahz ⁹⁸¹	Ice being a contraction or tightening of water ⁹⁸²
שלח	sholakh	Send, let loose		Dutch slof ⁹⁸³ M.Flem. sluef ⁹⁸⁴ - Yid. shlokh ⁹⁸⁵ -	

⁹⁷⁵ See also truncate

⁹⁷⁶ But Hebrew בקש bikesh [seek, ask] may be a superior etymon candidate

⁹⁷⁷ Another candidate for slice is פלה polakh/ folakh

⁹⁷⁸ But the Brit. Varlet that denotes squire – young man – workman’s assistant – page – attendant - is said to relate to the Fr. Valet – that is said to derive from a term vaslet that is in turn said to relate to vassal and to derive from the M.Lat. vassus [servant]. And so we have here the candidates – Hebrew ילד yeled [lad, boy] – Hebrew עזר ozer [assist] by ayin to V – and perhaps even the ב-ד V-D particle of Hebrew עבד eved [servant]

⁹⁷⁹ Frost, ice & frosty, icy

⁹⁸⁰ frost

⁹⁸¹ Ice – The X of aexe and the Z of ahz indicate a link to אחז . But ice can have derived from אחז by elision of the n - or from its base חז - by lenition of the n

⁹⁸² This would accord with my novel hypothesis to the effect that the Hebrew word קרח kerakh [frost] may be the result of a metaphysical ר reish epenthesis into the base קח kakh that denotes - take

⁹⁸³ = careless negligent

⁹⁸⁴ = untidy, shabby

⁹⁸⁵ = slovenly, untidy

				Eng. slob, sloppy, shlock slovenly ⁹⁸⁶	
חטה	khitah	wheat		oat ⁹⁸⁷	
חוש	khush	Sense, perception		enchant	Bewitch, use of magic, charm ⁹⁸⁸
חוש	khush	Sense, perception		trance	Semi-conscious or insensible condition -Cf. Yiddish – tzukhished ⁹⁸⁹
חקה	kakh	take		Hinge, M.Dut. henghe ⁹⁹⁰	
חקה or חוח	Kakh or khoekh	Take – or – thorn, sharp object		Gudge, gudgeon, Fr. goujon	Pivot/pin that holds and connects
חפוס	khuspos	Rough, scaley		Anc. Grk. gausapos / gausapehs γαυσάπης	A rough cloth see next
חפוס	khuspos	Rough, scaley		Lat. (a) gausape gausapina – (b) gausapa, gausape	Rough wool cloth – (b) shaggy coat, shaggy beard
חמ	mokh	marrow		Lat. mucilago > Eng. mucilage	Musty or moldy juice

⁹⁸⁶ Perhaps also – slur [slurred speech]

⁹⁸⁷ An alternate candidate is חזן ozen – that denotes ear – and that is also the etymon of ear. That possibility is supported by the fact of the Latin term for oats - avena

⁹⁸⁸ Harper's OED has enchant as from Lat. incantare – upon + sing – in which case it would probably derive from Hebrew כנה - that I regard as denoting a song of praise . Cf. the liturgical musaf Shabbos אדמך אכנך and Yom Kipur אנה - Sukkot כנה משוררת . Also phrase – unsung hero

⁹⁸⁹ Disoriented, unhinged. See also חלם pg..

⁹⁹⁰ ...but חקה hokah [to hang, impale] may be a superior candidate

חפה	khofah	To cover		Mercian hwelfan, OE helmian ⁹⁹¹	Cover over
חלף	kholaf	Change, exchange		M.Eng. Whelmen	= turn upside down
חלף	kholaf	Change, exchange		Talmud/ Aram. חורפא Khurpah	Lambs used for barter, and in place of money ⁹⁹²
סרח	serakh	Overhang, trail behind		straggle ⁹⁹³	
קח base of לקח	kakh	take		quaff ⁹⁹⁴⁹⁹⁵	
קח base of לקח	kakh	take		Lat. capulus, capulum	= handle, hilt
קח base of לקח	kakh	take		Lat. capulus, capulum	= coffin, bier ⁹⁹⁶
חוג	khug	Circle, round		rung ⁹⁹⁷	(a) Rounded end stick - (b) rounded rung of ladder ???
חוג	khug	Circle, round		PBH חוק khavak & alternate form עוק aavak???	Rung of ladder ⁹⁹⁸

⁹⁹¹ ...whence 15th Cent. Eng. overwhelm [submerge completely] perhaps also influenced by OE helmian – see above

⁹⁹² Apud Jastrow. This accords with my own hypothesis to the effect that the biblical money term קשיטה ksitah is an Aramaic derivative of the Hebrew word כשב kesev [sheep]

⁹⁹³ Cf. Hebrew שרוך srokh [string] > string – and סער sa'ar [storm] > storm enter alia. But see also חשל pg....

⁹⁹⁴ Of unknown origin

⁹⁹⁵ The Hebrew kuf also became a QU in קשיא to quest – and קץ to quit. Cf. – to take a drink

⁹⁹⁶ ...but this death related sense of capulus, capsulum may relate instead to the Lat. pullus [blackish, dark, mournful] which may derive in turn from the Hebrew אפל ofel [darkness] – or it may relate to the פל base of נפל nofal whose figurative sense is [die]. Probably a bier with handles

⁹⁹⁷ רקע rokaa base of רקיע [firmament] is a lesser candidate

⁹⁹⁸ However – in its sense as a level – rung may derive from רקע רקיע [flat level surface or area] along with the words rink, rank

פח PBH	Pakh, fakh ⁹⁹⁹	Hole, trap, snare		Lat. vagina	Sheath, vagina ¹⁰⁰⁰
טרח	torakh	Exert effort, disturb		contour	Via Lat. tornare
חתול	khatul	cat		Bat [Anc. Egypt. Cat deity]	Ches > B
חץ	khutz	Out, outside		Fr. cotte ¹⁰⁰¹	A dress > cotillion ¹⁰⁰²
טרח	Torakh / thorakh	To exert effort, disturb		Lat. frico ¹⁰⁰³	To rub > friction, affricate
רחק	rokhaq	[to] distance, move away		Span. arrojar	= throw, cast. Fling, eject
צוח	tzovakh	Squall, cry out, shriek, shout		Eng, squall [v.]	Cry out, squall shriek ¹⁰⁰⁴
חרס	kheress	Earthenware		Lat. cerussa, Eng. ceruse ¹⁰⁰⁵	White lead used for glazing earthenware pottery
טרח	Torakh	Exert effort, disturb		Anc. Grk. tyrbe, syrbe	Turbulence, commotion, noise
טרח	Torakh	Exert effort, disturb		Lat. turba	Turmoil, crowd ¹⁰⁰⁶

⁹⁹⁹ An alternate candidate is בכ - Hebrew base of נבך [deep] denoting deep

¹⁰⁰⁰ ...whence Span. Vaina [husk, sheath, shell] and Eng. vanilla

¹⁰⁰¹ The Hebrew word כסה kisah [cover] is an alternate etymon candidate

¹⁰⁰² = petticoat

¹⁰⁰³ – via thrakh to fric – i.e. if the ט tess was pronounced as a TH sound – as is indeed indicated by the fact of the corresponding position of the Ancient Grk. letter theta θ – in the Grk. alphabet. Cf. also tero – pg...

¹⁰⁰⁴ [צעק tzoz'ak [cry out, shout] is an alternate candidate]

¹⁰⁰⁵ Other candidates are – צח tzakh [white, clear] - צהר tzahar [bright, shine, gloss, whiteness]

¹⁰⁰⁶ As is the case with most of the turba based words mentioned in this paper - There is a similar inter-relationship between the Hebrew המה homoh [agitate, make noise] - המם homom – [agitate, confuse, swirl] – המון hamone [throng, multitude] – מהומה mehumoh [disturbance, riot]

טרח	Torakh	Exert effort, disturb		Lat. turbidus	Full of confusion, muddy > Eng. turbid
טרח	Torakh	Exert effort, disturb		Lat. turbare	Bewilder, confuse
טרח	Torakh	Exert effort, disturb		Lat. turbinem, turbo	spin-top, eddy whirling things
חרס	kheress	Earthenware, pottery		wrasse ¹⁰⁰⁷	Fish with reddish brown coloration
חרס	kheress	Earthenware, pottery		Lat. scarus	Fish with reddish brown coloration
חוג	khug	Circle, round		Way – OE & OHG weg ¹⁰⁰⁸	A path, road ¹⁰⁰⁹
חיב Or חוב ¹⁰¹⁰	Khov or khayov	Obligation or guilty, obliged		Lat. culpa	Blame, guilt, fault ¹⁰¹¹¹⁰¹²
רחש	rakhesh	Move, be astir, rustle, move quickly ¹⁰¹³		Lat. corusco ¹⁰¹⁴	Vibrate, shake, move quickly, tremble
רחש	rakhesh	Move, be astir, rustle, move quickly		rustle	

¹⁰⁰⁷ Many of the different species of wrasse fish are earthenware color or feature earthenware [reddish brown] color markings

¹⁰⁰⁸ Lexicographers have assumed that the Lat. via [way, road] is cognate to way

¹⁰⁰⁹ Because the essential path would continue along the face of the earth – which is round – if allowed to continue. This is also the reason why the Hebrew word מעגל maagal [path, circle] derives from the root עגל agol [round]. See my video entitled For much more data concerning this matter. Another possible way/ weg etymon is - עגל itself – also רחק [distance]

¹⁰¹⁰ Both of base חב

¹⁰¹¹ Mozeson suggests instead חרפה kherpah [shame]

¹⁰¹² ...whence also deviate, deviant

¹⁰¹³ In light of these meanings, רחש may be related to the verb חיש khish [to hurry]

¹⁰¹⁴ An alternate candidate is חרג [to tremble, quake] wherein the co of corusco answers to חרג 's ches

חלל	khalal	hollow		Anc. Grk. solen	Pipe, channel ¹⁰¹⁵
חלל assumed PBH	kalokh	Stem, stalk, column, steady flow or jet,		Eng. gallows - ME galwe OE galga, Ger. galgen	gallows ¹⁰¹⁶
חלה	khallah	Bread, cakelet		Russ. Kalakh, Polish kalocz ¹⁰¹⁷	
צנח	tzonakh	Act done in an unseen or concealed manner		sneak ¹⁰¹⁸	
דלח	dolakh	roil, befoul, to trouble		Anc. Grk. dehlesthai > Eng. deleterious	= to injure, hurt, noxious
חשב החשיב of חשב	khoshev	To estimate, value		Lat. Aestimo > Eng. esteem, estimate	To value, esteem, estimate –so KH-SH-V > AE-S-T-m ¹⁰¹⁹
חומה	khomah	wall		hem	Border, enclosing item
חפר	Khofar	(a) Dig (b) be shamed		cower	Stoop or sink in fear or shame
חותן	Khossein	father in law		Lat. socer	Father in law

¹⁰¹⁵ Hebrew תעלה ta'aloh [channel, conduit] is an alternate candidate

¹⁰¹⁶ Harper suggests that its original sense was - pole

¹⁰¹⁷ Also other similar Slavic language terms denoting breads, pastries – apud Wiktionary

¹⁰¹⁸ See also snake, pg...

¹⁰¹⁹ Aramaic derivative is אשב [respect]

נפח base of נפח	Pakh base of nofakh	swell ¹⁰²⁰		Ofr. Boce > Eng. boss, ¹⁰²¹ emboss	Swelling, tumor, hump
מצח	Metzakh	forehead		Mazzard [obs.]	= head, skull ¹⁰²²
ברח	borakh	Escape, flee		Break [to make a break for it]	
פקח	pikeikh	(a) Open eyes (b) sly, clever		14 th cent. piken	To look quickly and slyly > 'peek'
חנה	Khoneh	Encamp, set oneself up		Haunt, Ofr. hanter ¹⁰²³	
חנה	Khoneh	Encamp, set oneself up		Lat. cunae, cunabulum ¹⁰²⁴	Cradle, nest, birthplace
צחק	tzokhak	Laugh, frolic		Ger. scherzen	Joke, jest, frolic, jump about ¹⁰²⁵ merrily ¹⁰²⁶
שחז	shakhaz	Burnish, whet, sharpen polish, grind		Scour & Dutch schuren	Clean by rubbing
חתה	khataw	Rake, scrape [fire, etc.] ¹⁰²⁷		Ger. schurren ¹⁰²⁸	Rake, stoke – by rhoticism

¹⁰²⁰ Other candidates are – PBH ביצה beitzah [egg, oval object, lump] and the base בט bot that denotes - out

¹⁰²¹ [v] to swell out – [n] protuberance

¹⁰²² Also – early abode – bee cell - all Apud I.E. Mozeson

¹⁰²³ Apud Mozeson – but I regard Hebrew הוה [to be] as the probable etymon

¹⁰²⁴ Apud Mozeson. Hebrew קן kon [nest, socket, habitation] is an alternate candidate

¹⁰²⁵ Mozeson assigns this to סחרחר s'kharkhar whose biblical usages are more on the order of – heart pounding – palpitate – dizzy - turning

¹⁰²⁶ Whence Ital. scherzo [joke, jest]

¹⁰²⁷ Other possibilities are גרף goraf [scrape] and גרד gorad [scrape, scratch] – These are apparently the etymons of Ger. scharren [scrape, scratch]

¹⁰²⁸ Yiddish has this as sharren

סחבה from root סחב	Sokhvah < root sokhav = drag, shlep	Worn out garment ¹⁰²⁹		shabby ¹⁰³⁰	Cf. drag to – bedraggled ¹⁰³¹
אחורה	akhorah	The rear, behind		Anc. Grk. Oura/oyra ουρα	Tail, rear
מרח	morakh	smear		marble ¹⁰³²	Prob. Also Lat. marmor & Grk. marmoros [marble]
חסל	Khosal	Consume . finish off		guzzle ¹⁰³³	
חומה	khomah	Wall, i.e. protective border		OE homa, hama – ME hame, home	Skin, cover, membrane—S ee pg...
שליח	sholiakh	Messenger, agent		Lat. salutiger	(a) messenger (b) servant ¹⁰³⁴
פרח	perakh	flower		Lat. pergola	An arbor ¹⁰³⁵ - vine support
חפה	khofah	cover		Lat. cappa, capa	= cloak, cassock ¹⁰³⁶ Whence Eng. cape & Fr. & Eng. chapel

¹⁰²⁹ ... worn out as if by having been dragged about

¹⁰³⁰ Probably also Eng. shoddy – whose original meaning was – cloth made out of refuse rags and tatters

¹⁰³¹ Apud Mozeson. An alternate candidate may be PBH שבש sheebeish [confused, distorted, in bad repair]

¹⁰³² Apud Mozeson

¹⁰³³ Apud Mozeson

¹⁰³⁴ Also (c) one who delivers a greeting – this usage may derive ultimately from Lat. salus – good health, vigor – that may derive in turn from Hebrew שלם sholem [whole] or שלו shalev [tranquil]

¹⁰³⁵ But the PBH פרגול pargol that means – whip – scourge is said to be related to the Anc. Grk. phragellion and the Lat. flagrum whip terms [whence Eng. flog] which I believe derive from the Hebrew פלג plag/ flahg that means – divide [division] in that they were [I assume] whips that had numerous separated lashes - But the Lat. pergula that means – architectural projection may come from the Lat. pergo, pergere [move forward – that Numen Latin assigns to Lat. rego] – and the pergols arbor term may belong to these as well.

¹⁰³⁶ Cassock is a cloak, perhaps from Hebrew כסה kisah [cover] or from חסך khosakh [to save]

חלש	khalash	weak ¹⁰³⁷¹⁰³⁸		sleazy	Inadequate, inferior, very thin ¹⁰³⁹
נח	nokh	To rest		Anc. Grk. narkoaw	Put to sleep > Eng. narcotic
חזק	khazak	strong		strong	KH-Z-K > [s]TR-N-G
חוש	khush	Sense, percieve		Eng. wish, Ger. wunsch	Cherish a desire ¹⁰⁴⁰
מח	mokh	marrow		Anc. Grk. myax, muax [shellfish] & Eng. mussels	מח is the base of Hebrew words denoting – mucus – fatty – sap – melt – brain
חרק	khareik	Rough noise, creak		Lat. strido >strident ¹⁰⁴¹¹⁰⁴²	Harsh noise, creak, hiss
חור	khoer	hole		Grk. hora [time, year, season] & Lat. hora [time, season, hour] > Eng. hour	Fig. an open-ing into the continuous flow/ river of time ¹⁰⁴³

¹⁰³⁷ This חלש term might be metaphysically related to the similar Talmudic word קלש [thin out – weaken – lean] . Cf. קשר חשר – נקם נחם – אנח אנק – But the biblical קלשון [pitchfork] derives from קש [straw, stubble, chaff]. The thin out sense may also derives from the קלשון pitchfork sense – if pitchforks were used for thinning out clumps of hay

¹⁰³⁸ Perhaps related to a Russ. Word suggested by DeBruyn khilej [sick, weak] that I have not yet been able to verify

¹⁰³⁹ Perhaps קלוש kolush [thinned out] is a lesser etymon candidate

¹⁰⁴⁰ An alternate candidate is a SH-A-F to F-A-SH permutation of שאף [to aspire]

¹⁰⁴¹ Cf. ירק [green] to – verdant

¹⁰⁴² But Hebrew טרד toreid [to tire out, to make a disturbing noise] may be a collateral or superior candidate – טרד is indeed the apparent etymon of Lat. taedium [irksome – weariness – tedious – disgust] – See also thrush pg..

¹⁰⁴³ This hypothesis accords with my theory to the effect that the Hebrew שעה sho'aw [hour, time] is related to the word שער [door, gate] in the notion of an opening into the flow of time, eternity

שטח	Shetakh / shathakh	An area – [v.] to spread over an area		Slather	With L infix ¹⁰⁴⁴
משח	moshakh	smear		Pol. mazac ¹⁰⁴⁵ Russ. mazok ¹⁰⁴⁶	smear
פחד	Pakhad/ fakhad	fear		funk	fear
פחת	Pakhos pokhot	Less, minus		puisne ¹⁰⁴⁷	= younger, junior, of inferior rank
פח Base of נפוח	Pakh base of nafuakh	Swollen, puffy, inflated		Anc. Grk. pachys παχύς ¹⁰⁴⁸	= thick, fat, stout ¹⁰⁴⁹
פח Base of נפוח	Pakh base of nafuakh	Swollen, puffy, inflated ¹⁰⁵⁰		Lat. pinguis	= thick, fat, stout ¹⁰⁵¹
חבב - חבה Base of חב	Khov base of Khovev [v] – khibah [n]	Love, cherish		Lat. foveo	Cherish, love, favor
בריאח	briakh	Connecting bar, bolt		sprocket	Connecting wheel projections. Frame parts
אח	okh	Woe, alas		Eng. ache – OE acan ¹⁰⁵²	

¹⁰⁴⁴ Cf. שחט > slaughter

¹⁰⁴⁵ ...pronounced mazach

¹⁰⁴⁶ Also Russ. Mazatj [anooint]

¹⁰⁴⁷ From Anglo- Latin – Related to Eng. puny

¹⁰⁴⁸ Whence Eng. pachyderm [thick skinned]

¹⁰⁴⁹ Also denoted – stupid, fool as is the case in Hebrew שטפ tipesh [thick, stupid] and in Eng. slang ‘thick, thick headed’

¹⁰⁵⁰ An alternate candidate is biblical פימה pimah [fat]

¹⁰⁵¹ Grk. pachys and Lat. pinguis Also denoted – stupid, fool as is the case in Hebrew שטפ tipesh [thick, stupid] and in Eng. slang ‘thick, thick headed’

¹⁰⁵² = to suffer continuous pain

חלף	kholaf	Change, exchange		slope ¹⁰⁵³	a condition of change from vertical to horizontal ¹⁰⁵⁴
חלף base of לקח	kakh	take		cauf ¹⁰⁵⁵	
חלוק ¹⁰⁵⁶	khaluk	Robe, tunic		Eng. sark, OCS, sraka, Russ. sorocka	= shirt, tunic
חרק	khoreik	Make rough noise, gnash teeth		crunch	
חלט	Kholat, kholath	Conclude, decide -		jalousie	Roll down gate - blinds Cf. schloss pg...
פחת	pakhat	pit		Pluto	Roman deity of Hades, netherworld ¹⁰⁵⁷
חלף base of לקח	kakh	take		Fr. engagier	Bind by oath or promise ¹⁰⁵⁸
חלף base of לקח	kakh	take		Eng. keep < OE cepan	= seize, hold
base of לקח חלף	kakh	take		OE capian	= to look – Cf. חזה pg....

¹⁰⁵³ Also source of Lat. clivo, clivus [slope]

¹⁰⁵⁴ An alternate etymon is שפע [slope]

¹⁰⁵⁵ = basket, chest for keeping caught fish alive in water

¹⁰⁵⁶ Other etymon possibilities are חולצה kultzah [shirt, tunic] and the כרך base of תכריך takhrich [tunic, shroud]

¹⁰⁵⁷ The experts relate Pluto and plutocrat to a meaning of wealth – in which case it will probably be an antonym encryption result of the same פחות term

¹⁰⁵⁸ To the effect that binding is a type of taking. From this usage was developed by back formation the OFr. Gagier [to pledge, guarantee, promise] – whence Eng. [mort]gage

חנות base חנה	khanut	Cell ¹⁰⁵⁹ , cabin,		shanty ¹⁰⁶⁰	
חסך חשך	Khosek-h	Save, protect		shuck	Protective corn husk
חלמ	kholm	Base of חלמות Kholmus ¹⁰⁶¹ & PBH חלמון khelmon ¹⁰⁶²		clam	A slimy mollusk
חק base of לקח	kakh	take		Anc. Grk. kophinos/ Lat. cophinus > Ital. cofano Span. Cuebano	= Basket – also Eng. coffer, coffin [ark, chest etc.] ¹⁰⁶³
חול	Khol	sand		coble	Flat bottom boat launched from beach [or see next]
חוף	khoef	Shore, beach		coble	Flat bottom boat launched from beach +[see above]
חוף	khoef	Shore, beach		scow	Flat bottom boat launched from beach ¹⁰⁶⁴
חנט	khonut	Gut out		gondola ¹⁰⁶⁵	

¹⁰⁵⁹ Some translate as – vaulted cell. Artsroll has – shoppe . A hapax legomenon [Jer. 37:16]

¹⁰⁶⁰ An alternate possibility is שלט shelet [a shield] that is likely the etymon of Eng. shelter

¹⁰⁶¹ Plant with thick slimy juice [Job 6:6]

¹⁰⁶² Egg yolk [a slimy item]

¹⁰⁶³ A lesser candidate is PBH כפישה [inverted vessel, wicker basket] - & כפש [olive basket]] which may relate to the biblical root כפש

¹⁰⁶⁴ An alternate etymon candidate is שחה sokhaw [swim]

¹⁰⁶⁵ Gondolas are nowadays made out of many pieces of different types of wood – but the term may nevertheless have derived from the fact that earlier, more primitive small boats were made by the digging out of logs. However, C.T. Onons links the boat gondola term to a Friulian gondola word [roll, rock] that he relates in turn to Ital. dondolare [rock, sway, swing about] which I regard as a derivative of the דד D-D base of the Hebrew נודד nodad [to wander about] and of the PBH נוד [shake, move]

חוח	khokh	Hook, sharp instrument		gaff	A boat hook ¹⁰⁶⁶ , spur, spear ¹⁰⁶⁷
חוח	khokh	Hook, sharp instrument		Lat. fibula ¹⁰⁶⁸¹⁰⁶⁹	Clasp, buckle brooch, pin, fastening ¹⁰⁷⁰
צחק	tzkhok	Jest, laughter		jocund	With mirth, merriment
משטח & שטח & משטחה ¹⁰⁷¹	Shetakh	Spread, spreading place, area, rug, flatness, surface, covering		Lat. stragulus, stragulum ¹⁰⁷²	Spreading out covering, rug, carpet ¹⁰⁷³
טרח	Torakh	Exert effort, disturb		Lat. strages	Destruction, ruin, carnage, confusion ¹⁰⁷⁴ see also pg..
חפסח	khuspos	Rough, scaly		Ital. ruspa	Rough, rugged
חפסח	khuspos	Rough, scaly		rasp	Rough voice ¹⁰⁷⁵
חפסח	khuspos	Rough, scaly		raspberry ¹⁰⁷⁶	
חבל #2	khibeil	To damage, sabotage		kobold	Ger. mythological spirit

¹⁰⁶⁶ The hook sense could derive instead from קח [take]

¹⁰⁶⁷ An alternate possibility is חרף [sharp]

¹⁰⁶⁸ An alternate etymon candidate is Hebrew חוּ vav [hook] Also פחות pakhot

¹⁰⁶⁹ Fibus = hairpin

¹⁰⁷⁰ See also pg...

¹⁰⁷¹ An aggregate of biblical and PBH forms/ usages of the root

¹⁰⁷² But the Latin term obstragulum that denotes strap – lace – latchet probably derives instead from Hebrew שרוך srokh [string, lace] [and perhaps also Lat. tragula [javelin thrown by strap]

¹⁰⁷³ The modification process involved was – S-T-KH > S –T- r – G – with the infix of the R

¹⁰⁷⁴ Cf. טרח > Lat. tragicum [fire]

¹⁰⁷⁵ See above and next

¹⁰⁷⁶ Raspberries have a rough surface, and a somewhat grainy texture . Likewise the Talmudic word for the pear fruit is אגס which derives in my opinion from the base אג that means – rough – because the skin and even the flesh of peaches is not as smooth as that of most other fruits. And thus it seems conceivable that the verb – rasp [to abrade, scrape, rake, grate] is an enantiosemic חפסח derivative in the notion of removing a rough exterior surface.

כחל	kakhoh	blue		cobalt	Blue mineral
פח base of נפח	pakh	Swell, blow		big	Apud Mozeson
חוץ	khutz	Out, outer		Fr. chaussette ¹⁰⁷⁷	socks ¹⁰⁷⁸
פרח	perakh	Sprout, flower		privet	Type of shrub
חרק	kharak	Creak, rough sound		jar	Brief harsh grating sound
מרח	morakh	Crush, mash, smear, rub		Marzi[pan] March[pane]	Crushed almond mash ¹⁰⁷⁹
לחץ	lakhatz	Pressing, impelling		Anc. Grk. elastikos	Propulsive, impulsive > Eng. elastic
אחר	akheir	To be late, after		Anc. Grk. khronios χρονιος	Late, delayed
אחר	akheir	To be late, after		Anc. Grk. opse, ops, opsi οψε οψ	Late, slow
חוח ¹⁰⁸⁰	khokh	Thorn, sharp point		Span. Zarza, Basque sarzia ¹⁰⁸¹	Bramble, thorny plant
תחת	takhath	Under, beneath in place of		Aram. תחת	Under, in place of beneath,
חוץ	khutz	Out, oust		throw ¹⁰⁸²	
חוץ	khutz	Out, oust		Yid. trasske	throw ¹⁰⁸³

¹⁰⁷⁷ כסה Kisah [cover] is an alternate possible etymon

¹⁰⁷⁸ Also Span. Calzones [pants]. The lexicographers assign this term to Lat. calx , calcis [heel]

¹⁰⁷⁹ Or from רגם RGM rogam [pound] permutation to MRG morag

¹⁰⁸⁰ Other etymon candidates are – Hebrew thorn / thistle terms – סרב – שך – דדר – שר. Some of these terms can have derived from a combination of two of these four terms

¹⁰⁸¹ Perhaps also Mid. East sharas [thorny plant]

¹⁰⁸² See also טרא

¹⁰⁸³ An alternate candidate is Hebrew זרק zorak [throw]

טרח	torakh	Trouble, exert effort. disturb		Aram. טוריון toryon	Trouble excitement
טרח	torakh	Trouble, exert effort. disturb		Aram. ¹⁰⁸⁴ טירינא tirina	basket
טרח	torakh	Trouble, exert effort. disturb		Aram. טרא – טרי traw/ trie	shake ¹⁰⁸⁵¹⁰⁸⁶
מחוג base of מחוגה	Khug base of mekhugah	Compass, measuring device		Eng. gauge, gage. OFr jauge	Measure, measuring instrument, measure rod
צמח source of קמח by צ/ק interchange ¹⁰ 87	tzemakh	Bloom, sprout, source of kemakh [flour]		Aram. semida Assyr. Samidu ¹⁰⁸⁸ , Anc. Grk. semidalis ¹⁰⁸⁹	> Lat. simila ¹⁰⁹⁰ > Ger. semmel Eng. semolina
חוח	khoekh	jagged		jagged	
קח base of לקח	kakh	take		Pol. Koch[ac] Koch[am]	= love, hold dear, cherish i.e. that which is taken ¹⁰⁹¹
חרק & חרג	Khorak – or khoreg	Gnash teeth, grind		Lat. hircus	Male goat -Via Talmud. חרגא Khargah =

¹⁰⁸⁴ Also related to Persian tiryā

¹⁰⁸⁵ ...from sense of - disturb

¹⁰⁸⁶ There is also a Talmudic טרי term that meant – throw, cast. I do not know if it is related to this טרי - but it is likely the source of Eng. throw and of the Span. Tirar – and also an Aram. טרין [throw]

¹⁰⁸⁷ However an alternate possibility is Hebrew סמדר smadar – that some scholars regard as denoting pollen powder – which may in turn derive from Hebrew סם som [fine powder] – The term might be a combination of the סם base and the base דר that means – dwell, reside – in the notion- pollen powder that resides in the plant

¹⁰⁸⁸ Fine meal

¹⁰⁸⁹ Finest wheat flour

¹⁰⁹⁰ Finest wheat flour

¹⁰⁹¹ Cf. Ger. nehm [take] and angenehm [pleasant, agreeable, enjoyable in that such things are taken] which derives from Hebrew נעים na'im [pleasant] – which derives in turn from עם imm [with] in that you want to be with it . Cf. also Hebrew ערב oreiv [pleasant] that derives from Hebrew ערב orev [to mix] in the sense that you want to mix with it. My manuscript details other such Hebrew words, some of which were discovered by Rabbi Pappenheim.

					rough sound ¹⁰⁹²
חוט	khut	Line, thread ¹⁰⁹³		Lat. hirtus > Lat. hirsutus	Hairy whence Eng. hirsute
חזה or base of נבט	Khozeh – or VT base of nabot	To look, see		Lat. vitrius	Transparent > vitriol
חז base of מחוז—or חוף	Khoz base of makhoz or (b) khoef	Makhoz = awaited sighting חזה = look (b) or coast		Eng. hithe	Landing place, haven
חזה	khozah	Look, see		chance	Cf. Eng. out-look, PBH ¹⁰⁹⁴ סכוי
חרז	choraz	String together, verse		Ger. kranz	(1)Garland, wreath (2) a group ¹⁰⁹⁵
חרז	choraz	String together, verse		wreath	
חרז	choraz	String together, verse		Lat. corolla	Garland, crown
קח	kakh	take		Keech	Lump of congealed fat Cf . ice
חרף	kharef	Bitter, sharp		Eng. kerf ¹⁰⁹⁶	Cut of a saw, slice, carve

¹⁰⁹² From the rough sound bleatings of the goat. Cf. Lat. balantes [sheep] which assume to be cognate to Eng. bleat and to derive from בלט bolet – jut out, bolt out

¹⁰⁹³ An alternate candidate is pl. שערות sa'arot [hairs]

¹⁰⁹⁴ = prospect – expectation – chance [From סכה = look]. Lexicographers may be correct in assigning some senses of the chance term to Lat. casus / cassus from cadere [fall]

¹⁰⁹⁵ ...thought to be a figurative development from garland – but it may more directly link back to חרז . However – a kranz that means ridge, crest is probably a Tower of Babel event permutation of רכס rekhes [ridge] and perhaps also so for crest. The word ridge is a direct withering of רכס

¹⁰⁹⁶ However, גלב golav [shear, shave] may be a better candidate

חוח	khoekh	Hook, thorn, briar		Hock, hough ¹⁰⁹⁷	Horse leg joint at end of thigh
ספסו	khuspos	Rough, scaly		hispid	Bristly, shaggy ¹⁰⁹⁸
חלט	kholat	Decided upon, concluded ¹⁰⁹⁹		Lat. clavis,	Bolt, lock, bar, fasten ¹¹⁰⁰ See cludere – pg....Also klehein pg...
חלט	kholat	Decided upon, concluded ¹¹⁰¹		Lat. clavis,	key ¹¹⁰²
חלט	kholat	Decided upon, concluded ¹¹⁰³		Anc. Grk. kleis, kleidia/ dion - kleithra Kleiaw	Fastening Bar, bolt, hook of a clasp - [a closer item] See cludere – pg..... ¹¹⁰⁴¹¹⁰⁵
חוג	khug	Circle, globe		chigger	Mite whose bite makes tiny circular bump
חוי	khutz	out		O.N. skjota	Shoot with a weapon

¹⁰⁹⁷ Alternately hock and hough may derive from שוק shoek [thigh] by ש to H withering [along with the word thigh itself] – See section...

¹⁰⁹⁸ Apud C.T. Onions

¹⁰⁹⁹ Cf. I Kings 20:33 ויחלטו הממו they decided / concluded [from his greeting]

¹¹⁰⁰ Also – latch, latchet

¹¹⁰¹ Cf. I Kings 20:33 ויחלטו הממו they decided / concluded [from his greeting]

¹¹⁰² Clavis = key can be a sense development from clavis lock, bolt [see preceding] – but it could also have derived from Hebrew קלט kolat [absorb] in that the key is figuratively absorbed into the keyhole. Cf. also Anc. Grk. balanos that denotes – bolt pin – which probably derives from the Hebrew word בלע bolaa [swallow] in that it is swallowed up by the material wherein it is inserted. But the Grk. balanos that meant – acorn – may derive from the idea that an entire future tree is swallowed up within the acorn. The Lat. word for whale is balaena – because whales swallow huge amounts of water every day

¹¹⁰³ Cf. I Kings 20:33 ויחלטו הממו they decided / concluded [from his greeting]

¹¹⁰⁴ C.T. Onions suggested Eng. sluice from Lat. excludere

¹¹⁰⁵ ...whence also a Talmudic קלט that denoted - close

חלט	kholat	Decided upon, concluded ¹¹⁰⁶		Anc. Grk. kleis, kleidia	key ¹¹⁰⁷¹¹⁰⁸
חיש	khish	hurry		scud	16 th Cent. move quickly
חמץ	chametz	Leaven, ferment		Aram. cha'aw חמע	Leaven, ferment – by צ ע < withering
חלק	kheilek	Divide, part		hunk	L/N dissimilation ¹¹⁰ 9
חוח חח	khoekh	Hook, briar, thorn, barb. Sharp instrument		O.N. hanki	clasp
חרגא Aram. Derivative of חרק ¹¹¹⁰	Khoreik or kharogah	Sharp, Rough sound		Ger. kreischen ¹¹¹¹	Via Talmud. חרגא Khargah = rough sound ¹¹¹²¹¹¹³
חרגא Aram. Derivative of חרק ¹¹¹⁴	Khoreik or kharogah	Sharp, Rough sound		Anc. Grk. klangēh - κλαγγη	Sharp, rough sound > Eng. clang ¹¹¹⁵
חלט	kholat	Conclude, decide		Anc. Grk. klehzaw κληζω	To shut, close

¹¹⁰⁶ Cf. I Kings 20:33 ויחלטו הממונו they decided / concluded [from his greeting]

¹¹⁰⁷ kleidia = key can be a sense development from kleidia clasp, bar, bolt [see preceding] – but it could also have derived from Hebrew קלט kolat [absorb] in that the key is figuratively absorbed into the keyhole

¹¹⁰⁸ ...whence Talmudic קלידא [key]

¹¹⁰⁹ Cf. level/ nivel – bannister/ balustrade

¹¹¹⁰ = creak – make grating sound

¹¹¹¹ = creak, squeak, grate on the ear

¹¹¹² Type of sound made by grinding of teeth. חרג Khoreg may derive from חג base of חוג khug [circle] in that grinding of the teeth involves circular motion

¹¹¹³ The Hebrew terms could be echoic

¹¹¹⁴ = creak – make grating sound

¹¹¹⁵ Also klageros [screaming of cranes]

חוט	khut	thread, line, cord		Lat. rudens	Rope, line, cord
חוט	khut	thread, line, cord		Lat. rudis	Slender stick, staff
חוץ	khutz	Out, oust, outer		Eng. scoot > scooter ¹¹¹⁶	Early usage = gush out or flow with force
חוץ	khutz	Out, oust, outer		skedaddle ¹¹¹⁷	
חוט	khut	Yarn, thread, line		אֵיטון aitun [Hebrew or Egyptian] ¹¹¹⁸¹¹¹⁹	= thread, yarn, linen, cloth, fabric
חזה	khozah	Look, see		M.E. gawren	= to stare ¹¹²⁰ whence Eng. garish
חלל	khalal	hollow		Flute & fluting ¹¹²¹	= hollowings out
חרון	Kharon	Anger, rage		Wrath, wroth	
חוס חסה	Khasah - khus	Protect, care for, pity		OFr. Rescure, rescoure > Eng. rescue	Protect, keep safe via Lat. cura ¹¹²²
נחת	nakhat	Rest, lay down		rest	By נ nunn to R dissimilation withering ¹¹²³

¹¹¹⁶Cf. חוץ > shoot . See also next skedaddle

¹¹¹⁷ From Douglas Harper's informative OED website – it seems apparent that the experts were also unaware of the probability that skedaddle is a slang reduplicate derivative of the חוץ based word – scoot – in the sense of – let's get OUT of here

¹¹¹⁸ In either case, deriving from חוט

¹¹¹⁹ אֵיטון is probably the intermediate source of Lat. tomix/ thomix via the ancient Grk. θωμιγΞ - θωμΞ thawmigx/ thawmix all of which denoted – string – thread - cord

¹¹²⁰ ..by rhoticism

¹¹²¹ However – the instrument flute can derive from חלל - but it could also derive from פלט poleit/ foleit [to emit] in that flutes emit sound

¹¹²² = care – oversight – attention .See pg....

¹¹²³ Cf. נסע nosah [travel] to Ger. reise [trip, travel, journey] - נשר nosar [a saw] to razor - - נשא nosoh [rise, raise, carry] to raise, rise - נחל nakhal [stream, valley, ravine] to L.Ger. rille [groove, furrow, stream] – perhaps also נחל to rivulet. A רשת reshet [net, mesh] to net development could be a reverse type of this

רחש	rakhash	Move, be astir, swarm		Ger. ruhr[en]	Stir liquid, move
פתח	posakh	To open		Span. empezar	To begin
חלל	Kholal	Corpse		Anc. Grk. kawlon, kolawn	carcass ¹¹²⁴
חלל	Kholal	hollow		Ger. hole	Hollow, empty vacant
חבא	khibeh	hide		Ital. covo	Hiding place ¹¹²⁵
חור	khoer	Freeman, nobleman		Ger. herr ¹¹²⁶	Gentleman, sir, lord
חור	khoer	Freeman, nobleman		Lat. herus, erus - Anc. Grk. heros ¹¹²⁷	Master, lord
חוב	khoev	Obligate, debt		Swed. Hovas & behova	befit, behoove & to must
חרס	kheress	Earthenware, pottery		Crock & OE crocca	Earthenware vessel - pot ¹¹²⁸
קלח	Kolakh	To stream, spurt, pour out		Lat. cloaca & Eng. cloaca ¹¹²⁹	Sewer, drain & urinary tract, excretory exit ¹¹³⁰

phenomenon [also mesh???) – Also נח or נחתי to - rest - נזק nezek [damage, harm] to risk - נאץ neetz [provoke, aggravate] to Ger. reizen [provoke, aggravate] - נגן nagein [play musical instrument] to organ - נפל nofal [fall, descend] to rappel [descend a mountain side] - Perhaps also נחץ nokhatz [urge, press, hurry] to rush [רץ is alternate] – Hebrew itself also has signs of נ and ר inter-relation – Cf. רק [empty] & נקי [clean] - & נכס [both = possession, riches] - also נכל [plot harm] and רכל [to slander, talebear] Perhaps - נטף [to drip] and - רטב & PBH [to be moist, damp] – נח – to Ger. ruh [rest, lay down]

¹¹²⁴ Apud John Parkhurst

¹¹²⁵ Perhaps also Eng. cove

¹¹²⁶ Apud DeBruyn

¹¹²⁷ Heros also denoted – leader, hero

¹¹²⁸ But the root כרע [bent, curved] that I regard as the etymon of many European round vessel terms – such as Ger. krug and Eng. karafque and cruse – may be a better candidate for crock

¹¹²⁹ An alternate candidate is חלץ kholatz [put out]

¹¹³⁰ Apud Mozeson.

חשש	khoshesh	feel		Norse, OHG hugi - & OE hyge	Mood, desire, inclination ¹¹³¹
חלל	khalal	Mortally wounded person		kill ¹¹³²	
חוח	khoekh	Hook, sharp object		hitch ¹¹³³	Connect by hook see next
חח base of אחא	Choz base of awkhaz	Hold, seize, grasp		hitch	
חח base of אחא	Khoz base of okhaz	Hold, seize		hawse	Part of ship's prow – Lit. neck – Cf. hals
חסה	khosaw	Protect, ofer refuge		chasuble	Sleeveless vest via Lat. casula ¹¹³⁴
חח base of אחא	Khoz base of okhaz	Hold, seize		Lat. harae	Animal pen, coop, sty
חח base of אחא and/or base of	Khoz base of okhaz – and/or base of yakhad	Hold, seize – and/ or together, as one		Lat. haerere #1	Remain in place, root to a spot, adhere, attach, stick together
אחר	Akheir, akhar	Late, after		Lat. haerere #2	Linger, loiter retarded, hesitate
חח	khokh	Ornamental ring or bracelet		Bauble ¹¹³⁵	

¹¹³¹ The think – thought – consider usages of these terms – and of the ON hyggja and Old. Dan. Hyggae – O. Sax huggian & OE hycgan - may derive from חח as well – but they may more likely derive from Hebrew הגה hegeh or הגג hegeg that refer to thought – imagine – fancy – consider – brood – and הגה hegeh may even be the source of all of these terms as well.

¹¹³² Apud Mozeson – but Hebrew קטל kotal [kill, slay] may be a better candidate – by elision of the ח

¹¹³³ Apud Parkhurst

¹¹³⁴ An alternate candidate is חסה kisaw [cover]

¹¹³⁵ But if bauble originally meant a hollow ornament – then the base חח of חח - חח that denotes hollow – will be a better etymon candidate

חז Base of חזח???	Khaz base of okhaz	Hold, seize		Lat. haurio, haurire, hausus, haustus ¹¹³⁶	Seize upon, take, draw out
חז	khutz	Out, to out		Lat. haurio, haurire, hausus, haustus	Pluck out, exhaust, draw out, dig up, drain > Eng. exhaust
חז Base of חזח	Khaz base of okhaz	Hold, seize		Lat. cissos	= ivy [clinging plant]
חז Base of חזח	Khaz base of okhaz	Hold, seize		Lat. haesitatus haesitare > PBH היסת ¹¹³⁷	To stick fast, hesitate [so held back]
חז	khug	Rounded, circle		Hunch[back]	A rounded hump
חלם	khalom	dream		Enthrall	To hold in a spell [by THR]
חנך	khaneikh	To train, educate		To train	[by THR]
חז	khutz	Out, outer		To trace	Mark outer perimeter of
חז Base of חזח	Khaz base of okhaz	Hold, seize		Lat. potis	= hold, occupy possess ¹¹³⁸
חז base of חזה	Khoz base of khozeh	Look, see		[re]gard	Infix of R ¹¹³⁹
קלחת	kalakhas	Pot, cauldron		cauldron ¹¹⁴⁰	

¹¹³⁶ But a usage of these words may derive instead from גרר [to drag along]

¹¹³⁷ Title of an obligatory oath that a claimant must take, instituted in order to cause a deceitful claimant to hesitate before continuing to press his wrongful claim

¹¹³⁸ But the Lat. potis term that means able – possible – potential derives instead from the base of efshor [possible] – which I assume to also be the source of the words Lat. potio [power]- It seems to me that from that Lat. potio developed the powerful drink term – potion [as in magic potion – and in potion #9] . And from that potion term were developed the weaker sense of a drink – whence perhaps the French boisson [beverage] – but also the more powerful negative usage as a toxic potion – whence Eng. poison.

¹¹³⁹ Or – a lesser possibility will have gard as a D affix to a base gar – that can also have derived from חז by rhoticism

¹¹⁴⁰ But an alternate etymon candidate is PBH [חלוטים] [מיים] [khalutim] = boiling [water] . A coming paper will G-d willing explain this in great detail

חלף	kholaf	exchange		shifty	Orig. = dodge, trick
קדח	kodakh	Ignite, kindle		Kindle ¹¹⁴¹ O.N. kynde	
קדח	kodakh	Ignite, kindle		Lat. incendo incendere ¹¹⁴²	
אחר	Akhar	After, behind		Dutch achter	After, behind
בחן	Bokhein	To test, to examine, trial		Dutch pogen ¹¹⁴³	Attempt, try
בטח	botakh	Trust, be secure		bet ¹¹⁴⁴	
גחל	gakhal	coal		Ger. & Dutch kachel, Ger. kocher	stove
גלב או גלח	Golakh or golav	Shave or barber		Lat. glaber > Eng. glabrous	Bald, hairless
גלב ¹¹⁴⁵ או גלח	Golakh or golav	Shave or barber		OE & M.Dut. calu – Eng. callow – Russ. golyi – Ger. kahl, Dutch kaal	Bald, hairless ¹¹⁴⁶
דחך or דחק	Dokhakh or dokhak	Press, press down, push		Dutch drang driucken, dringen	Push, thrust, press, shove ¹¹⁴⁷

¹¹⁴¹ Apud DeBruyn – An alternate candidate is דלק D-L-K > K-D-L kindle

¹¹⁴² Apud DeBruyn – An alternate candidate is דלק D-L-K > K-L-D > C-N-D kindle

¹¹⁴³ ...pronounced - pokhen

¹¹⁴⁴ Apud Mozeson and DeBruyn - An alternate candidate is בצע betzaa [profit]

¹¹⁴⁵ Another candidate is Hebrew קרח kerakh [bald]

¹¹⁴⁶ But Ger. kahl & Dutch kaal [naked, bare] are from גלה [expose, reveal] – as is also the case of the Russ. Golyi that means naked, bare

¹¹⁴⁷ Apud DeBruyn . He lists also a OE dryccean [push hard]

דחח or דחה	Dokhakh or dokhah	Press, press down, push,		Dutch duwen	Push, shove, thrust ¹¹⁴⁸
טוח	tuakh	Plaster, daub		Ger. tunkhen	whitewash
מחא & מחה	mokhaw	Strike, clap, obliterate		Swed. Smak – Ger. & MDut. smacken	= slap, beat, strike, hit – Also Lith. smogti ¹¹⁴⁹
נפח Base of נפח	pakh	swell		Anc. Grk. puknos/ pyknos ¹¹⁵⁰	Dense, thick, compact

טרח	Torakh	Exert effort, trouble, disturb		Russ. Staratza, staratjsya	Try hard
טרח	Torakh	Exert effort, trouble, disturb		Swede/Norweg trakte, trakta	try
טרח	Torakh	Exert effort, trouble, disturb		Dutch torsen	Carry or bear a heavy charge
כח	koakh	strength		Anc. Kikus/ kikys	strength
טרח	Torakh	Exert effort, trouble, disturb		Dutch dragen	Carry or bear
פחד	pakhad	Fear, fright		Russ. pugatz	frighten
דחח or דחק	Dokhakh or dokhak	Press, press down, push		Goth. dreihan	Urge push ¹¹⁵¹
לחום לחם	lakhum	flesh		Dutch lichaam OE lichome, Swed. lekamen	= body ¹¹⁵²

¹¹⁴⁸ Perhaps the Dutch dokken [pay up, fork over the money] derives from these in the sense of pushing forward the money owed

¹¹⁴⁹ = to strike, knock down

¹¹⁵⁰ Apud DeBruyn

¹¹⁵¹ Apud DeBruyn

¹¹⁵² ...perhaps also the etymon of Lat. legumen [pulse, vetch] whence Eng. legume

נב	Nobakh/ novakh	To bark		M.Dutch baffen – Anc. Grk. bauzaw ¹¹⁵³	bark
חל	khalal	hollow		Dutch geul	Gully, channel
פ Base of נפ	pakh	swell		Russ. pukhluy opukhadz – pukhnitj - ¹¹⁵⁴	Swell, swollen
שמ	Somaiakh	happy		Lith. smagus	pleasing
פל	polakh	Cleave, split, plow, slice		Split . ¹¹⁵⁵	
פל	polakh	Cleave, split, plow, slice		Ger. spalten ¹¹⁵⁶	Split, fissure, gap, crack
פר	porakh	Ascend up into the air		Lat. volare ¹¹⁵⁷	fly
פ	pakh	swell		To pack	i.e. cause the bag to swell -see next
פ	pakh	swell		13 th Cent. pak pake	Purse, bag for carrying things
חר	khorakh	crack		Craze, crazy ¹¹⁵⁸	
צח	tzokhakh	Be clear & white dazzling, bright		Day[light] > day – OE daeg – Ger.	

¹¹⁵³ This root apparently based by the Divine inventor of the Hebrew language on echoic principle – Cf. bow - wow

¹¹⁵⁴ Apud DeBruyn

¹¹⁵⁵ But פלג polag [divide in two] is an alternate candidate]. Another candidate might be a metathesis of פצל potzal [split, divide]

¹¹⁵⁶ But פלג polag [divide in two] is an alternate candidate]. Another candidate might be a metathesis of פצל potzal [split, divide]

¹¹⁵⁷ Apud DeBruyn – but I regard Hebrew עלה oloh [ascend] as a better candidate

¹¹⁵⁸ 16th Cent. crazy had a sense of – full of cracks or flaws. Cf. also Modern Eng. he's cracked means crazy. However, 16th Cent. craze had a sense of crush, shatter – and so Hebrew כתש and כתת are both etymon candidates [by rhoticism] as they both = crush – and one or both of them are surely the source of crush – by rhoticism

				tag Dutch dag ¹¹⁵⁹	
צחה	Tzakhah	Hot, dry		Old Pruss. dagis ¹¹⁶⁰	= summer
נוח Whence Aram. נִיחָא	Noakh whence Aram. neikha	Convenient, easy pleasant, benign		Dutch (a) noegen (b) genoegh[en]	(a) Enough (b) satisfy, gratify - please ¹¹⁶¹
-(א) אורח & (ב) אורח	(a) Orakh (b) oreyakh	(a) Path, journey (b) guest, traveler		Anc. Grk. erkhomain ερχομαι ¹¹⁶²	Go, come, go over, across, journeys, walkings
PBH גנח	ganokh	Cough, sigh, groan, utter sounds ¹¹⁶³		Eng. yawn, OE geonian, Ger. gahnen, Anc. Grk. khainaw ¹¹⁶⁴	= yawn
שלח	sholakh	send		Russ. Po-slatj	= send
¹¹⁶⁵ או שלח שלה	Sholakh or sholah	Send or disengage		Lat. solver, solvo & solutus	Loosen, let go, untie, set free ¹¹⁶⁶¹¹⁶⁷
שגח	shogakh	See, view, oversee, strain to see		Eng. sight, Ger. sicht, Dutch zicht ¹¹⁶⁸	Sight, view. ¹¹⁶⁹

¹¹⁵⁹ Apud DeBruyn

¹¹⁶⁰ Apud DeBruyn

¹¹⁶¹ Apud DeBruyn. But the Hebrew ענג oneg [pleasure, enjoyment] may be a superior candidate. The word enough does also derive from one of these two – and the idea behind it may be that – in olden times – and still in many places on earth today – if one has enough to eat etc. that is already considered a pleasure.

¹¹⁶² Apud DeBruyn

¹¹⁶³ A connection to the similar Eng. word – gnaw – is not out of the question

¹¹⁶⁴ Apud DeBruyn. Also Yiddish gainitz [גאַניץ]

¹¹⁶⁵ DeBruyn suggests שלח . It seems to me that שלח fits better as a N to V withering – but שלה fits better conceptually

¹¹⁶⁶ See also סלח pg...

¹¹⁶⁷ Possible source of Aram. טלע [loosen, untie]

¹¹⁶⁸ See also חזה pg... and ראה pg... and שכה pg... and שור pg...

¹¹⁶⁹ שכה [see, look] is an alternate possibility.

ריח	rayakh	odor		Dutch rieken, ruiken	To smell
שוח	shuakh	To lower, to bow down		Sag, sink, - Dutch zakken, zinken – Swed. Sanka, sjunka	
פתח	patakh	open		Anc. Grk. petannumi/ petannymi	Open, spread out wide, open wide ¹¹⁷⁰
תחת	takhat	Bottom, under, in place of		Eng. docke [obs.]	Rump, posterior
חנון	Khanun	Kind, gracious		Kind, kindly ¹¹⁷¹	
חלל	khalal	hollow		Lat. cella > Eng. cell & cellar	A room ¹¹⁷²
לחך	lokhakh ¹¹⁷³	lick		OFr. lechier	To lick > Eng. lecher, lecherous
לחך	lokhakh	lick		Anc. Grk. ekleikton	To lick
לחך	lokhakh	lick		[Arch] electuary	Medicine sweetened and licked
צחק	tzokhak	Laugh, jest		Lat. scurus	Jester, clown, buffoon > Eng. scurrilous
שיח	siakh	Low bush		Sage[brush]	
שחט	sokhath	Squeeze or press out [juice]		squeeze ¹¹⁷⁴	

¹¹⁷⁰ Perhaps also influenced by פצח [open up, burst forth] as Robert DeBruyn has suggested

¹¹⁷¹ An alternate candidate is כֶּסֶד khesed. See pg..

¹¹⁷² Cf. Hebrew תַּא that denotes both chamber and cell

¹¹⁷³ Perhaps an echoic/ imitative word

¹¹⁷⁴ But perhaps more correctly assigned by the experts to earlier form quease from OE cwysan [squeeze, press forcibly] that I regard as a derivative of קִפֵּץ kofatz in its usage as – to contract, draw together – or perhaps from קִמַּץ komatz [to clench the hand]

נחץ	nakhatz	Urge, press		nag	
חרך	kharakh	singe		Old. Port. chaumscar	To singe, scorch
חוט	khut	Thread, line		PBH מחט makhat	needle ¹¹⁷⁵
חצב	khotzav	Hew, chop		hatchet ¹¹⁷⁶	
זחל	Zokheil	Crawl on belly		Lat. Blatta ^{1177 1178}	= roach, beetle, chafer & purple ¹¹⁷⁹ via Z-KH-L > KH-L-Z
יחל	Yakhel	Hope, wait for		vigil ¹¹⁸⁰	
נחת	nakheis	rest		Lat. nidus	= nest
זרח	zorakh	shine		OE & O.Sax torht – OHG zoraht	Bright, shine, splendor, clear
סרח	sorakh	Trailings behind, hanging leftovers ¹¹⁸¹		thrum ¹¹⁸²	
ח	Khet/ khes	Eighth letter = 8		Skrt. Ashta	= eight
שחל	shakhal	Jackal		Skrt. sragale	Jackal, howler
שמח	someakh	happy		Skrt. smayete	smile
חוג	khug	Globe, circle		Skrt. aks	eye
חוי	khutz	out		Lat. ostium	Exit, mouth

¹¹⁷⁵ But needle itself derives from נעץ na'atz – a type of thorn plant

¹¹⁷⁶ Hebrew עצד otzad [axe] which derives from עץ eitz [wood, tree] is an alternate etymon – Also חתך khotekh –cut]

¹¹⁷⁷ Also beetle by Z-KH-L > KH-Z-L

¹¹⁷⁸ Also Lat. blatteus purple

¹¹⁷⁹ This strange use of blatta to denote purple accords with the opinion of Shiltei Giborim that blatta refers to the murex snail . I assume that the Lat. usage of blatta as moth derives from an earlier usage as moth larva

¹¹⁸⁰ Apud DeBruyn

¹¹⁸¹ Hebrew she'ar [remainder] is an alternate candidate

¹¹⁸² Yarn fringes that remain upon the edges of a loom after the garment /material piece has been cut off . Also – left over bits of yarn - aggregations of fibers, threads – See Wiktionary at Thrum. See also pg.... חוטים

חוג	khug	Globe, circle		Skrt. khakra	wheel
נוח	noakh	Ease, comfort		Swed. noje	pleasure ¹¹⁸³
חמר	Khomer	Material, clay, mortar		Cement ¹¹⁸⁴ & Lat. cementum ¹¹⁸⁵	
חוץ	khutz	out		OHG uz	= utz - out
Heb. פלח & Aram. פלח	polakh	Heb. Slice, split –Aram. till the soil, plow		Balk, baulk & OE balca ¹¹⁸⁶	Bank, ridge made by furrows ¹¹⁸⁷
חוץ	khutz	Out, outer ¹¹⁸⁸		Anc. Grk. opse	late ¹¹⁸⁹
חוץ	khutz	Out, outer ¹¹⁹⁰		Anc. Grk. eskhatos	last ¹¹⁹¹
Aramaic חפצא	kheftzah	Thing held in hand, treasure, desired object ¹¹⁹²		M.E. trappe	Personal belonging, owndom – by THR
חבל or חוב	(a) Khoev or (b) khoveil	(a) Debt or (b) pledge, pawn		Anc. Grk. opheileh	A debt
אחר	akhar	after		Anc. Grk. ek	after
פח base of נפח	Pakh/ fakh	Puff, blow		OFr. bouffer	= puff – whence bouffant
פח base of נפח	Pakh/ fakh	Puff, blow		buffet ¹¹⁹³	Wind blows

¹¹⁸³ Apud DeBruyn

¹¹⁸⁴ In my paper concerning the Hebrew origin of Latin words – I will G-d willing reveal what I regard as a superior etymon candidate

¹¹⁸⁵ Cf. a similar development in Hebrew צמר tzemmer [wool] – that Mozeson astutely suggested as the source of Lat. tomentum [wool]

¹¹⁸⁶ Probably also ON balkr [ridge of land]

¹¹⁸⁷ Another good candidate is בקע bokaa [to split in two – generally wherein the remaining sides attest to the fact of a splitting]

¹¹⁸⁸ See pg...

¹¹⁸⁹ A lesser candidate is the אחר akhar base of אחרי akharei [after] and אחרון akharon [last]

¹¹⁹⁰ See pg...

¹¹⁹¹ A lesser candidate is the אחר akhar base of אחרי akharei [after] and אחרון akharon [last]

¹¹⁹² ...from Hebrew חפץ khofeitz [want]

¹¹⁹³ Also related are rebuff & Span. Bufanda [scarf] – see bufar pg...

נחל base of נחל	khal	Flow of water, stream		M.E. golet	Water channel
דחה And/ or דחף	(a) Dokhaw or (b) dokhaf	(a) push, thrust or (b) push, urge		Dutch duwen, douwen	push
חלץ base of מחלצה	khultzah	Outer garment		bolero	
חסה	khosaw	Trust, rely, protect		Anc. Grk. tharsunos θαρσυνος	Rely on a thing By THR
חסה	khosaw	Trust, rely, protect		Anc. Grk. tharsaleos θαρσαλειος	Rely on a thing by THR
חסה	khosaw	Trust, rely, protect		gaiter	Covering for ankle, lower foot ¹¹⁹⁴
טרח	Torakh	Exert effort, trouble, disturb		endure	Suffer, bear ¹¹⁹⁵
טרח	Torakh	Exert effort, trouble, disturb		OE dreogan	Work, suffer, endure ¹¹⁹⁶
חלק	khaleik	Divide, apportion		Sholaq #2 שלק	Aram. To dissect
פח	pakh	Thin metal plate		Lat. faber ¹¹⁹⁷	Metalworker, artisan ¹¹⁹⁸
תח Base of תחא	khaz	Hold, seize		Hasp, haspe	Object that fastens ¹¹⁹⁹

¹¹⁹⁴ An alternate etymon candidate is כסה kisah [cover]

¹¹⁹⁵ But the dur element of durable and Span. Duro [hard] probably derive from a different source as does also the dur element of duration, during.

¹¹⁹⁶ ...whence also Scots dialect - dree

¹¹⁹⁷ Douglas Harper may be correct in his suggesting faber as a possible source of the word fabric - albeit that the Hebrew word חבר khiber [to compose] would seem an alternate candidate – especially in light of ציטת's earlier usage in the sense of a building, construction. Also – the Lat. word fibra [a fiber] – which I see as a derivative of עפר ofor – can conceivably have been the source of the word fabric in its sense as cloth

¹¹⁹⁸ There is also a faber fish that is a flat fish with a silverplated appearance

¹¹⁹⁹ Hinged fastening

חטח/ or חטח	Kheitz and/or khut	Arrow and/or line, thread		Truncheon ¹²⁰⁰	(a) shaft of spear (b) stick, cudgel ¹²⁰¹
חטף ¹²⁰²	khataf	Grab, snatch		Anc. Grk. harpazein ἡαρπαζειν	To snatch > Lat. harpyia, Eng. Harpy
כרח	Korkhah, korakh	Force, compel		Anc. Grk. khreos ¹²⁰³ χρεος	Obligation, debt
כרח	korkhah, korakh	Force, compel		Anc. Grk. khreaw χρεω	Much needed, urgent, desired
כרח	korkhah, korakh	Force, compel		Anc. Grk. khrus/ khrys χρυς	Oracle - & therefore it MUST happen
כרח	korkhah, korakh	Force, compel		Anc. Grk. khru/ khry, khreh χρυ	Need, necessity
חרכ-ים	Kharakh-im – pl. of kharakh	Lattice, latticework		Lat. cancellare > Eng. cancel	Make like a lattice ¹²⁰⁴
חרד	khorad	Tremble, shudder		Scared > scare ¹²⁰⁵	
חסה	khosaw	Care for, protect		Eng. cosset	= to pamper
חדר	kheder	Chamber, room		Turk. Oda, odah	Chamber, room
חרץ	khoretz	Trench, cutting in		Anc. Grk. orugma ορυγμα	Trench, ditch, hole

¹²⁰⁰ See also truncate

¹²⁰¹ The word cudgel can also have derived from these terms, especially from חטח [see also cord, pg...]. Also From חטש kotash [to pound]

¹²⁰² An alternate source is חרף goraf [to wipe, swipe]

¹²⁰³ See also pg....

¹²⁰⁴ Douglas Harper suggests that canceling derived from the idea of drawing lines across – in the style of latticework. An alternate possible source of cancel is חסל khasal [eliminate] . see also pg... Also חרץ keitz

¹²⁰⁵ ...perhaps by back formation. But חור gur [frighten] is an alternate candidate – see pg...

חרגול	khargol	Locust - or insect that makes a noise		Prov. Cigala & Ital. cicala	= Cicada ¹²⁰⁶
חצב	khotzav	hew ¹²⁰⁷		Ger. hieben ¹²⁰⁸	hew
חפה	khupah	covering		cowl	
דחח or דחה	Dokhakh or dokhah	Press, press down, push,		MLG dovel	Plug, tap of a cask [pushed into hole]
דחח or דחה	Dokhakh or dokhah	Press, press down, push,		dowel ¹²⁰⁹	Pin or block pressed in to hold 2 parts in their positions
חנק	khonak	choke		Wring [out] ¹²¹⁰	To out water by choking/ squeezing act
פרח	porakh	sprout, bud, bloom		Eng. browse & OFr. Broster –	Via OFr. Broster – sprout, bud ¹²¹¹
אלח	olakh	Corrupt, pollute, infect, contaminate		Lat. ulcus, ulceris	Sore, ulcer Whence Eng. ulcer
טרח	Torakh	Exert effort, trouble, disturb		Tug & tow	
טרח	Torakh	Exert effort, trouble, disturb		Lat. tricari	Make trouble

¹²⁰⁶ However, although the cicada term may have derived from the Hebrew חרגול khargol term – cicadas are only harmful to a few types of berry crops – and the locust species that is mentioned in Tanakh is probably not what we call cicada nowadays

¹²⁰⁷ The word hew likely derives as well

¹²⁰⁸ ...said to be a preterite form of Ger. hauen [hew]

¹²⁰⁹ A lesser candidate is טבע tovaa [to sink] or נדף [drive, drive away]

¹²¹⁰ Cf. wring neck – pg....

¹²¹¹ Alternate candidate is פרץ [burst out]

חרוץ	Khorutz	Diligent, industrious ¹²¹²¹²¹³		Lat. hortari, horto	Encourage, urge
משח	moshakh	smear		Mistletoe - & Eng. missel & Dutch mistel	Because of its connection to birdlime, that is smeared ¹²¹⁴
גחך PBH	gokhakh	Laugh, jest ¹²¹⁵		Grin ¹²¹⁶	
חרק	khorak	Gnash teeth, Make rough or grating noise		Grit [teeth] ¹²¹⁷ 1218	
פחד	Pakhad/ fakhad	fear		fidget	Move restlessly ¹²¹⁹
חומה	khomah	[city] wall		OE trymman, trymian	Fortify, prepare, strengthen
תחם PBH	takhum	Mark limits of		trim ¹²²⁰	
פחת	Pokhos, pokhot	Less, minus		Dutch pink	Small, narrow ¹²²¹
פחת	Pokhos, pokhot	Less, minus		pinkie	The small finger ¹²²²
פחת	Pokhos, pokhot	Less, minus		[color] pink	A lesser shade of red? – See also....

¹²¹² Other candidates are אָמַץ omatz [to encourage] and אָלַץ olatz [to urge] and עָדַד [encourage]

¹²¹³ ...possible source of Talmudic קָרַץ [do a thing early- get up early]

¹²¹⁴ And indeed – the Lat. VSC form word viscum that meant both mistletoe and birdlime – may also have derived from מִשַּׁח [smear] by MSC to VSC transformation – that would have involved an M to V labial interchange. Another possibility is מַח see – mush – pg...

¹²¹⁵ Later Hebrew usages include – smile – grin - giggle

¹²¹⁶ But a grin term yhat means – show teeth in anger or pain may derive from - or it may relate to grimace

¹²¹⁷ Or – grit may relate to the word grate – which likely derives from the Hebrew גָּרַד gorade [scratch, scrape]

¹²¹⁸ But the Eng. word grits derives from the Hebrew גָּרַשׁ and / גָּרַס or [both - goras] that mean to break into bits, to grind – whence also – grind - itself

¹²¹⁹ ...perhaps engendered by fear – Another candidate is the base פָּח

¹²²⁰ The OE trymman, trymian [fortify, strengthen] may have resulted from a חוֹמָה [city wall] transformation to trym by THR transformation

¹²²¹ Apud Harper's OED

¹²²² An alternate candidate is פִּנְקָה pinook [self indulgence, over-pampered] in that the spoiled elitist high society raise their pinkies when they drink

חרק & חרג	Khorak – or khoreg	Gnash teeth, grind		Grate [sound]	
פחת	Pokhos, pokhot	Less, minus		Punk	[earlier meaning] bad, inferior
בטח	Botakh votakh	trust		faith	
חצב	khotzav		צב	אram. ציבתא tzivta > Eng. shivers ¹²²³	
פח	pakh	swell		pig	..it has swollen appearance
צח	tzakh	pure		Persian - tzafi	pure
חרף	khoraf	Harsh, bitter		OE gral	harsh
פחת	Pokhos, pokhot	Less, minus		fimble ¹²²⁴	Male hemp plant fibers, weaker than female
חלה	kholaw	ill		Anc. Grk. Αλυσσω alussaw αλυσσειν	Be in distress, uneasy
חרב	khorav	destroy		gravel	Pounded bits of stone
חנה	khonaw	Rest upon, set up camp		trunnion	Cannon Side piece that rests on supports
טרח	torakh	Exert effort, disturb		truckle	Pulley, sheaf
חפר	khofar	dig		Anc. Grk. trypanon	To bore, pierce through

¹²²³ ...denotes – chip, splinter, fragment. An alternate candidate is שבר shovar [break]

¹²²⁴ Cf. foible – pg...

פתח	potakh	Open, begin		Lat. impetus	= onset > Eng. impetuous
פתח	Petakh, pesakh	opening		Anc. Grk. ΠΤΥΧΑΙ ptukhai	A bay
חיש	khish	hurry		MHG hussen	= run ¹²²⁵
צחק	tzokhak	Laugh, joke		Scoff, O.N. skaup, skop	=Jest – mock – make light of
פחד	Pakhad / fakhad	fear		Ger. furcht	fear
חבל	Khoveil	To damage, destroy		Weapon & Ger. waffen	
פתח	pesakh	Opening, door		Pol. pysk	mouth
חלל	khalal	One mortally wounded, slain		Lat. vulnus ¹²²⁶ volnus	= wound, hole, calamity, grief, injury ¹²²⁷
חכה and/or חוח - חח	Khakaw or khoekh	Fish hook – or - hook		OHG angu & Skrt. anka	hook
ניחוח	neekhoakh	Fragrant, pleasant		O.N. & Iceland ong ¹²²⁸	smell pleasant, fragrant
חוח חח	khoekh	Thorn, briar, hook		OHG angu ¹²²⁹ , OE anga ¹²³⁰	Hook, sharp point, spike
חמש	khamesh	five		Cushitic, Ethi-opian tongues - anga ¹²³¹	= hand [i.e. five fingers] ¹²³²

¹²²⁵ C. T. Onions notes as possible source of Eng. hustle

¹²²⁶ ...whence Eng. vulnerable, vulnerary

¹²²⁷ An alternate candidate is the פל base of נפל [fall, fall in battle]

¹²²⁸ Hebrew ענג oneg [pleasure, enjoyment] is an alternate candidate – further in meaning but closer in form

¹²²⁹ Also hinge – The hook & hinge sense may derive from חקע

¹²³⁰ Also Med. Greek – angon [javelin]

¹²³¹ Sidamo – Hadiyya – Kambaata

¹²³² Cf. khamsa – pg...

חנק	khonak	Choke, strangle		angle ¹²³³	=A tight space
חנק	khonak	Choke, strangle		Lat. angulus ¹²³⁴	Angle, corner ¹²³⁵ =A tight space
חוג Or חגר	Khug or khogar	Circle, globe or to gird		Skrt. cakra	Wheel, cycle, circle
חסר	khosair	Missing, lacking		Anc. Grk. chaos	Vast empty space, abyss
חרף	khorif	sharp		sharpie	Swindler – [slang] see next
חרף	khorif	sharp		Grifter, graft ¹²³⁶	Cf. sharpie pg..
חרב	Khorav	destroy		Eng. greaves – Yid. gribenes	Fibrous refuse of tallow ¹²³⁷
חרבה	khorovah	Dry land, dry ground		Fr. greve	Shore, strand ¹²³⁸
חזר	khozer	return		Aram. הדר hodar	return
פרח	porakh	Sprout, bloom, flower		OFr. borage ¹²³⁹	Blue flowered plant
חצר	khotzer	(1)Enclosed area (2) adjoining outer area		Potrero	(1) Enclosed pasture – (2) mesa on Mt. flank
פח	Fakh, pakh	Thin Metal plate		(1) Swed. Fat (2) Ger. fass (3) OHG faz	(1) plate, dish, barrel, cask

¹²³³ Also – thorn. A lesser candidate is Hebrew עקל okeil[crooked]

¹²³⁴ A lesser candidate is Hebrew עקל okeil[crooked]

¹²³⁵ But the Anc. Grk. term gonía [angle, corner - whence Eng. particle – [hexa]- gon] derives either from Hebrew — קרן – [keren - corner] – or from כנע- [konaa - subservient- figuratively - kneeling] or from some combination of these. It is said to be related to the Grk. gonu that means knee – which makes כנע the far superior candidate

¹²³⁶ An alternate etymon is Hebrew גנב ganov [thief]

¹²³⁷ Cf. carbo - carbonis

¹²³⁸ An alternate candidate is Hebrew חוף khoef [coast, shore]

¹²³⁹ ...whence Eng. bocage [salad plant]

					(2)barrel, cask, vat (3) barrel, cask
חזק	khazak	strong		Yid. traskeh	Fling mightily
חוצ	khutz	Out, oust		jess	Via Lat. jactare
חוצ	khutz	Out, oust		vaunt	Boast Cf. thrasos
חיל	khayil	Valor, power		Eng. Valentia, valent	= potency, power
חיל	khayil	Valor, power		Lat. valens	Strong, vigorous powerful
צח	tzakh	(1) Dry, arid – (2) pure bright – clear		Lat. sudus	(1) Dry, arid – (2) pure bright – clear ¹²⁴⁰
רחב or its base רח	rokhav	wide		Lat. vagus > vagary, vaga-bond ¹²⁴¹	To wander ¹²⁴²
חשק	khoshak	desire		Russ. khotzitz	Desire, want
פחת	pakhos	Lessening		Lat. verruca	Fault, failing
חוצ	khutz	out		Lat. hostus	Yield of olive tree – see haustus
חרל	kharul	Thorny plant		Bramble, briar	
טרח	torakh	Burden, disturb		Lat. threnus	dirge
פרח	Perakh, ferakh	Blossom, sprout		Lat. vernus ¹²⁴³	Spring, Time of blossoming
חלל	Kholal	hollow		glen	Narrow valley
חדח base of אחד	Khad base of ekhad	one		Anc. Grk. kehdos κηδος	To connect by marriage

¹²⁴⁰ Note that Lat. sudus possesses BOTH senses of צח

¹²⁴¹ Cf. roam, ramble

¹²⁴² Cf. – wander far and wide

¹²⁴³ See also pg...

משח	moshakh	Anoint, smear		Aromanian masina – Romanian/ Bosnia/ Serb maslina ¹²⁴⁴	= the olive
נח	nahkh	Lie down, rest		Ger. ruh ¹²⁴⁵	Rest, calm, lay down, sleep
פרח	perakh	Blossom, sprout		Anc. Grk. Perse-phone ¹²⁴⁶	Deity of springtime
קח	kakh	take		Prov. Gafar	To seize
חזה	khawzeh	Look, see		Wait, await ¹²⁴⁷	Orig. hope for Cf. צפה - [look, hope for]
חרף	khorif	Bitter, sharp		wasp ¹²⁴⁸ - Lat. vespa	
חסה	khosaw	Care for, protect		washer	
נגח	nogakh	gore		nick ^{1249,1250}	
חוף	khof	Shore, coast		Lat. ripa > Eng. riparian ¹²⁵¹	Banks of river, shore
חץ	kheitz	Arrow, dart		drizzle	By THR – רביב = droplet, drizzle & רובה קשת means archer ¹²⁵²

¹²⁴⁴ Also Lat. sacred olive

¹²⁴⁵ See pg... for more examples of נ Nunn to R transformation

¹²⁴⁶ The second element – phone means voice, sound – so that the name Persephone intended in my opinion – voice of spring. Like the ancient Grk. base phan that denoted – show, appear, brightness – the phon base derived from the Hebrew base פע of the roots הפע – יפע [appear] - that denoted – appear – in that voice is an appearance in sound [as opposed to appearances is sight]

¹²⁴⁷ חכה khakeh [wait] is an alternate possibility

¹²⁴⁸ An alternate candidate is reshef [firebolt – pestilence – sparks – lightning also - PBH demon – bird of prey]

¹²⁴⁹ Apud. Mozeson - Hebrew נקיח [crevice] and נקב [perforation] may be better candidates

¹²⁵⁰ נגח also has an Aramaic derivative נגש [gore]

¹²⁵¹ Riparian = of or relating to the banks of a river

¹²⁵² Ernest Klein does indeed note that some scholars the plural רביבים as denoting – rain pouring forth like arrows

חרב	chorov	Destroy, damage		Pol. choroba	Disease, illness complaint,
חרא	khorah	Excrement, dung		Lat. egero ¹²⁵³	Excrement, dung
חצ particle of נחץ	khotz particle of nakhotz	To need		Lat. egeo , egenus	Be in need, want
חוח	khoekh	Ring, hook		varvel	ring used for falcons
חציר	khotzir	vegetation		Heath, Dutch heide, O.N. heithr ¹²⁵⁴	Shrubby deso-late wasteland, moor
חבל	khoveil	To damage, hurt		Wife, OE wifel	Javelin, battle-axe > whiffler ¹²⁵⁵
חתיכה	khatikha	Small piece, cut of		whit	Smidgen, small bit
חור	khoer	hole		harlot ¹²⁵⁶¹²⁵⁷	
חשה	khoshaw	Be silent		whist	Call for silence
חבל base of תחבולה	Khaveil base of takhbulah	Stratagem, trick		Wile, wiley	Crafty or deceitful trick
חז base of אחז	Khaz base of okhaz	Hold, seize		withe	Bond, shackle – OE halter, metal band
רוח	Ru'akh	Wind, spirit		wraith	Phantom, ghost

¹²⁵³ But another Lat. Egero – a verb [inf. Egerere] that means to draw out, bring out may derive from Hebrew גרר gorer [to draw along]

¹²⁵⁴ Also Goth. Haithi [field]

¹²⁵⁵ Attendant armed with a weapon to keep a way clear. Cf. hoplite pg...

¹²⁵⁶ Diminutive of 'whore'. A Spanish word for harlot derives from the Hebrew biblical term for the female organ

¹²⁵⁷ This hypothesis is supported by another of my theories to the effect that the word slit derives from the Hebrew שרטט [a cutting, slash] and that this slit is similarly the source of the words – slut, slattern. Slash may derive as well – but see also פלח

חרש	Khoresh	Artisan		wright	handicraftsman Artificer ¹²⁵⁸
חטף	khotaf	To snatch		Anc. Grk. kleptes ¹²⁵⁹	To steal ¹²⁶⁰
חלץ	kholetz	Pull out		Anc. Grk. kheleh – χηληη – khelai χηλαι	Claw, talon, pincer – Whence Eng. claw & chelate
חשוק	khashuk	Band, fillet, girdle of pillar		Lat. fascia ¹²⁶¹	Band, girdle – see also חתל
חנק	khonuk	Choke, strangle		inkle	Narrow linen tape, band
אח	okh	fireplace		Scot. ingle	fireplace ¹²⁶²
חרב	khoreiv	Destroy, ruin		crap	defecate
חרב	khoreiv	Destroy, ruin		Ger. krepier	To die [slang] ¹²⁶³
חרב	kherev	sword		Fr. rapiere	Sharp sword ¹²⁶⁴
אבח	abokh	Sword description ¹²⁶⁵		Fr. epee ¹²⁶⁶	Sword, knife
חרב	kherev	sword		glaive	Sword, lance
חלמיש	khalomish	Flint, silex ¹²⁶⁷		Flint ¹²⁶⁸	

¹²⁵⁸ So C.T. Onions . Harper's OED has it instead as deriving via OE wryhta/ wrihta [worker] which would suggest an alternate origin from Hebrew פּרַךּ forikh [hard work]

¹²⁵⁹ = a thief, cheat. Mozeson offered instead Hebrew גַּנַּב ganov [steal]

¹²⁶⁰ ...by T / L dental letter interchange. Cf. Ger. klein [small] from קוֹטַן kotan [small]

¹²⁶¹ Cf. also fascina [bundle of sticks] – Lat. fascis [bundle] Eng. fascine

¹²⁶² See also pg...

¹²⁶³ Croak – kick the bucket

¹²⁶⁴ Either by apheresis of the ches – or by metathesis KH-R-V > R-V-KH

¹²⁶⁵ See Ezek. 21:20 אבחת חרב

¹²⁶⁶ But the experts may be correct in assigning this French term to an earlier form espee

¹²⁶⁷ ...apud E. Klein [but the link to the word flint is the author's]

¹²⁶⁸ An alternate candidate is חלק [smooth]

חלל	kholol	hollow		O.Fr. Alee, Eng. alley	Path, passage-way, corridor ¹²⁶⁹
חתל	khotal	swaddle		Lat. fascia	See also חשק pg. ...
חבט	khovat	Beat, strike		Lat. cudo	Beat, pound, strike ¹²⁷⁰
חז base of אחז	Okhaz	Hold, seize		O.N. geta, Eng. get	Obtain, reach
חד	khad	Happy, glad		[Para]gauda	Lace, trimmings [so - for joy]
חסה	khosaw	Care for, protect		PBH tris תריס	(a) Shield of osier – (b) shutters – see next - ¹²⁷¹ ¹²⁷² ¹²⁷³
חסה	khosaw	Care for, protect		PBH toras תרס	Shield, Put on armor ¹²⁷⁴ ¹²⁷⁵ protect
חדר	kheder	Room, cubicle		Anc. Grk. edra	Dwelling, seat, base, face of geometric solid-omens' section of sky
חוץ	khutz	out		Grk. awstehs אωσθης	thrust

¹²⁶⁹ However – these may instead derive from the alee term's other sense of – a going – which probably stems from Hebrew הלך holekh [to go]

¹²⁷⁰ ...by elision of the בּ vais – An alternate candidate is כתת kotat [crush, pound] & כתש

¹²⁷¹ An alternate source is the טר base of נטר [to guard, protect].

¹²⁷² Also possible is Talmudic טרוזא truza – melon or cucumber used for medicinal purposes.

¹²⁷³ Ernest Klein relates these terms to Anc. Grk. thyra [door] and thyris [shutter] in that these are also instruments of protection – It seems to me that these might derive from Hebrew שער sha'ar [gate, door] and especially in that the the Hebrew ש shinn sometimes became the Grk. TH theta letter

¹²⁷⁴ An alternate source is the טר base of נטר [to guard, protect]

¹²⁷⁵ Also – to shield - protect

פס	pisaiakh	Lame, limp		Anc. Grk. bessehe βεσσηε – fesseh φεσση	Apud. BDB
חזה	Khozeh	Look, see		Lat. vitium, vitreus ¹²⁷⁶	Glass ¹²⁷⁷
חמאה	khemaw	Cream, butter		OE ream, Ger. rahm	Cream, froth
חלץ	kholatz	To put out		jolt	Orig. to move with jerks out of one's seat
חלד	Kheled	Transitory world		Old, elder	Apud John Parkhurst
ספח or שפח	Sofakh or shofakh	Attachment / appendage terms		[wheel] spoke ¹²⁷⁸	
חדר	khoder	penetrate ¹²⁷⁹		Lat. fodio	Pierce, stab –see also חתר ¹²⁸⁰
חד base of יחד	Khad base of yakhad	Unite, join, bind together		Anc. Grk. arth	Unite, joint, bind
חרט or חרץ	Khoretz or khoreit	incise		Eng, hatch, OFr. hache ¹²⁸¹	Engrave lines
חגא	khogah	Festival, dancing		Eng. hay	Winding Country dance
חוק	khoek	Decree, arbitrary rule		Russ. Ukaz, ukase	Edict, decree

¹²⁷⁶ But the Lat. vitreus that denotes woad [plant yielding a blue dye] derived from עשב [grass, herb] along with the words weed and Egypt. wedjet by radical withering transformation

¹²⁷⁷ Whence Eng. vitriol – in vitrio – and Fr. vitrine [show case]

¹²⁷⁸ Alternate possibilities are (a) שפך shofakh [to pour – in that the spokes ‘pour’ out from the hub – as likely occurred in the case of the development of שפך into the European string word – spigat - or (b) פגע pogah [to touch, poke – that is the source of Eng. poke, pike, pick tool, Poignant among others] שפך is by the way also the etymon of the faucet term spigot – in that water pours from it. Also – spout – siphon – spaghetti - spill

¹²⁷⁹ Incidentally – an ancient Grk. word κνεισθαι denotes – penetrate – and its base – kneis- apparently derives from the Hebrew כנס kaneiss [to enter]

¹²⁸⁰ Other candidates are חרץ and חרץ

¹²⁸¹ Another candidate is חצב khotzev [chisel]

אחז or its base חז	Okheiz – or its base KHZ	Hold, seize		Span. engarzar - see next	To link, set in, connect - entangle
חרז	khorez	Link together in a row		Span. engarzar see above	To link, connect
סחב	sokhav	drag		stevedore ¹²⁸²	See also stuff
פּלח or פּצח	Potzakh or polakh	Split, crack, open wide – or – split, cleft ¹²⁸³		Anc. Grk. pharanx, pharagx	Cleft, chasm, trench ¹²⁸⁴ gully see next
חריץ	khoritz	PBH trench; furrow ¹²⁸⁵		Anc. Grk. pharanx, pharagx	Cleft, chasm, trench ¹²⁸⁶ gully
קח Base of לקח	kakh	take		Pol. kurcz	Cramp, Charlie - horse
מחה	mokhaw	wipe		smear	MoKHaw > (S)MeaR ¹²⁸⁷
יחש	yakhas	Relationship, lineage ¹²⁸⁸		Caste - Port. casta	Casta = breed, lineage ¹²⁸⁹
חוצ	khutz	Out, oust		boast ¹²⁹⁰	
חוצ	khutz	Out, oust		Scuttle - skottell ¹²⁹¹ & Span. Escotilla & escota ¹²⁹²	Scuttle = sink ship by making a hole

¹²⁸² Cf. Yiddish shlepper

¹²⁸³ Another candidate is פּשק posak [to part, open wide]

¹²⁸⁴whence Eng. pharynx

¹²⁸⁵ Another candidate is ערוץ [cleft, ravine]

¹²⁸⁶whence Eng. pharynx

¹²⁸⁷ See also pg..

¹²⁸⁸ These are involved with trusting, reliability

¹²⁸⁹ Apud Wiktionary this derives ultimately from the Lat. castus [morally pure, chaste]

¹²⁹⁰ Another possibility is the base חוצ of the out denoting words חוצ and חוצ

¹²⁹¹ 17th Cent. Eng. opening in ship's deck

¹²⁹² Hatchway and opening in a garment – perhaps related to Span. Escotar – to cut out. But the Iberian escota terms that denote – to trim - prune – stump – low cut garment derive instead from חוצר [to cut, shorten]

חוצ	khutz	Out, oust		Span. Escota	A person's share of a cost
חזר	khozar	return		cud	Food returned to the mouth of ruminant
חלק	khelek	A portion, a part		Chuck, chock	Piece of wood or of meat ¹²⁹³ - Cf. chunk
חוצ	khutz	Out, oust		Chuck [v]	To throw
חמש	khomesh	Arms, weapons ¹²⁹⁴		Anc. Grk. entea	Weapons, armor
חלוק	khaluk	Robe, cloak		OHG hroc > Ger. rock	Mantle, coat, overcoat ¹²⁹⁵
חלק	khalak	Smooth, flat		slate	
אחז	okhez	Hold, seize		epoch ¹²⁹⁶	< Anc. Grk. epekhein ¹²⁹⁷
פלח	Polakh, folakh	Cleave, bring forth, give birth to – [Job 39:3] ¹²⁹⁸		Lat. filius, filia ¹²⁹⁹	Son, daughter ¹³⁰⁰
חטה	khita	wheat		Aram. חנטין khantin	= wheat
חבר	khibeir	Attach, connect		Lat. fibula ¹³⁰¹	Clasp, buckle brooch, pin, fastening ¹³⁰²

¹²⁹³ ...as appear nowadays in chuck steak

¹²⁹⁴ Exod. 13:18 וחמשים עלו בני ישראל

¹²⁹⁵ Perhaps also source of frock

¹²⁹⁶ ..denotes a markedly different historical period of time

¹²⁹⁷ ...denotes - to take up a position, to pause. An alternate or collateral etymon candidate could be הפך hapokh [to reverse, change to the opposite]

¹²⁹⁸ ילדיהן תפלחנה

¹²⁹⁹ ...perhaps also source of Lat. felix – in its usage as fruitful – an alternate felix etymon in that sense is פרה foroh [fruit bearing]

¹³⁰⁰ Other possible candidates are Hebrew ולד vlad and ילד yelid that denote – child, progeny, offspring

¹³⁰¹ An alternate etymon candidate is Hebrew וו vav [hook]

¹³⁰² See also pg...

חלץ	kheletz	loins		Eng. collops ¹³⁰³	
חוץ	khutz	Out, outer limit		Ger. schott, schotten	Border, limit, gate, panel for blocking ¹³⁰⁴
בחל	bokhel	loathe		Bauchle 16th. Cent.	To disgrace publicly ¹³⁰⁵
חרף	khoreif	Sharp emotion		Chafe, chaf	[Arch.] Annoy, bitter of soul
קח	kakh	take		cangue ¹³⁰⁶	Penal wooden neck frame
חוג	khug	Circle, globe		Lat. trigon	A Playing ball
אחז	okhez	Hold, seize		Anc. Grk. ixia ¹³⁰⁷	Thistles – that hold like velcro
חצר	khotzeir	Courtyard, enclosure		Aram. חוטר	Enclosure, fold
חצץ - חציצה	Khotzetz, khatzitzah	Divider, interposition		wedge ¹³⁰⁸	Used as a divider
חוט	khut	Line, thread		Anc. Grk. rutis	Wrinkle [type of line]
חלש	khalosh	weak		Anc. Grk. eklutos	Limp [adj.]

¹³⁰³ In Job 15:27 the phrase ויעש פימה עלי כסל is translated by Artscroll and by others - and forms rolls of blubber on his loins – but others translate פימה as flesh and others as collops. The כסלים of an animal are its flanks and its sides . C.T. Onions renders an early usage of collops as – fried bacon – and bacon is the meat of the sides and back of a pig. And so it seems to me conceivable that the collops meat term derives from the Hebrew חלץ [loins]

¹³⁰⁴ Cf. חוץ to hedge. Alternate candidates are גדר geder [fence] and חסם khosem [block]

¹³⁰⁵ Cf. to revile which derives from vile – frm Hebrew נבל novol [vile, degenerate]

¹³⁰⁶ An alternate candidate is חנק khonek [choke]

¹³⁰⁷ A lesser possibility is קרין [thorn]

¹³⁰⁸ However the supposed PBH wedge term פקק may be a superior candidate in that the wedge terms MDutch wegge – OHG weggi – ON veggr - all feature a double GG element that corresponds to the קק of פקק

חלץ	kholatz	extricate		Anc. Grk. eleutheria ¹³⁰⁹	Freedom, liberty
חבל	khobeil	Cause damage		Hobble [earlier hobble]	tie animal's legs to impede motion ¹³¹⁰
מרח	morakh	Heb. Smear – PBH - mush		Lat. marga > Eng. marl	
חרג	khoreg	Be terrified, quake, tremble in fear, leap forward		Ger. schrecke	Fear, fright
חרב	kherev	sword		Barb	See also...
לחץ	lokhatz	Press, burden, oppress		Load, laden	
חלש	khalash	weak		drowsy	OE drusian = languid, sluggish ¹³¹¹
חבט	Khovat/ khobat	Beat out, strike		hit ¹³¹²	
חבט	Khovat/ khobat	Beat out, strike		Anc. Grk. koptein ¹³¹³	Strike, hit, cut perhaps source of Grk. kopis [chopper, cleaver] ¹³¹⁴

¹³⁰⁹ ...also in Latin eleutherium

¹³¹⁰ But a hobble that meant jump – rock is from קפץ kofetz [jump] as is also – hop . A hobble that meant to cause unsteady walk can have from both sources -

¹³¹¹ ...by THR principal. Cf. חלום to dream

¹³¹² הכה [hakeh] = hit is an alternate candidate

¹³¹³ But the Grk. koptein that means to chop off – cut off [branches, etc.] may derive instead from the קף base of נקף [to chop off branches]

¹³¹⁴ ...whence PBH קופיץ [hatchet, chopper]

חזרה	khozeh ¹³¹⁵	Contract, covenant ¹³¹⁶		Lat. paciscor, pacisci ¹³¹⁷	Contract, covenant, betroth, stipulate
חוץ	khutz	Out, outside		truant	One OUT of his place – see Lat. trua #2, pg...
זרח	zorakh	Shine		דנח donakh - Aramaic	Shine, bright ¹³¹⁸
פחל Talmud.	pokhel	Ball, bale		Ball, bale ¹³¹⁹	
חפה	khupah	cover		Eng. capere	tent
פלג or פלח	Polag or polakh	Split or slice		Flense, flench	= to split, cut, slice off
חוט	khut	Cord, line		quirt	A whip ¹³²⁰
חוט	khut	Cord, line		Withe - OE widde	Twisted cord, flexible twig ¹³²¹¹³²²
כח	Ko'akh	Strength, a counter-force		Cough & Dutch kuch ¹³²³	= to forcefully expel mucous from lungs ¹³²⁴
חבט	khobat	beat		OFr. rabat – beat down, form a recess	> rabbet [recessed groove]

¹³¹⁵ It is possible that the term referred more to the written document than to the agreement that it documented – and that its name חזרה derived from the fact that it is intended to show what the true terms of the agreement really were

¹³¹⁶ Isa. 28:15

¹³¹⁷ פשרה [compromise] is a lesser candidate – but it may have been incorporated into pacisci as well. Some experts have this paciscor term as related to the Lat. pac, paci base that denotes peace – which I believe may derive from a Hebrew root פיס

¹³¹⁸ Apud Jastrow

¹³¹⁹ Alternately – ball can derive from the פל base of פול [pulse, round beans] – and פחל itself can have derived from it as well - and bale can have derived by apheresis of the word חבילה [khavilah = bundle, bale].

¹³²⁰ C.T. Onions links to cord and to Span. cuerda

¹³²¹ ...used for binding

¹³²² An alternate possibility is פכ base [change, turn]

¹³²³suggested by Rabbi Chaim Flink

¹³²⁴ Harper states – violently and noisily. Onomatopoeia is an alternate possibility

חלץ	kholatz	Outward movement		glint ¹³²⁵	Cf. glance
חלש	khalosh	weak		Lat. flustrum	Calm state of the sea ¹³²⁶
פח	pakh	Trap, snare		Lat. plaga	Trap, snare ¹³²⁷
חמש	khomesh ¹³²⁸	Human belly section		Lat. omentum	(a) Intestines (b) fat (c) bowels
חד	khad	sharp		ON gaddr	spike
חלב	kholov	milk		Lat. colostrum, colustra ¹³²⁹	First breast milk after birthing ¹³³⁰
פלה	polakh	Slice, plough		furrow ¹³³¹	
פרח	poreiakh	Bloom, sprout		Span. Brote ¹³³²	Bud, sprout – outbreak [of disease]
ברח	borakh	Flee, flight		Fugue [music.] ¹³³³	
פחת	pokhos	less		faint	feeble, weak
לחץ	lakhatz	To press forcefully		Lat. luxus#2 ¹³³⁴	Dislocate
חוץ	khutz	Out, outer		Dutch kous	Sox, mantle, pants
אחז	okhaz	Hold, seize		Lat. acus	A husk ¹³³⁵

¹³²⁵ Or glint may relate instead to gleam – glare - glow – gloam- glitter – glimmer which probably derive from the root הלה

¹³²⁶ An alternate candidate is פלס peles/ feles [flat, even, balance]

¹³²⁷ ..by epethesis of an L

¹³²⁸ || Samuel 2:23

¹³²⁹ But perhaps the colustra usage in the senses of – (a) term of endearment (b) – dainty dish may relate to the word lust – from Hebrew חשק - see pg...

¹³³⁰ An alternate candidate is the element חל that denotes - begin

¹³³¹ See also חפר חפר... and חרץ חרץ

¹³³² Alternate candidate is פרץ poretz [burst out]

¹³³³ Harper's OED links these terms – However the true source of fugue may be instead פח

¹³³⁴ A better known luxus that denotes – debauchery – extravagance – lasciviousness – excess – sensuous pleasure derives from Hebrew לוחץ [fun, pleasure, mirth] – also Lat. luxuria

¹³³⁵ Another candidate is כסה [cover]

מח	mokh	marrow		Lat. emungus	Blow nose, wipe nose
פחת	Pakhos/ fakhot	Less, few		Anc. Grk. phthin	Decline, sink, waste – see next
פחת	Pakhos/ fakhot	Less, few		Anc. Grk. phthiaw	Dwindle, want, decay
ברח	borakh	Flee, escape		Anc. Grk. phuxi,	escape
ברח	borakh	Flee, escape		Anc. Grk. phegaw, phuga	Flee, flight
בחן	bokhain	Discern		Anc. Grk. phron	Thinking, wisdom ¹³³⁶
בחן	bokhain	Discern		Anc. Grk. phreno	Understanding, mind
חבט	khovat	beat		refute	Experts assume a V.Lat. futare that meant – beat back
חרד	khorad	Shudder, tremble		Vibrate – Lat. vibro, vibrare	KH-R-D > V-R-T to V-b-R-T – intrusive B ¹³³⁷
רחוב	rekhov	Road, street		Lat. vib...	Path, road, highway
חלש	khalosh	weak		Ger. fleiss[en]	Exhaust, wear out
חנק	khoneik	strangle		shrike ¹³³⁸	
לחש	lakhash	whispering		Anc. Grk. ellukhnion – Lat. ellychnium	= lamp wick Burning wicks emit whispering

¹³³⁶ See next – see also brain – pg....

¹³³⁷ ...but see also note #

¹³³⁸ Mendele Mokher Seforim called the shrike חנק - The term is not too far from the shrike term – and the shrike's method of killing its prey is to break the neck, which is close enough to the idea of strangling – but it seems to me that the shrike name may more likely derive from the root שרק that I see as the source of the word streak – in that shrikes have white streaks across their heads

					sounds – See pg...
פּלח	Polakh, folakh	Slice, cut		Slice, slash	See also pg....
פּקח	pikeiakh	sly		Anc. Grk. pex	= fox
צחן	tzakahan	stench		Russ. Skuns – Eng. skunk	
חנק	khonak	choke		trunk	Suitcase, wherein stuff is packed tightly ¹³³⁹
חור	khur	White, white stuff		Lat. cerusa	White lead
חשק	hashek	desire		Anc. Grk. baskanos, baskainaw	envy ¹³⁴⁰
חשק	hashek	desire		Anc. Grk. baskanos, baskainaw	To enchant, fascinate, charm > Lat. enchant, fascinate ¹³⁴¹
חלב	kholov	milk		Anc. Grk. glag... glauk...	White, whitish
חלכה	khailkhaw	Pauper, helpless, or wretched person		Anc. Grk. kolokanos	Poor, scanty, meagre, lean ¹³⁴²
חרק	khoreik	Make rough sound		Lat. graculus	Crow, daw
חרק	khoreik	Make rough sound		Lat. gracillo	Cackle, cluck as a hen

¹³³⁹ Cf. throng, snug, jungle

¹³⁴⁰ ...see also next

¹³⁴¹ Cf. fascina pg...

¹³⁴² Apud Lewis & Short

חלט of base טח	kholat	To conclude, decide, deduce		Aram. קלט see pg...חלט & see next	To close – intermediate source of Lat. claudo & cludo ¹³⁴³
חלט of base טח	kholat	To conclude, decide, deduce		Aram. קלד see pg...חלט & see next	To lock up – intermediate source of Lat. claudo & cludo ¹³⁴⁴
PBH חלוט of base טח	kholut	Knead with hot water i.e. water that has crossed a line into heat		Talmudic Aram. קלודיא kaludia	Hot drink of wine & water Cf. Lat. calidus warm, hot ¹³⁴⁵
חטף	khotaf	snatch		Goth. hilfan ¹³⁴⁶	To steal ¹³⁴⁷
לחי	lekhi	cheek		PBH לגל logam	Mouthful ¹³⁴⁸
חזק	okhaz	hold		Anc. Grk. kat-okhos -κατοχος	To hold down, hold fast
חמץ	khomatz	Ferment, turn sour		Anc. Grk. ωμος awmos	sour
שחוט ¹³⁴⁹	shokhut	sharpened		Lat. sagitta > Ital. saetta ¹³⁵⁰	= Arrow whence Lat. Sagittarius [archer, bowman]
פח	pakh	Swell, blow		Catalan bufar	To blow, puff, blow up, inflate ¹³⁵¹

¹³⁴³ = to shut, close, conclude

¹³⁴⁴ = to shut, close, conclude

¹³⁴⁵ Also figuratively – rash - eager

¹³⁴⁶ By dental letter interchange

¹³⁴⁷ Along similar lines, perhaps – Jastrow has the Grk. klepto to steal] as written with an χ [so khlepto] but Woodhouse and Lydell/Scott have it only with the kappa.

¹³⁴⁸ Possible etymon of Grk. lygmos [which Ernest Klein has as = swallowing]

¹³⁴⁹ Cf. חטף שחוט [sharpened arrow] Jer. 9:7

¹³⁵⁰ Lesser etonym candidates include – (a) חטף KH-T-Z > Z-KH –T sagit – (b) קשת [bow] K-SH-T > SH-K-T – (c) חציית [Mod. Heb. For dart] KH-TZ-T > TZ- KH –T – (d) רזיז lightning flash KH-Z-Z > Z-KH-Z

¹³⁵¹ Spanish, Portuguese, Occitan have bufar as – blow

חשק ¹³⁵²	khoshek	Encircle, to band, to bind, join, attach, press, surround ¹³⁵³		Lat. vincio, & vinculo ¹³⁵⁴	Bind, fetter, tie surround, link encircle compass
ק base of לק	kakh	Take, hold		Kex, kecks	Plant stem ¹³⁵⁵
ק base of לק	kakh	Take, hold		Helve & haft	Axe and tool handle
קלח PBH of base ק	PBH Kalakh of base kakh	Stalk, stem – of base - take		Lat. qualum, qualus	Wicker basket, hamper ¹³⁵⁶
בחור	bokhur	Young man, reached maturity, virility		Lat. pubes, pubens	Mature, of age, young man, virility
חרץ	khoritz	Dig out, trench		frieze ¹³⁵⁷	
פח	pakh	Blow, swell		Lat. vesica ¹³⁵⁸	Bladder, blister vesicle ¹³⁵⁹
פח	Pakh, fakh	Blow, swell		Lat. physeter	Blow pipe
חלץ	khalat	Outward movement		chalazion ¹³⁶⁰	Tumor, cyst in eyelid
קח	kakh	Take, hold		Lat. cavea – Ital. gabbia	Cage, coop
חלק	khalak	smooth		Irish scelec	pebble

¹³⁵² Biblical ענד [bind around, adorn] may also have contributed to these Latin words – with ע to F/V transformation

¹³⁵³ Apud E. Klein, Rav Hirsch & Jastrow

¹³⁵⁴ John Parkhurst suggested for vincio - the biblical ענק . It seems to me that vincio's usages as bind – fetter – tie – probably do derive from the source of PBH ענק [to press hard] or from חנק

¹³⁵⁵ Cf. קלח pg...

¹³⁵⁶ ...in that stalks are related to the reed and cane of which wicker baskets are made

¹³⁵⁷ Alternate candidate is פרץ poretz/ foretz [burst forth]

¹³⁵⁸ ..Whence Eng. vesicle

¹³⁵⁹ Note that פח is the source of words related to blowing [see pp...] – while the blow word bluster is very similar to blister

¹³⁶⁰ A lesser possibility is גלד goled [congeal]

PBחמח	Khomos	injure, destroy		Anc. Grk. trauma	Wound, hurt, damage, defeat heavy blow
שחוט	shokhut	Metal Flattened by beating		Lat. scuta, scutella	Flat dish, tray See also צלחת pg...
שחוט	shokhut	Metal Flattened by beating		Escutcheon # 1	Flat metal piece for protection or ornamental ¹³⁶¹
חן	khein	Grace, pleasing		Lat. venus ¹³⁶²	Lovely, charm pleasing
חשק	khoshek	Desire, crave		hanker ¹³⁶³	
חשק	khoshek	Desire, crave		OE wyscan – Iceland oska – Dan. Onska – Fris. winskje	All = wish - Whence Eng. wish & Ger. wunschen
חפז Root of חפזון	kipoz	Hurry, haste		Lat. rapidus – Eng. rapid	
חוח	khoekh	Thorn, briar, HOOK - sharp point object		Hatchel, hackle, heckle	Flax comb – whence also figurative [see next]
חוח	khoekh	Thorn, briar, HOOK - sharp point object		Hatchel, heckle	To harass
חוי	khutz	Out, outside		Lat. canthus ¹³⁶⁴	Wheel tire, rim
חוי	khutz	Out, outside		Lat. os [v]	Begin to speak

¹³⁶¹ Escutcheon # 2 = Shield, emblem derived via Lat. scutum [shield] which comes from שוט [extend] in that The shield is A protective extension of a soldier – held extended before his body – Coat of arms Emblem is a shield derivative

¹³⁶² But a Lat. venus that means love, sexual love may deive from בא [come] or from אוא [desire] – see pg...

¹³⁶³ But crave is from the חסך root of נכסף [crave, yearn]

¹³⁶⁴ An alternate etymon possibility is חקז keitz [end, edge]

חׁץ	khutz	Out, outside		Lat. os [n]	Mouth – face – front, boldness impudence
פוח	phuakh	blow		Lat. flabrum	Wind, breeze, blow, blasts, airy
חׁץ	khutz	Out, outside		Ger. drusen, Eng. druse	Crystalized outer lining of rock cavities
חרט	Khorat	regret		OE hreowen > Eng. rue	With sorrow, contrition ¹³⁶⁵
חדר	kheder	chamber		Anc. Grk. hedra/ edra / hedron	Base ¹³⁶⁶¹³⁶⁷
דחק	dokhak	Press, express		Hung. tragya	Excrement, dung, manure
תחרה	takhara	Meshy chainmail armor ¹³⁶⁸		Eng. tucker	Lace bib
חוט	khut	Thread, line		seton	Thread drawn through skin... ¹³⁶⁹
חלב	kholov	milk		chyle	Milky fluid out of which chyme is made
חלץ	khalotz	Thigh, loin		haunch	Thigh & buttock together
חכה and/or חח - חוח	Khakaw or khoekh	Fish hook – or - hook		hake	Fish having hooked under-jaw

¹³⁶⁵ See also rue plant [botany] pg...

¹³⁶⁶ ...also – seat . It seems to me conceivable that a word for chamber can have been developed into the idea of a base – and perhaps a usage as sitting entails the fact that indoor activities are usually done while sitting.

¹³⁶⁷ Another meaning of hedron is a face of a geometric solid . This sense can have developed from the Hebrew צד tzad [side] via the Aramaic צטרא tzithrah [side]

¹³⁶⁸ In modern Hebrew תחרה also means - lace

¹³⁶⁹ ..to secure an issue – C.T. Onions Oxford Dict.

בחור	bokhur	Newly matured young man ¹³⁷⁰		Buck	Male goat, male deer ¹³⁷¹
חיב	khiyev	To obligate		Lat. iubeo, jubeo	To order, bid, decree ¹³⁷²
חבט	khobat	Beat, strike		Pers/ Urdu chabuk	A horse whip
חרך	khoritz	Trench, incision		Anc. Grk. pharanx	Ravine, gorge, cleft, chasm ¹³⁷³
בלח PBH	Volakh/ bolakh	Flicker, dazzle		flicker ¹³⁷⁴	
שחט	sokhet	Squeeze out moisture [so that dryness results]		Grk. skeletos	Dried up - also mummified ¹³⁷⁵
חרש	kheres	eartheware		Lat. urceus	pitcher
ח	kheth	8th letter of Hebrew Alphabet		Anc. Grk. ogdoas	= eight
חלף	kholf	Change, exchange		cliff	One sense of cliff is – steep slope & slopes cliffs are a condition of change from

¹³⁷⁰ Also - unmarried

¹³⁷¹ O.N. bokki is a man – Yiddish Alte bokk is an old bachelor. Likely also etymon of Eng. Bachelor as well

¹³⁷² An alternate etymon is צוה tzivah [command, order]

¹³⁷³ An alternate etymon candidate is פלח polakh

¹³⁷⁴ However, an alternate candidate is the base פכ [alternate] with L infix

¹³⁷⁵ the Aramaic שלדא [decayed corpse still retaining the form of a human body] may be a derivative of this skeletos. Many lexicographers believe that the Grk. skeletos [dried] is the source of Eng. skeleton – but it may instead derive from Hebrew שולט [to rule, control] in that the skeleton is a controlling foundation of the entire body. Cf. the use of אדון [master, controller] do denote the Mishkon's [tabernacle's] post sockets. Also the use of the word עצם etzem [essence, main part] to denote עצמות - bone[s] – However – Jastrow may be correct in attributing שלדא to חלדא [rust] in that rusting is also a type of decay.

					vertical to horizontal ¹³⁷⁶¹³⁷⁷
חלץ	kholetz	Move outward		Lat. classto ¹³⁷⁸	= clearly, openly evidentially ¹³⁷⁹
חלץ	kholetz	Move outward		Lat. vultus	= face ¹³⁸⁰
חסר	khosair	Lack, miss		Lat. hio, hiare > Lat. hiatus	Open, gape, yawn, eager desire, cleft, arpture – whence Eng. hiatus - see also chasm pg..
חלף	kholaf	Change, rapid motion		kelp	Grows 1 to 2 feet a day
חוצ	khutz	Out, outer		Lat. uter	Skin, skin bag
פתח	Potakh/ posakh	open		פתח Talmud. Aramaic	= Open, wide
חנ base חן	Khonein	To grant, favor		מגן מגנא Talmud. Aramaic	Grace, undeserving gift
חנ base חנם	Khinom	For free, favor, in vain		מגנא מגן Talmud. Aramaic	For nothing, in vain - by חן תול ¹³⁸¹
חץ	kheitz	Arrow, dart		Anc. Grk. ios	= arrow ¹³⁸²

¹³⁷⁶ In cliff's sense as steep face of rocky mass – promontory – The biblical כפים (high rocks?) is another possible cliff etymon candidate

¹³⁷⁷ In a cliff situation the level of the ground suddenly changes – Cf. Aramaic שנונית [cliffs, bluffs] which apparently derives from the word שנה [to change]

¹³⁷⁸ But Hebrew גולה goloh [reveal, uncover] may be a superior candidate] – Cf. Lat. vultus [face] that derives from בלט voleit/ boleit [protrude]

¹³⁷⁹ This classto is probably the source of PBH קלסתר klasteir [visage]

¹³⁸⁰ But Hebrew בלט voleit/ boleit [protrude] seems a better candidate??

¹³⁸¹ A lesser interpretation might be מגן - from the benefactors protective attitude towards the recipient

¹³⁸² Arrow could also derive from ירה yorah [shoot] [Rachel Taller Shajnfeld]

חבל	Khebel, khevel	Rope, cord		ribbon ¹³⁸³	
טרח	torakh	Effort, trouble		Anc. Grk. trapeza	Table – table does holding work for you ¹³⁸⁴
חכה	khakeh	wait		Lat. cunctor, cunctan	Hesitate, procrastinate
חור	khor	hole		bore ¹³⁸⁵	
חילקא	Khilkah	Split spelt or wheat groats		Lat. halica, alica	Split spelt or wheat groats
חילתית PBH – Aram.	khiltis	silphium		Ang. Grk. silphion – Lat. silphium	Resin of assa foetida used as medicine, condiment, contraceptive
סוחר	sokheir	Itinerant peddler, merchant		hawker ¹³⁸⁶	Itinerant peddler seller
אחז	okhez	Hold, seize		Seisin, seizin	Rightful possession of land
חרם	kherem	Ban, banned		hermetically	= air-tight so entry is banned
בחר	vokhar	choose		Lat. faveo, favor ¹³⁸⁷	Also = favor – be inclined – protect – see also....
חוח	khoekh	hook		Fr. 15 th Cent. gaffe	Boat hook
חנק	khonak	choke		Πνυχ Pnyx anc. Grk.	Close packed place in Athens

¹³⁸³ Ribbon may be related to - rope

¹³⁸⁴ Cf. tray – pg...

¹³⁸⁵ Another possibility is ברוז - see pg...

¹³⁸⁶ ...by S to H fricative withering

¹³⁸⁷ See also pg...

חוצ	khutz	Out, oust		Lat. iacio -	Throw, cast out, expel, reject
חדר	Khodar	To enter, penetrate	?	Lat. vado	Go into, enter, invade, attack
חז Base of אחז	Khaz base of okhaz	Hold, seize		Lat. vado	Take hold, seize, usurp
פחות	pokhos	Less, lack, few		Lat. pessime ¹³⁸⁸	Badly, scarcely unfortunately ¹³⁸⁹ , unsuccessfully,
טרח	Torakh	Exert, bother		Lat. tragula	Type of dragnet ¹³⁹⁰
חנית	khanit	spear		Lat. acontizo	Shoot a dart
חלף	khloaf	change		Bluff]s[Cf. cliff
פרח	perakh	Blossom, bud, sprout		Anc. Grk. ptorthos	Young shoot, sprout
פחד	pakhad	fear		Anc. Grk. ptoa, ptoia	Fear, terror ¹³⁹¹
חלה	khallah	Roll or loaf of bread		Anc. Grk. kollix	Roll or loaf of bread ¹³⁹²
רחש	rakhash	Fry in oil		rasher	fried or broiled bacon
חז Base of אחז	khoz	Hold, seize		Talmudic חדות ¹³⁹³	Cistern ¹³⁹⁴ , cellar by ט / ר interchange
חסה	khosoh ¹³⁹⁵	Protect, care for		חוסח khoskhus PBH	Cartilage, gristle [protective tissue]

¹³⁸⁸ ..whence - pessimist

¹³⁸⁹ But Pessime's usages as wickedly, cruelly, badly, maliciously may derive instead from פשע [sin]

¹³⁹⁰ See also obstragulus pg...

¹³⁹¹ Also Anc. Grk. ptehssaw [terror, fright, alarm]

¹³⁹² A lesser etymon candidate is גלל golal [to roll]

¹³⁹³ Abbreviated form is חות

¹³⁹⁴ See Lat. cisterna pg...

¹³⁹⁵ Or perhaps from חסך khosakh [save, withhold]

חמק	khamok	Dodge, slip away, evade, sneak		Gimcrack	Dodge – fanciful notion, mechanical contrivance – whence gimmick see next
חמק	khamok	Dodge, slip away, evade, sneak		gimmick	Clever ploy, trick or device to attain goal – see prev.
PBH חנק	Khonak	Press hard		Brit. Hank ¹³⁹⁶	binding
PBH חנק	Khonak	Press hard		[Runic] hank ¹³⁹⁷	chain
צמח	tzemakh	Blossom, sprout		Lat. surculus	Twig, shoot, sprout, sapling
עור or חור	Khoer or oer	Hole – or skin		Lat. scortum	harlot
חלל	kholol	hollow		Awl	
חסה	Khosoh	Protect, preserve		Talmudic קסייה	kassia Protective cloth
חנף	khoneif	Impious, profane. flatterer		knave	Deceitful, tricky fellow ¹³⁹⁸¹³⁹⁹
ריח	rayakh	Aroma, scent		rue	Plant having a very strong scent
חשק	khoshek	desire		Anc. Grk. storge stergein	To love ¹⁴⁰⁰ - by THR
חוג	khug	Round, ring		Lat. astragalus	Round ringlike moulding ¹⁴⁰¹
חיש	khish	Hurry, hasten		Lat. ociter, ocior, ocus	Hurriedly, swiftly

¹³⁹⁶ Parkhurst attributes this to ענק

¹³⁹⁷ Parkhurst attributes this to ענק

¹³⁹⁸ But the knave that denotes – boy – menial servant may derive from כנע via OE cnafa

¹³⁹⁹ An alternate candidate is גנב [thief]

¹⁴⁰⁰ Another candidate is צרך tzorekh [need]

¹⁴⁰¹ But a different astragalus – that is a herbal root – and its other name tragacanth [goat's thorn] derive from the Ancient grk. tragos [goat] that derives from Hebrew תיש tayish – [goat]

חיש	khish	Hurry, hasten		Lat. oxime	Hurriedly, swiftly ¹⁴⁰²
חלגלג	khalaglug	purslane		Gholika sanskrit	purslane
חוס	khosaw	Protect, care for		Anc. Grk. piesthai	Protect, guard
ריח	reyakh	Odor, scent		Lat. rancor	stench ¹⁴⁰³
לחם	lekhem	Bread, cakelet		Lat. libum	pancake
לחץ	lokhetz	Push, force		Lat. lancea	Lance, spear
פרח	perakh	Blossom, plant		Lat. verbena	Foliage, herbiage, sacred boughs, twigs, branches
טרח	torakh	Effort, trouble		Pers. Tyrian – Aram. טרין	tray
חיל	khayol	soldier		Lat. veles	Light armed soldier, guerilla troop ¹⁴⁰⁴
חלף	khalaf	change		Clivo, clivus Lat.	Slope, hill, declivity ¹⁴⁰⁵
טרח	torakh	Effort, trouble, disturb		Anc. Grk. truo	Wear down, exhaust
ברח	borakh	escape		Lat. embrocha	Wet poultice ¹⁴⁰⁶
חלץ	kholatz	Put out		Lat. helcysma	Dross of molten silver
אחד	ekhad	one		Lat. assarium	unit
חכה	khakeh	wait		Lat. trico	Delay, dallly

¹⁴⁰² But Guichard suggested instead אוץ ootz [press, urge]

¹⁴⁰³ Perhaps influenced by rancor [grudge, rancor] which may derive from רגז [vex, anger, rage] Cf. also Eng. reek – which derives from ריח as well

¹⁴⁰⁴ An alternate possibility is the Talmudic פלח term that & othes have as – soldier [see pg...]

¹⁴⁰⁵ חלף Also source of Eng. slope

¹⁴⁰⁶ The poultice allows the puss to escape from the wound. Cf. פלט poleit [to escape, emit] which may be the etymon of poultice

טרח	torakh	Effort, trouble		Fr. tricolor	To knit ¹⁴⁰⁷
אחר	akhar	After, behind		Lat. ago	Chase, pursue
חלל	khalal	Hollow		Lat. aulax	furrow
חבל	khibeil	To damage, injure		Lat. subula	Small weapon – see next
חול	khol	Secondary form of חור denoting hole ¹⁴⁰⁸		Lat. subula	awl
חול	khol	Secondary form of חור denoting hole ¹⁴⁰⁹		Ofr. guibelet	Awl, gimlet ¹⁴¹⁰
חרד	khoreid	shudder		cardamum	crass with bitter, pungent leaves
חזר	khozer	Return, repeat, go back		Lat. cessim	Go backward
חצב	khotzav	Chisel, Hew, cleave, cut stone		Lat. caesellum	Graving tool cutting tool
צח	tzakh	pure		Lat. castus	Chaste, pure, spotless – See also
חץ	kheitz	Arrow, dart		haste	A spit
חרץ	khoratz	Trench, ditch		Lat. saltus	Ravine, glen – see next
חרושה	kharusha	Woodland, forest thicket		Lat. saltus	Woodland, forest thicket
חרץ	khoratz	Trench, ditch		Lat. sulcus	Trench, ditch, furrow . See next

¹⁴⁰⁷ Probably related to Lat. intricare [entangle]

¹⁴⁰⁸ As in PBH חליל חלחל [bore, perforate] and מחילה [burrowed tunnel]

¹⁴⁰⁹ As in PBH חליל חלחל [bore, perforate] and מחילה [burrowed tunnel]

¹⁴¹⁰ Guibelet is the etymon of gimlet [Harper]

תלם	Tolam, solam	furrow, ridge		Lat. sulcus	Trench, ditch, furrow .
חרב	kharov	Dry, arid		Anc. Grk. xero	dry
פרח	porakh	Bloom, to flower		Lat. vireo	Bloom, flourish
חוץ	khutz	Out, outside		Lat. cutis	Exterior, surface outside external appearance
חוץ	khutz	Out, outside		Ger. koten	defecate
פתח	potakh	open		Lat. patula	Lay Open, exposed, wide open ¹⁴¹¹
חרץ	khorutz	Dig out, trench		Lat. syrinx, syringis	Hollow items – reed, pipe, underground passage
חשק	khosheik	Desire greatly,		Lat. Gestio, gestus	Desire strongly, wish for greatly
יחס יחס	yakhas	Relationship, attitude, attribute		Lat. gestus	Attitude
גחן	gokhan	Stoop, bend, bow		Lat. Cernuo, cernuus	Stoop, bend or bow forward, fall with head forward
תחת	takhas	Under, bottom beneath		Dorsum, dorsus	The back, a ledge, ridge
תחת	takhas	Under, bottom, a backside,		Dorsennus, dosennus	Fool, clown, jester
נחץ	nokhatz	Press, urge		Niti, nitor, nixum	Press, bear upon, strive
צרח	tzorakh	Scream, shout, roar		Lat. strepo	Make noise, roar, resound rumble

¹⁴¹¹ With possible involvement of פרוז poraz [lie open, unwallled] as well

שטח	shotakh			Lat. scateo, scato	To swarm, abound ¹⁴¹²
חרף	khoreif	Bitter, sharp		Lat. carbunculus	(a) grief, sorrow (b) a disease
קח	kakh	Take, hold		Lat. capula	Bowl with handle
				latrunculus	Robber, ¹⁴¹³ highwayman
				Latrocinator 1	Robber, loot pillage steal,
				Latrocinator 2	To mill, harrow
חרף	kharif	Sharp, acute, of quick perception		Lat. carissus, carisus	Sly, cunning, crafty arftul
חסל	khasal ¹⁴¹⁴	Eliminate, cause to cease		Lat. casso, cassare	Cancel, void, abolish destroy
חרף	khoraf	PBH – revile, shame blaspheme		Lat. carpo	Revile, slander, blame, censure
חבית	khavis	PBH vat, barrel		Lat. capis	Vessel, bowl for wine sacrifices – see also pg..
חרף	kharif	Sharp, acute, of quick perception		Lat. grosphus	Point of a javelin
חרג	khorag	croak		Lat. groko	croak
צמח	tzemakh	Blossom, plant growth		Grk. / Lat. stachys	Plant, spadix, inflorescence
חזר	khozeir	Return, repeat again		OE prefix ED- ¹⁴¹⁵	Again, repetition backwards, return
חוס חסה	Khus, khosaw	Protect, offer/ seek refuge – pity		castula	Petticoat - Ensures modesty

¹⁴¹² But a more likely etymon is שרץ shoratz [swam, teem]

¹⁴¹³ Also brigand, pillager

¹⁴¹⁴ Alternate etymon is קץ [end]

¹⁴¹⁵ Harper suggests this as the base of eddy [whirlpool]

		– so to take care for			
חלץ	Khalat base of mskhlatzah	Makhlatza מחלצה is an outer garment ¹⁴¹⁶		calasis	Kind of tunic, woman's garment
חור	khoer	hole		burin	Tool for boring, engraving
טרח	torakh	Effort, trouble, disturb		Lat. trepidus, trepide	Agitated, alarmed. disturbed ¹⁴¹⁷
חלף	kholef	Sail past, pass by		Lat. campso	Sail past
צלח	tzolakh	succeed		Anc. Grk. tellein	Accomplish, perform
חיש	khish	Hasten, quick		Lat. prefix oxy-	Quick, speedily
חרב	kherev	sword		Lat. harpe	Sickle shape sword, falchion
חתה	khotaw	To shovel fire, rake oven		Lat. rutabulum	A fire shovel, oven rake
חתה	khotaw	To shovel fire, rake oven		Lat. vatillus, batillus, batillum	Fire shovel, coal shovel, fire pan
חזה	khozaw	See, look		Aram. גז goz	Falcon – has vision eight times better than man
חזה	khozaw	See, look		Lat. buteo	Falcon – see preced.
חצר	khotzeir	Courtyard, enclosed space		Talmud. גזרה	Enclosure, secluded narrow place
צמח	tzemakh	Blossom, sprout		Lat. cymula	Tender sprout

¹⁴¹⁶ Cf. mod. Hebrew חולצה kholtzah [blouse]

¹⁴¹⁷ May have involvement of Talmudic טרף in its usage as – confused, bewildered

נפח	nofakh	swelling		umbo	Swelling, rounded elevation, boss
חום	khum	brown		umber	brown
חבל	khibeil	Damage, destroy		Lat. capulo	Strike, wound, destroy ¹⁴¹⁸
חפץ	khofetz	Desire, want,		Lat. (a)Capto – (b) captatim (c) captator (d) capesso, capesco	Strive after, reach for, desire earnestly, snatch at, (b) eagerly (c) aspirant, contender (d) grasp, try to reach, snatch at
קח	Kakh base of lokakh [take]	Take, buy		Lat. Capio, capior, capesso, capere capisso, capit	Seize – take – catch – grasp – contain ¹⁴¹⁹ – be taken – engage – convince – decieve,
קח	Kakh base of lokakh [take]	Take, buy		Lat. Capis, capidis, capula	Bowl with one handle
קח	Kakh base of lokakh [take]	Take, buy		Lat. capsus	Cage, coach, wagon, carriage, animal pen, enclosure
חסה	khosaw	Taking care, protect		Lat. castimonia	chastity
קח	kakh	take		Lat. cagia	Coop, cage, hunting net
חפה	khupaw	cover		Lat. Campedulum	Cloak, mantel

¹⁴¹⁸ But a capulo that mean pour off - ladle out is from שפך shophakh [pour]. And another capulo [to catch animals] is from כבש kovesh [capture] or from קח kach [take]

¹⁴¹⁹ Sense as contain may relate to קבל kibeil [receive, accept]

לקח	lokakh ¹⁴²⁰	take		Lat. Lacio, lacere	Entice, allure
חלץ	kholatz	Out, outer		Lat. caltula	Womans garment, undergarment
חקר	khokar	Investigate, search		Lat. chacurus	A hound or horse for hunting
חלף	kholaf	Change, switch, exchange		Lat. calpar	New wine, must Cf. tirosh תירוש – see note
חוץ	khutz	out		Lat. jaculum iaculum	Dart, javelin
חיש	khish	Hurry, hasten		Lat. vado vadere	Go, hasten, rush, go rapidly ¹⁴²¹
חזה	khozeh	See, look		Anc. Grk. ossois, ossawn	Eye – ossomai = to see
חרפה	kherpaw	shame		Lat. verpa	penis
חרץ	khoretz	Dig out, trench		Lat. hirrio	Snarl of dog by digging through its tongue
חפץ	khofetz	Want, desire		Lat. cupes cuppes	Fond of delicacies, dainty
חשב < חשבון	khosheiv	Think, reckon > account, computation		Lat. ratio, rationis	Reckoning, account, explanation computation
חריף	khorif	Sharp		Lat. scrupeus scrupus	Sharp, sharp or jagged rock etc.
חריף	khorif	Sharp		Lat. scrupea	difficulty

¹⁴²⁰ Apud Vossius

¹⁴²¹ An alternate candidate is חץ rotz [run]

נחץ	nokhatz	Press, urge		Lat. nixus, nixus	Effort, pressure, exertion, striving ¹⁴²²
צפחת	tzapakhas	cruse		Lat. scyphus	Cup, goblet ¹⁴²³
חוץ	khutz	Out, except		Iceland & Norw. utan	Outside, without. except
צחק	tzokhak	Joke, laugh		tickle	
צחק	tzokhek	Laugh, smooch, sex		Lat. Sexus, secus	Sexual activity
חריץ	khoritz	Groove, notch, trench		crenel ¹⁴²⁴	Perhaps also cranny
חריץ	khoritz	Groove, notch, trench		Lat. crena	Notch, incision
חור	khoer	hole		Lat. terebro	To bore, perforate KH-V-R > TR-B-R
חפה	khupaw	Cover, cover over		pave	
חי	khaiy	life		Lat. thiyus	Tree of life
חלזון				Lat. helica	whorl
חלזון				Lat. callaicos	turquoise

זרח	zorakh	rise		Lat. turgeo	swell, rise
פח נפח	Pakh base of nofakh	Blow, inflate, swell		Lat. offa	swelling
פחת	pokhas	Less, diminish		Lat. pituita	Pit, pip of fruit

¹⁴²² An alternate is לחץ lokhatz [push, press, stress, oppress] by L/N dissimilation]

¹⁴²³ Other candidates are – גביע - קבעת

¹⁴²⁴ An alternate candidate is חרך kharakh [crack, lattice hole]

כח	Ko'akh	Strength, a force against		Lat. cogo	To force, compel
חלט	kholeit	Decide quickly, conclude		Certo, certatim	Zealously, earnestly
חרב	Khereb, kherev	sword		Lat. chalybs	sword
פתח	posakh	Open, door		Lat. faux	Entrance, entry passage, gulf, abyss
חוש	khush	Sense Cf. sensuous		Lat. pathica, pathicus	Lustful, submits to unnatural lust
חלזון base of PBH חלזון	Khaloz base of khilazon	Khilazon is the Aramaic name of the murex creature that yields tkhelet		Lat. Calcendix, clacendix, claxendix	Murex, shellfish
דחף	dokhaf	push		Tramp, Ger. trampen	To walk heavily, stamp upon ¹⁴²⁵
חפז	khipeiz	hurry		Lat. trepido, trepidus	Quick, hurried, hasty by THR
חלץ	kholatz	On the outside, out in front		Lat. Ultim - ??	Most remote, extreme, farthest, end point
חלץ	kholatz	On the outside, out in front		Lat. Ulcis, ultio	Revenge, avenge, punish What happens as an end result
נצח	nitzakh	Victory, to vanquish, conquer		Lat. nice-terium ¹⁴²⁶	Prize of victory

¹⁴²⁵ ...whence also - trample

¹⁴²⁶ Also nicephorius [bringer of victory]

חבש base of בש	Vash base of khovash	To bind, bandage, saddle		Lat. vincire, vinctura	Bandage, bind
רוח	revakh	Wide, spacious, spread, enlarge		Lat. laxo, laxis	Wide, spacious, extend
לוח	Lu'akh	Board, panel, slab		Lacuna, lacunar	To panel
אחז	okhaz	Hold, seize		Lat. axo, axere	Nickname 'handle'
לוח	Lu'akh	Board, panel, slab		Lat. laqueus, laqueare	Panel, board, slab
לקח	lokakh	Take, hold		Lat. laqueus	Fetter, chain, hindrance
לחם	lokheim	Fight, battle		Lat. licitor	Contend, fight
חלץ	kheletz	loin		Lat. coxa	thigh
חתול	khatul	cat		oncilla	S.Amer. wild cat
חסה	khosaw	Protect, care for		Lat. cassidiles	Wallet, bag ¹⁴²⁷
חן	khein	Charm, pleasance		enchant	To Delight to high degree, charm, fascinate
Base of טפח מטפחת	Tefakh base of mitpakhas	Kerchief, piece of cloth		Stierka Slovak, Polish	Swap, wipe cloth
תחב PBH	Tokhav / sokhab	Insert, stick in		scabbard ¹⁴²⁸	
חיץ	khayitz	Wall, partition ¹⁴²⁹		Lat. obex	Wall, partition
חלף	kholaf	Change, exchange		Anc. Grk. klinein	slope, slant – lean whence Eng. incline ¹⁴³⁰

¹⁴²⁷ An alternate etymon is כּיס [pouch, pocket]

¹⁴²⁸ An alternate is שכב shokhav [to lie] – the sword lies in its scabbard

¹⁴²⁹ Related to חצץ [divide, partition]

¹⁴³⁰ But its usages as bend, turn aside probably derive from עקל [bent, crooked]

לוח	luakh	Slab, board		Span. Lonja, loncha	slab
חשק	khoshek	desire		Lat. esca, escarium	bait
חלף	kholaf	change		graft ¹⁴³¹	
חשק	khoshek	desire		Eng. ask ¹⁴³²	
צח	tzakh	White, pure		Lat. Cygnus, cycnus	swan
צחק	tzokhek	laugh		Lat. cachino, cachinar	Laugh loudly
בחל	bokhel	Abhor, reject		bigot	
חוח	khoekh	Thorn, briar, HOOK - sharp point object		hob	Pin, peg
Aram. חטי חטה	Aram. khoti khotaw	Saunter, stroll idly luxuriate, enjoy		Saunter [earlier santren]	To muse, be in reverie, walk with leisurely gait
Aram. כיח כח	Kiakh, kokhakh	Coughing, phlegm		cough	
פלה	polakh	Split, slice		Talmudic פלס	Split, pick to pieces
חרט	kheret	Stylus, writing instrument		write ¹⁴³³	
חלב	kholov	[white] milk		Glair – Med. Lat. glarea	White of an egg
חזה	khozeh	See, look		Grk. idein	To see ¹⁴³⁴
חטה Base of מחטה	Makhteh of base khoteh	Fire pan		Batillum, vatillum	Fire pan, chafing dish

¹⁴³¹ Another candidate is קרב kerev [inside]

¹⁴³² Maybe also Lith. ieskau, ieskoti [seek]

¹⁴³³ Apud Samuel Lyons

¹⁴³⁴ Said to be the etymon of the word idea – so perhaps in the sense of visualizing in the mind

לקח Base of לקח	Kakh base of lokakh	take		cogent	See also pg 407
אחד	ekhod	one		each	See also pg. 442
חרג	khoreg			wrench	
חטא	kheit	Sin, vice		Lat. Vitio, vitiare, vitium	Crime, vice, blemish, fault, Defect, falsify, taint
חזר	khozer	Return, repeat		Lat. vicis	Return, requite, retaliate
חוץ	khutz	Out, outer		Russ. – Bulg.- Serb kozha 1435	skin
חוץ	khutz	Out, outer		Irish seithe	skin
חכר PBH	khokar	Rent, lease, contract ¹⁴³⁶		hire	By elision
מצח	metzakh	forehead		Anc. Grk. metopon	forehead
חזה	khozeh	Look, observe		Ger. acht, achtung	Caution, watching
חלץ	kholatz	To out, put out		Eng. colza – Low Ger. kolsat –	Oil expressed from cotton-seed

¹⁴³⁵ Also bosnia – Slovak, Slovene koza Moskan kedj

¹⁴³⁶ Perhaps deriving from שכר hire, reward

				Dutch koolzaad	
פחת	pokhas	Less, diminish		Span. pico	Small quantity
טרח	torakh	Exert, disturb		try	attempt
חוג	khug	Globe – likely source of Ger. aug		Ancient Grk. derkomai	I see clearly – by THR

WORDS FORMED BY MEANS OF L or LAMMED PROTHESIS TO A HEBREW ROOT OR BASE
FEATURING A CHES IN THE TOWER OF BABEL EVENT

אחר	akheir	Late, after	l-akheir	linger	
חיה	khoyoh	live	l-khoyoh	live	
אחז	akhoz	Hold, seize	l-akhoz	lock	
אחז	akhoz	Hold, seize	l-akhoz	Latch	
חרר base of שחרר	kharer	To free	l-kharer	Lat. liberare	To liberate
אחר	akheir	Late, after	l-akheir	loiter ¹⁴³⁷	
חנק	khanok	strangle	l-khanok	lynch	
חזה	khazoh	Look, gaze, see	l-khazoh	Lat. lucere, lux	Be visible, appear
חזה	khazoh	Look, gaze, see	l-khazoh	OE locian > Eng. look	Look, gaze
חד base of אחד	Khad base of akheid	unite , make as one	l-khad	Lat. ligar	
חבב	khoveiv	Hold dear, love	l-khovev	love	
חשק	khosheik	To desire, crave	l-khoshek	lust	
חשק	khosheik	To desire, crave	l-khoshek	Ger. gelust	desire, crave
אח	Okh !	Interjection implying pain sorrow	l-okh	Lat. luctus, lugeo	Mourning, distress, lament, sorrow

¹⁴³⁷ Perhaps also - last

THIS LIST TWO PAGES AHEAD AFTER TRACHT SECTION

My encyclopedia manuscript demonstrates that this same L pro thesis method did also occur in the case of many other Hebrew words that begin with a guttural letter – or that begin with a mater lectionis letter . In the cases of roots that begin with a softer letter such as an א aleph or ע ayin – or a י yud – the connections are much more apparent. One example is Hebrew avod עבד [work, serve, labor] to Eng. labor [by avod > lavod > labor]

The שח shokho [bow] term¹⁴³⁸ may have yielded the 'bend' words – Croat and Serb saviti – Bulg. zavoi and – Slovene zavoj – via an SH-KH > S/Z- V Babel withering transformation that involved two fricative element shifts¹⁴³⁹ –

?????– Cheek terms [cheek being a bending item] may itself derive ?????? See also pg...

I expect that at least 75% of these suggested miscellaneous category word pair connections are correct, in spite of the fact that the involved connections may be less obvious to the untrained eye than those listed in the main section. The other 25% are all definitely possible/ conceivable, at the very least. Among those are a few that were suggested by other theoreticians – i.e. theoreticians who appeared to me to have enjoyed a respectable rate of accuracy, albeit that I am uncertain concerning those particular suggestions.

RE: טפח - Ger. decke = ceiling – blanket – cover – quilt . wolldecke = rug – blanket – wool blanket. Polish deka, derka = blanket – house - saddle cloth

CONCERNING GMNC. TRACHT ETC.

טרח	torakh			tracht	Ger. load (n.)
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¹⁴³⁸ ...better known to us in its hithpa'el form השתחוה hishtakhaveh [to bow, to prostrate one's self]

¹⁴³⁹ Other examples of the ח khes > P,V, B Tower of Babel withering pattern are - חרס [kheres = clay] < porcelain, חי [khaii = life] > bios βίος, and חור [khor = hole] > pore , bore [to drill a hole] and per - for - ate. XXX A future paper will reveal another thirty examples of the principle – if The Almighty will allow it.

טרח	torakh			tragen	Ger. carry – bear - wear ¹⁴⁴⁰
טרח	torakh			tracht	Ger. costume. Garb, dress - form of tragen ¹⁴⁴¹ - v. also below
טרח	torakh			Dutch trachten ¹⁴⁴²	To try i.e. which involves – exertion
חשב	khoshav			Ger. betracht	Consider, regard – by n >THR
טרח	torakh			tracht	Ger. strive
טרח and/or חשב or חשק				tracht	Ger. aspire, covet
חשב	khoshav			M. Dut. trachten	Think of, invent by n >THR
טרח	torakh			Irish tracht	Travel, journey traffic
חשב	khoshav			Yid. trachten	think
דרך	dorakh ¹⁴⁴³¹⁴⁴⁴	To draw out		Tractus , tracto ¹⁴⁴⁵ [inf. Trahere]	Lat. drag, draw out, pull, manage, handle,

¹⁴⁴⁰ Cf. Span. Llevar which also denotes both carry and wear

¹⁴⁴¹ Cf. Span. Llevar which also denotes both carry and wear

¹⁴⁴² Also Span. Tratar [try]

¹⁴⁴³ An alternate candidate is טרח torakh [Exert effort, disturb]

¹⁴⁴⁴ A forward motion like דרך [tread] and דרג דרס דרבן דהר

¹⁴⁴⁵ Whence retract – ex – pro – dis – contract

					Perform ¹⁴⁴⁶ - of base TRAG
טרח	Torakh	Exert effort, trouble, disturb		Swede/Norwe g trakte, trakta	try
חוט	khut	thread	???	Ger. tracht	Costume, dress, via Ger. draht [obs. Thread] byTHR trans-formati on
REGULAR	CHES LIST	CONTINUES	THIS	PAGE	
חסה	khawsaw	Refuge, protect		hut	
חלף	khalaf	To move past		culvert	
חץ	khayitz	Wall, barrier		Lat. costa	Wall, side
Talmudic פחז	Pokhaz	Dance, leap		prance	
טחן	tokhen	grind		chin	?
חמק	khomek	Turn oneself around, slip away – a curving		hummock ¹⁴⁴⁷	

¹⁴⁴⁶ Whence Eng. treat, treatise and Dutch trakteren [to treat, regale] and Ger. traktieren [maltreat, torment] – Also Ital. trattore [host] – trattoria [tavern, café]. Contract [v] draw together, so shrink – [n] draw together into an agreement. Drawing is also a factor in the words – retract, extract, distract

Also Lat. tractatus whence Eng. tractate. Also tractor. Tract of land, or of forest is probably from the notion – an extension of land. Cf. stretch of land. But the noun – track – a course [as in racetrack] derives from דרך derekh [path, tread]

¹⁴⁴⁷ Knoll, small curved or conical hill

אחז	okhez	Hold, seize		Lat. Apisco, apiscor	Take, seize, get, reach for
חד	khad	sharp ¹⁴⁴⁸		Lat. trudis	Pointed shaft, pike
חוב	khov	Obligate, compel		Ger. traube Weintraube,	Grape for Wine is driven out of grape
חלק	khelek	Part, division		clan	
חוצ	khutz	out		MFr. gauchir	Dodge, veer see also גחה
חלף	kholaf	Change, switch		climb	Constant upward change of place see next ¹⁴⁴⁹
חלף	kholaf	Change, switch		Lat. climacis	Staircase, ladder ¹⁴⁵⁰
חלף	kholaf	Change, switch		Anc, Grk. klima	Slope, inclination ¹⁴⁵¹
Base חק	khok	cut		Truncate – Lat. truncare, trunus	Cut off, maim
חוצ	khutz	out		gust	Outing of wind
תפוח ¹⁴⁵²	tapukh	swelling		Lat. tuber	Swelling, knob, hump, protuberance tumor

¹⁴⁴⁸ A lesser candidate is חץ dart, arrow

¹⁴⁴⁹ A lesser candidate is חקום qum [to rise]

¹⁴⁵⁰ ...related to Lat. climax – gradual increase in force of expression

¹⁴⁵¹ Both of these terms also derive from חלף

¹⁴⁵² Of base חפ [blow, swell]

חסה	khosaw	Rely, trust		Ger. echt	True, real, authentic
חפץ	khofetz	Want, desire		Lat. opto, optatio, optatus	Wish, desire, choose ¹⁴⁵³
רחב	rakhov	Wide, broad		Lat. rhombus	flatfish
שמח	somakh	happy		simper ¹⁴⁵⁴	
חמץ	khometz	Leaven		Grk. zymosis . zumo-	leaven
חסה	khasaw	lettuce		Lat. thridax, thridacis	Wild lettuce
חז Base of אחז	khoz	Hold, seize		vise	Clamping tool
חרושה	kharushaw	Forest, grove woodland		grove ¹⁴⁵⁵	
חטר	khoteir	Twig, shoot		shoot	
חלף	khofaf	Pass quickly, change		clipper	Fast [sail]boat
רחק	rakhak	distance		range	An amount of distance
חמה	khamoh	sun		sun	
חד	khad	happy		Friend ?	From freud – happy - so – one who makes happy
חם	khom	warm		summer	
טרח	torakh	Travail, disturb		Anc. Grk. tokos	Travail, labor – by elision

¹⁴⁵³ A lesser alternative is אוה eevah [desire]

¹⁴⁵⁴ A lesser candidate is שפה lip

¹⁴⁵⁵ An alternate candidate is קרוב karov [close together]

חפה	Khofah, khupah	cover		Vamp, vampe	Foot and shoe coverings
לח	lakh	moist		לכה לכא PBH	Lac, lacquer varnish
חבק	khovak	embrace		hug	
פרח	Ferakh perakh	Flower, sprig		fern	
מצח	metzakh	forehead		mazard ¹⁴⁵⁶	Head, skull
חרג	khorag	Jerk back		cringe ¹⁴⁵⁷	
טרח	torakh	Travail, disturb		turn ¹⁴⁵⁸	

In light of the apparent חן connection to the words – wynn – winsome and un-gainly – it seems within reason to suggest that חן may also be the source of the words ‘win’ and ‘gain’ via a more remote sense development.

All of the withering changes or modifications that occurred in the developments of these נ ches involved Hebrew term derivatives either happened instantly within the Tower of Babel event itself – or at the very least – at least began to happen therein

The biblical Hebrew term for showing mercy, compassion is רחם racheim and the Hebrew term for womb is - רחם rechem – so that they both share the same root - ר ח מ - and I assume that the reason for this is that women evince a great deal of mercy and compassion for the unborn human being that they carry within for nine months every time they go through a pregnancy -

¹⁴⁵⁶ Apud Mozeson

¹⁴⁵⁷ An alternate candidate is כרע

¹⁴⁵⁸ Cf. פרח to fern & ערך [worth] to earn

In light of this it seems to me probable that the ancient Grk. term υστερα hystera / usteria that denotes – womb – uterus [Cf. hysterectomy] was fashioned upon a basically synonymous Hebrew word for רחם- namely חוס khuss – that means to have pity, compassion – so that חוס khuss was made into - usteria.

And the Grk. usteria was probably in turn also the source of the Lat. womb terms utero, uterus - whence Eng. uterus. The ancient medical belief that nervous conditions of women were caused by disorders of the womb i.e. the hystera/ usteria eventually yielded the modern day usages of the words – hysteria and hysterical. The Hebrew רחם term is incidentally most probably the source of the word – womb itself – by a more radical withering process – Cf. רך rokh [soft, weak] > weich [Ger. soft, weak¹⁴⁵⁹] and ‘weak’ – and perhaps also - רחק rakhok [far, distant, distance] to the Gmnc. Weg whence Eng. ‘way’ in their sense of – ‘space, room’???. And it seems to me quite apparent that a Tower of Babel permutation of Hebrew R-KH-M רחם [mercy] yielded the M-R-KH ancestor of the Eng. word MeRCy .Perhaps rekhem > rom > wom > womb – and perhaps also to the word WOMAN – in that the mother of the Ammonite General Sisera vulgarly referred to expected Israelite captive women as רחמתיים רחם [Judges 5:30]

This theory is also supported by the fact of the ancient Grk. hystrix / hustrix – that denotes porcupine – an animal that is protected חוס חסה - by its spikes . Cf. the Lat. castanea term that denotes the chestnut – a nut that is protected by its spiked shell – and the Lat. base casta denotes protection, guarding – as in – castra [fort, castle, army camp] – castus [chaste i.e. guarding one’s morals] – castellum [fort, citadel]

Note the parallel between the חוץ chutz [out] derivative word pairs coast/ accost and dress/ address . The cost element of accost and the dress element of address both derive from חוץ - and they both amount to – ‘an approach to, from the outside’, See pg...

Hebrew חוה Chava was apparently transformed into the names of main original female deities of Greek and Roman mythology/ religion – Hera – Rhea – Gaea/ Gaia – [and perhaps also Juno?]. Also Roman Cybele – Grk. Kybele and Lydian Kuvava - Hurrian Fem. deity Chebat/ Khepat - [Also European female names Eva, Eve]. Now – the it seems to me that the ancient Greeks made her into a personification of mother earth – and her name Gaea is said to be the source of the Comb. Term Geo that denotes –earth [Cf. geology, geography]

It is possible that the word ‘hang’ [by the neck] derives from similar חנק chonak [strangle] – as many have suggested - but it seems to me that חקע – יקע hokah may be a better etymon

¹⁴⁵⁹ Weak also derives from רך {Mozeson}

candidate . See Num. 25:4 – Consider that hang and hinge are likely related and that hinge has nothing to do with choking.

Chein חן may be the source of ancient Grk. Kallos κάλλος [beautiful] and of χάρις Kharis and other χαρ based words denoting – grace – favor- charm¹⁴⁶⁰ Also ancient Grk. kheleaw [charm – enchant – fascinate] κηλεω

The Hebrew לחש lachash [whisper] apparently yielded the Aramaic לכש lekshesh – a cedar bast or willow¹⁴⁶¹ twig material used for making wicks and torches, in that it emitted a whispering sound effect when lit. See also pg..

S-N-K snake is probably a radical transposition of נחש N-K-SH nakhash [snake]¹⁴⁶² – [along with רחם R-CH-M > M-R-C – mercy and many others]¹⁴⁶³

Lachatz - לחץ to press, oppress is the source of the word lathe – and of last [shoemaker's lathe]

The ancient Grk. 'milk' terms gala – galag - galaktos and galaxia – which are known as the sources of the Lat. lactea [milk] and of the Eng. galaxy – are assumed by many Hebrew scholars as derivatives of the Hebrew חלב cholov [milk]¹⁴⁶⁴

The Eng. word harrow is defined as (a) a sharp toothed instrument / threshing board used for preparing land for plowing – (b) an iron toothed rake. In these senses– the OFR. Hercier and the ME herse and herce harrow words - and the MLat. Hercia [harrow] would likely appear to derive from either the biblical Hebrew חרש choresh [to plow] – and/ or from the biblical Hebrew חריץ choritz – a sharp metal tool חרצי הברזל [II Sam. 12:31 -] – but it seems to me that the Lat. harrow words – irpex – hirpex – hirpicem – allow for the inclusion of an

¹⁴⁶⁰with N > R dissimilation withering . Cf. Hebrew פנה ponah – to face, tun to - > Anc. Grk. pro [before – forward – onward – in front of] and pros [toward, forward to]

¹⁴⁶¹ Willow derives from Hebrew בלע volah [swallow] in that it is a tree that absorbs [swallows] great quantities of water . Also LG wilge, Dutch wilg

¹⁴⁶² One opinion has instead חנק [strangle] as the etymon

¹⁴⁶³ Harper's OED suggests snake as the possible etymon of the OE snican [creep, crawl, sneak along]

¹⁴⁶⁴ Lactea is in turn said to be the etymon of the Eng. word 'lettuce' and of its Span. Cognate lechuga in that lettuce is a 'milky vegetable'.

additional hypothesis of a permutation of the Hebrew **חפר** chofer [to dig] – CH-P-R > CH-R-P > HRP.¹⁴⁶⁵ Also **חרף** [sharp]

.

We find similar relationships with regard to the spellings and pronunciations of the related names – Alexander – Alejandro – Alekhandro – Alehandro – Alessandro

SEE **חנק** in TWO NOTEBOOK

The root **חוס** chus denotes – to spare, to protect. It is the source of Lat. castus and the Eng. chaste – in that the chaste person watches himself to avoid sin. It is also the source of Lat. castellum whence Eng. castle – a structure built for protection. The chestnut nut is reddish brown – but it grows naturally within a green casing that is covered with hard protective spikes – which is the reason why the chestnut word derives from the Lat. castaneta – so named because it is a specially protected nut . The musical instrument castanets are so named because their shape and their brownish color is similar to that of the inner chestnut. The chestnut tree is called **ערמון** armon – and its name does likely relate in my opinion to the **ארמון** armon that denotes palace / castle – which is a protected palace and which is spelled with an **א** aleph – even though the **ארמון** term does likely also related to the base **רם** that denotes ‘high, great’.

נחץ¹⁴⁶⁶ > Eng. need – OE nied necessity - errand – distress – force – Ger. not & Goth nauths [need]¹⁴⁶⁷

This root seems to be found biblically in two forms - **ברח** borach [flee] and **בריה** briach [a bar, connecting bar, bolt, bracket, latch]. Evenn Shoshan has – **מוט מחבר**¹⁴⁶⁸

בריה briakh signifies ‘a connecting bar’ and it apparently became the English – ‘BRIDGE’ [an item that connects two separated bodies of land] – and apparently also ‘BRICK’ – as each brick

¹⁴⁶⁵ Another possibility is **גרף** goref - root of **מגרפה** magrefah [rake – trowel – shovel] and the etymon of Eng. grip – grab – grasp etc.

¹⁴⁶⁶ urgency – pressing –

¹⁴⁶⁷ Perhaps also Ger. nutzen [utilize, make use of]

¹⁴⁶⁸ Perhaps – in light of Evenn Shoshan’s description – one could imagine that the **בריה** term is the result of a **חבר** metathesis

is a connecting link between two others. Cf. בריחים of the mishkan – the connecting bars of the portable tabernacle [Exod. 26:26]. A bridge is a connection between two shores of a river.

The Eng. BARK and Span. BARCO [boat – which ‘connects two shores’ figuratively] and thence BARGE and EMBARK [to board a ship] apparently also derive - via M.Fr. embarquer – with all of them deriving from בריח via the Vul. Lat. BARICA - boat , ferry as further sense developments of בריח’s original ‘connecting’ sense.

This assumed figurative relationship is analogous to that found within the assumedly post biblical Hebrew word – גשר ‘gesher’ – which means both ‘bridge’ and ‘ferry’. The PBH גשר ‘gashor’ was a ferryman. An ancient Grk. word for bridge is γέφυρα gethura – and a Lat. word for boat is – geseoreta – both of which derive from Hebrew גשר

Similarly, a major sense of the word BROOCH [and broach] is ‘a clasp’ = something that holds two flaps together¹⁴⁶⁹. BRACKET probably also relates similarly, and BREECHES / BRITCHES may have been so named for the fact that their upper part connects two separate pants legs.¹⁴⁷⁰ IMBRICATE – ‘to arrange scales or plates so that they overlap like connected roof tiles’ derives, as well. Perhaps also ancient Grk. brakhion [arm] in the sense of the upper arm that connects the torso to the forearm - whence also Lat. brachium/ bracchium [arm, forearm] and Eng. brace and Span. Brazo ?

‘Baris’ - an ancient Grk. term for ‘Egyptian ship’ may relate as well.

I must admit, however, that the conceptual link that I assume to most probably exist metaphysically between the בריח [connecting element] and ברח [escape] terms remains for me - a mystery, for now. It may be that ברח had originally been intended to mean ‘to escape *from one place to another*’ – a sense that would have adequately linked it to the בריח ‘connective’ usages – but this hypothesis is not well supported by ברח’s biblical appearances. Perhaps the בריח briakh term was invented figuratively out of the idea that a condition of safety or security is attained by means of the bolt exiting partially from its place and winding up in a waiting receptacle at the other side. This would, by the way, accord with the theory of Rav Pappenheim to the effect that ברח denotes - בא רח [relief, easing arrives] – and especially so if you consider that the escapee does not attain full relief or safety until he has arrived in a safe / secure place

¹⁴⁶⁹ But a broach also holds two parts [of a garment] close to each other – and therefore broach could also have derived from the word קרב karov [close to, near] – by means of a K-R-B > B-R-K permutation transformation as is likely the case with the verb – to broach [a matter] i.e. to come near to it – and these are related to approach and to approximate, proximity

¹⁴⁷⁰ ...but breach [as in – breach the walls] probably derives from פּרץ poratz [burst through]

Lat. braca /bracca / bracae signify 'pants, breeches, britches' i.e. pant legs connected at the top – whence Ital. braca, Span. Braga [breeches]

Note that the Eng. word pontoon which denotes (a) flat bottomed boat and (b) bridge is said to derive from the Lat. ponto [ferryboat, flat bottomed boat] that is in turn attributed to Lat. pons / pontem [bridge]

OE brycge – O Sax. Bruggia – Ofr. Brigge – OHG brucca – Ger. brucke – Gaulish briva – Dutch brug All = bridge OCS bruvuno & OSlav. Bruvino [beam] – Serb. Brv [footbridge] ' Harper's OED has the original sense as – beam ' He advises also that the nautical term –'bridge' of a steamship ' is the connection between the between its paddleboxes

The Lat. word brevis [short – low – little] that is the base of abbreviated is said to be the base of – abridged – to the effect that bridge and abridged are probably not related terms, etymologically.

בְּרִיחַ – BREEaKH - [bolt, connecting bar] > BRIDGE [Ger. BRUCKE] and

BRICK - all of which are connecting elements. Latin 'imbricare' [whence Eng.

'imbricate'] denotes – 'to cover with [overlapping] tiles' – so that it bears the same sense as the Ger. 'brucke'.

And thus the word 'BUCKLE' [in its 'connecting element' sense as 'a fastening clasp between two ends'] apparently represents the בְּרִיחַ i.e. בְּרִיחַ term that has undergone both an ר elision – to yield 'buck' - and the affixing of a diminutive LE at the end.

The panels of the Mishkon [the Israelite's portable desert sanctuary] were held together by בְּרִיחִים – brikhim - connecting bars

i.e., in that each brick is a connecting element between two others.

A bridge is a connection between two shores of a river. Span. BARCO [boat – which 'connects two shores' figuratively] and thence BARGE and EMBARK [to board a ship], most probably also

derive - via MFr embarquer all < Vul. Lat. barica - boat , as further sense developments of ברִיח's original 'connecting' sense This assumed relationship is indeed analogous to that found between the Hebrew words – 'gesher' [bridge] and 'gashor' [ferryman] – both of which derive from the root גשר G-SH-R.

However, 'barge'- in the sense of 'bursting in' - stems from פּרץ poratz [to breach or burst – both of which also derive from poratz [-

RE כפיס - כפס = rafter – connecting beam . כפתור = bind tie knot - כפתור is capitol of pillar – point where the pillar connects to the weight it supports overhead. Also knob of candelabra – the point at which normal parts of a candle holding stem are welded i.e. connected together.

כרפס So called because it denotes flax strands that have already been spun together and connected into thread – with reish parel infix

A plural כפיסין k'fisim term is employed in Tractate Bava Basra 3a in the sense of [half length] bricks. That 'bricks' are themselves also regarded as 'connecting items' is evidenced by the fact that the word 'brick' apparently derives from the Hebrew בריח briach [a connecting bar, bracket – which is also the source of such 'connection related ' words as - 'bridge – imbricate - the Lat. barca and VL barica [= boat – a figurative link between two shores – whence 'barge, embark, Span. barco']' – as well as 'bracket, brooch and perhaps also breeches' [pant legs connected at the top]

In its usages as a bolt, bar - בריח likely spawned the words 'bar' and embargo. The Span. Idiom sin embargo [nevertheless, however] derives from the sense of 'no obstacle'¹⁴⁷¹

It seems to me noteworthy that the mandrake plant that was prized as an aphrodisiac – whose roots often possess the shape of a human pair of legs and groin area attached in a torso area– so that there is somewhat of an appearance similar to that of a pair of pants / breeches – was called in Talmudic Aramaic יברוחא יברוחה Yabrukha – a word that is structurally similar to the word breeches.

Exod. 26:28 – מברח מן הקצה אל הקצה . ובבריח התיכן בתוך הקרשים מברח מן הקצה אל הקצה . The phrase מברח מן הקצה אל הקצה is translated – (a) reaching from end to end – (b) running from end to end – (c) extending from.... (d) passing through from end to end. The first three translations would accord with an understanding of ברח as intending – 'to escape from one place to another – although the term appears to have denoted in Tanakh as well simply 'to escape danger/ harm'. The translation as 'pass through' will accord with the understanding of ברח as denoting 'passing through and out of a dangerous situation'. See pg..

¹⁴⁷¹ A very good alternate candidate is Hebrew בוד bod [carrying bar]

John Parkhurst derives Lat. *tego* / protect from Hebrew טוּט [daub, plaster] along with thack, thack – but the טוּט term’s biblical usages – including its usage in the kidney / organ term טוּטוּט seem to indicate more a sense of smearing over, than of covering.

The biblical term

נפּט generally denotes - handsbreadth – but in I Kings 7:9 it is translated – coping – ceiling – which are both coverings. The נפּט handsbreadth derives from the פּט word’s sense of hang/ drip that sense developed into a נפּט usage as ‘hand’ because the hand hangs down at the end of the arm – and it appears in the sense of hand in such verbs as assumed PBH ספּט climb / grab – and in biblical קטח [snatch] . Biblical tofas is spelled with a ת - but note that biblical קטח khotaf appears both as קטח and קתח . But the נפּט that denotes coping/ ceiling is probably instead the result of a vav / phev פ - ו interchange within the טוּט root – to the effect that the טוּט root probably does denote covering in general – and not just covering by smearing

The נפּט root also appears in tanakh in the word מטפחת that denotes – shawl, kerchief – which are also coverings

This נפּט covering base likely yielded -

> Eng. deck – Ger. tuch¹⁴⁷² and decken [cover]¹⁴⁷³ and dach [roof] – Lat. tego [I cover] – tegus, tegmentum [skin, hide] - Lat. tectum, tegumen [roof]¹⁴⁷⁴ and Lat. tegula [tile] whence Eng. tile. Lat. tectorium [plaster] - Ancient Grk. tegos / stegos [roof]¹⁴⁷⁵ See pg... Lat. teger to cover – whence Eng. protect – detect – protégé¹⁴⁷⁶ Ancient Grk. theca [cover] –BUT MAYBE INSTEAD Hebrew סכה סכך sokhoh [cover] – or טוח

However it is also possible instead that טפח alone was the source of many of these terms – by means of the elision of its middle radical פ - as probably occurred as well in the development of 'ore' from עפר ofor - as is indicated in

Nissim Amzallag suggests indeed [The Forgotten Meaning of apar in Biblical Hebrew] that the עפר term did denote ore in a few of its biblical usages. Among those of his suggested examples that I regard as apparently correct are – ברזל מעפר יקח [Job 28:2] – ועפרות זהב לו [Job 28:6] and in Ezek. 26:12 מים ישימו the עפר term is generally translated as – dust – soil – rubble but Amzallag is correct as rendering it instead as 'ore' in that it is paired therein with the other building materials - stone and wood .

תג - תגא Aramaic terms - which denoted 'crown, crownlet' might 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 compares it as well to Assyr. = shield] . See also desk, disk which may relate instead to דק thin [pg...] But see also סכה and כסה ?????? BUT MAYBE INSTEAD Hebrew סכה סכך sokhoh [cover] – or טוח

¹⁴⁷² ...whence Yiddish teekh[el] [kerchief]

¹⁴⁷³ Cf. מט Ruth 3:15

¹⁴⁷⁴ Also Eng. integument [bio. Outer protective layer] g

¹⁴⁷⁵ Probably also Lat. toga [garment – whence Eng. tog] and perhaps also Lat. tegula [tile]. A lesser candidate is כסה kasoh [cover] > so- kah > toga

¹⁴⁷⁶ Harper's OED includes 'thatch' as well. Balashon includes also tag

However I have found that the תג term is related to the Hebrew base גו that denoted originally – alongside – but not cover - to the effect that it seems to me a weaker etymon candidate for these terms inspite of its phonetic similarity to many of them.

Lat. tego – [roof, cover] – Grk. stego ΣΤΕΓΩ [to cover closely, tightly] - From Hebrew base גו = border – via Aramaic תגה tagah [crowning element, tag].???

The סכך candidate would entail an S to T alveolar fortition of the first radical – which does not constitute a major difficulty.

The Hebrew and Aramaic טפה base's usages in the senses of 'kerchief, towel and a wall coping suggest that a Tower of Babel טפה T-F-KH > TuKH elision¹⁴⁷⁷ withering in those senses *may be* the ultimate source of the German 'tuch' and the Yiddish 'tiekh'¹⁴⁷⁸ 'covering' terms – which constitute the main element of words denoting 'head covering, towel, kerchief and tablecloth'¹⁴⁷⁹ – and the elided טפה may likewise also be the base of the Lat. teger / tego [= 'cover, cloak, mantle, conceal'] – of the Ger. decken [to cover] - and of the English 'deck', in its sense of 'covering top layer'¹⁴⁸⁰ - the last three specimens involving the additional fortition ['hardening'] of טפה's ה ches into a hard [G] or [K] sound.¹⁴⁸¹

So candidate pool includes סכך סכה /– טוח – טפח – תג - and it seems to me likely that at least two of these were actually involved in some of these terms¹⁴⁸²¹⁴⁸³

¹⁴⁷⁷ i.e. a dropping of its middle root letter F / פ

¹⁴⁷⁸ Also known by the diminutive 'tiekhel'

¹⁴⁷⁹ i.e. 'kopftuch, handtuch, halstuch, tischtuch' respectively

¹⁴⁸⁰ A later paper will demonstrate that even though טפח's original sense was not 'cover' i.e. in these initial usages, the Tower of Babel word formation processes utilized their current figurative senses in the creation of the new languages

¹⁴⁸¹ ...but the Eng. 'tuck' of 'to tuck in' derives from the biblical תקע Tokah [to insert] along with such words as 'stuck, stock, stave and stab' and another thirty similar terms - as a future article will – G-d willing - reveal.

¹⁴⁸² A PBH טפח listed by E. Klein and denoting 'puffed up' is apparently a secondary orthography of the תפח form of PBH תפוח that denotes 'swell'

¹⁴⁸³ נפח is apparently the base of the PBH term פחל [saddle bag – See E. Klein]

We have demonstrated amply in section... and by means of numerous examples throughout this work – that the Hebrew ך ches / chet was transformed into P / F / V and B sounds in ancient Grk. – Lat. – Grmnc- and gradually even into many English words [See pp...] . Prof. Jastrow lists the words טפזא and טוואא that both denote ‘rabbit, coney’¹⁴⁸⁴ and he translates a phrase in Genesis Rabbah concerning these creatures – ‘ the rabbit seeks protection *under a projecting rock* – from the bird of prey’. Jastrow’s translation helped me to realize that the rabbit is called טוואא -טפזא because he *ducks under* the rocks –and to realize that the word טפזא is apparently a Tower of Babel event withered form of the Hebrew word תחת [under] - wherein the first ת of תחת was changed to a ט - the middle letter ך was withered into a פ [F] – and the last ת was withered into a ז zayin. The fact that Jastrow has listed both a טפזא form and a טוואא form – wherein the ך is changed instead to a וו [V] – corroborates my hypothesis to the effect that these letters are withered forms of תחת ‘s ך ches סלעים מחסה תחת לשפנים Cf.Psalm 104:18 ¹⁴⁸⁵

While Wilhelm Gesenius and then Julius Furst appear to have been the first to recognize that Hebrew trilaterals were formed by means of the prefixing of a ך to biliteral inner bases – as occurred for example in the cases of דר חדר and פז חפז [see pg...] - I have found that Etienne Guichard and then John Parkhurst were the first to recognize that the first radical ches ך was aphesized [omitted] within the development of European words from Hebrew roots. Here is a list of such derivatives that is composed of the suggestions of these scholars and others, including myself¹⁴⁸⁶

¹⁴⁸⁴ Source of Turk. Tavsan [rabbit]

¹⁴⁸⁵ And thus the שפן rabbit/ coney term may relate to the word שפל shafel [low]

¹⁴⁸⁶ I may not qualify to be considered a scholar – but you can surely regard me as ‘an other’ .

List A features roots whose metaphysical inner bases B-C were the bases of the Babel derivative terms

חטף	khotaf		טפ = hand ¹⁴⁸⁷	thief ¹⁴⁸⁸	i.e. snatch
חפר	khofer		פר = break	Bore ^{1489?}	
חקר	khoker		קר = source	Lat. curiosus [inquisitive] – Eng. curious, curio	
חבט	khobat	To beat, pound	בט = out	beat ¹⁴⁹⁰¹⁴⁹¹	
חבט	khobat	To beat, pound	בט = out	beetle	Heavy hammer

List B – Derivative terms unconnected to an independent Hebrew inner base.

חגר	khogar		גר	Gird, girth	& girdle, garter, Ger. gartel
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¹⁴⁸⁷ טפ 's true primary sense is as hang, drip – Its sense as hand – while being a true biblical sense – is nevertheless a secondary level sense – in that the hand hangs at the end of the arm.

¹⁴⁸⁸ See also חטף pg..

¹⁴⁸⁹ ...but more likely from חור [hole]

¹⁴⁹⁰ A lesser possibility is בעט בו'at [to kick]

¹⁴⁹¹ חבט חטים means to thresh [lit. beat wheat stalks] Judges 6:11

חזה	khozah		זה	See. Ger. seh[en] ¹⁴⁹²	Whence also Ger. sehr & Eng. seer ¹⁴⁹³
חלץ	khalotz	To take out - extract ¹⁴⁹⁴	לץ	Loosen – make free & Lat. laxo = loosen ¹⁴⁹⁵	
חצב	khotzav		צב	אram. ציבתא tzivta > Eng. chip ¹⁴⁹⁶	
חבית	khavit		בת	vat ¹⁴⁹⁷	
חלש	khalosh		לש	Lasso, lassus lassitudo Lat. weak – tired fatigue	Perhaps also > loose, languish
חרף	khareif		רף	Reave, bereft rapio, rapere [Lat. rob, rape, plunder] ¹⁴⁹⁸	See also - harpago
חלק	kheilek		לק	Laxos & langchanaw = Grk. Lot, obtain by lot	Also Eng. lot, alot

¹⁴⁹² However – perhaps this root was formed tersely and poetically out of the base זה that means – this – in the sense of ‘see this’ – or it may constitute a combination of חז and זה [= see this]. Other possible candidates are –(a) the verb שור shur [to see, look] and (b) a reverse rhoticism of ראה re’eh [see, look]

¹⁴⁹³ Cf. Hebrew חוזה khozeh [seer, prophet] – but - Some have seer instead as a derivative of שור shur [look, see]

¹⁴⁹⁴ John Parkhurst includes the sense – free a ship from its mooring

¹⁴⁹⁵ ...but a metaphysical link to base לץ [pleasant, fun, levity] seems possible. Perhaps also source of Anc. Grk. lyein [loosen, free up] – Another candidate is - חלש [weak]

¹⁴⁹⁶ Chip may also derive from Talmudic שפא [chip, pin]

¹⁴⁹⁷ R. Dov Richter. However it is also possible that vat is instead a radically withered form of the masc. חב form of חבית – Another candidate is PBH עביט [vessel, chamber pot]

¹⁴⁹⁸ Apud John Parkhurst but I have instead גרף the base of אגרוף as the source of these terms – along with the words – grab – grasp – grope – grip - grapple

חלד	kholad		ל ד	lead ¹⁴⁹⁹ [v]	
חנק	khoneik		נ ק	Lat. necare – to kill [without a weapon] to drown	
חלק	kheilek		ל ק	Like [I like..]	But see also gleich #2 = Cf. 'for my part'
חרץ ¹⁵⁰⁰	choratz		ר ץ	rut ¹⁵⁰¹	
חרד	chorad		ר ד	Ger. rutteln	Shake, shudder ¹⁵⁰²
חרד	chorad		ר ד	rattle ¹⁵⁰³	
חרד	chorad	tremble, shudder	ר ד	Akkad. Ratatu, ratitu – [na]ratu	Quiver, tremble, shudder ¹⁵⁰⁴
חקר	khokeir	investigate	ק ר	Lat. quaero	= seek ¹⁵⁰⁵
חצב	khotzav	Hew, chop	ב צ	chop	See also pg...
חסך	khoseikh	Save, conserve	ש???	protect	Alternate source is שוע [save]
חפץ	khofeitz	Want, desire	פ ץ	want	

¹⁴⁹⁹ Apud DeBruyn. Rav Hirsch, John Parkhurst, and others regard the חלד term as denoting 'transitory world'

¹⁵⁰⁰ חרץ [a trench, rut] is either the result of a צ affix to the base חור that denotes 'hole' – or a combination of רץ + חור = running hole

¹⁵⁰¹ But the word rut that means – animal's sexual heat is unrelated and may derive instead from the word רצה rotzah [want, desire]

¹⁵⁰² But the idea of shuddering may be metaphysically related to the inner base רד that means – descend – See pg.. for entry concerning חרד מטט רעד

¹⁵⁰³ Perhaps also Ger. rasseln [to rattle]

¹⁵⁰⁴ But the idea of shuddering may be metaphysically related to the inner base רד that means – descend – See pg.. for entry concerning חרד מטט רעד

¹⁵⁰⁵ However, quaero may more likely be a rhotacized form of quaestion [question] and quest [quest] which stem from Hebrew קשה koshaw [difficulty, hard] in the notion that seeking and questioning are often responses to some sort of difficulty. See pg...?

חרב	Khorav	To destroy	רב	rubble	= Debris resulting from destruction of edifices
חבט	khobat	To beat, pound	בט	beat ¹⁵⁰⁶¹⁵⁰⁷ batter, Lat. battale [fight] batto - beat	
חבילה	khavilah	bundle	בל	bale ¹⁵⁰⁸	
חמץ	khameitz	fermentation	מץ ¹⁵⁰⁹	Malt – Ger. maltz – Dutch mout	An Additive that causes ¹⁵¹⁰ fermentation
חסל	khosal	Eliminate, get rid of	ס ל	Lat. tollo, tollere	Cancel, ruin, cease
חבש	khovash	Bandage, bind	בש	Lat. vincire vinctura	Bandage, bind
חסם	Curb, muzzle obstruct		סם	Aram. סומא	blind

A number of these above mentioned terms were suggested by John Parkhurst

Ernest Klein mentioned also a presumed to be PBH Hebrew term חוילה khavilah that meant villa – that appeared once in Siphre section יעקב Chap. 37. . This term may constitute an extension of the biblical Hebrew חוה khavoh [village, camp, protected home, tent] - as occurred in the case of the extension of the words כרמל כרמיל from the Hebrew כרם - and in many other similar cases. It seems to me that this חוילה term may already have existed in

¹⁵⁰⁶ A lesser possibility is בעט bo'at [to kick]

¹⁵⁰⁷ חבט חטים means to thresh [lit. beat wheat stalks] Judges 6:11

¹⁵⁰⁸ Apud Mozeson

¹⁵⁰⁹ Apud Robert DeBruyn

¹⁵¹⁰ It is a basis of fermentation

biblical times – and if such were the case – it can have been the source of the Lat. villa [villa, country home, farmstead]– whence Eng. village – by the aphasis of the ches .Harper’s OED states that the origin of these words is unclear.¹⁵¹¹

A study in the פלח origin of the word CULTURE

	Cut, slice split cleave	Plow, till	Work labor worker	Serve Serf'-service slave	Care for attend to cultivate maintain support nurture	Honor admire	Worship, reverence minister	Usual, culture used to civilization	Crops-farmer – peasant rustic
פלח Hebrew	Y								
פלח – Aram. Akkad.	Y – Also פלח ותא = פלח ותא = soldier, military – perhaps from idea of 'cut' ¹⁵¹²	Y	Y	Compel to serve, servant, פלח	Cultivate פלח	פלחן	פלחן - פלחן Akkad. Palakh u = reverence		פלח peasant

¹⁵¹¹ Part of this entry inspired by that of Isaac Mozeson – who also suggested הוילה as source of Eng. hovel

¹⁵¹² This term is mentioned in online articles and in Guichard’s L’Harmonie Etymologique – and פולח is mentioned by Jastrow – as – soldier, officer. This פלח sense as soldier could relate to the Grk. ΠΟΛΕΜΟΣ polemos war term. A conceptual connection between the ideas of soldier and the פלח root could lie in the fact that war involves cutting – and Woodhouse did indeed mention the ancient Grk. war/ battle term ΠΟΛΕΜΟΣ polemos under the headings of ‘knife’ and ‘sword’ – but it could also relate to the פלח idea of ‘service’ in that military service is service to one’s country. Whence Eng. polemics.

Lat. colo, colere		Y colo & colon us		Anclo serve –perhap s also – calo – servant, drudge ¹⁵ ¹³	Y –anclo – care for - incolo & excolo cultivat e	Excol o colen s – who honor s	Y colo excolo Colens – who reveres		Colonus = farmer. Peasant. till soil colonatu s – colonari us = rustic - colonia = farm – colonicu s – of agricul-t ure ¹⁵¹⁴
Lat. cul				Anculus, ancula = servant ¹⁵ ¹⁵ Cacula = slave, servant ¹⁵ ¹⁶					

Lat. cult	Culter culte-llus knife – suc-cultr	Cultus cultor > Ger. kultur – Lat.	cultus	cultu m	Cultus cultius – cultor = cultivat	cultu s	cultu s	Cultus cultor > Ger. kult =	Cultus > Eng. cultur	Cultum crop, gardens cultor –
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¹⁵¹³ Probably related as well to Lat. calator [servant, attendant, minister to]

¹⁵¹⁴ However, the same or similar Latin words that denote 'colony, colonial' derive instead from Hebrew קטן [small] by T / L dental letter interchange – in the a colony is a small transplanted of the mother country. Cf. קטן to Ger. klein [small]

¹⁵¹⁵ Also fem. Ancilla – whence ancillary . However, a possible link to Lat. culina [kitchen] and culinarius [culinary, kitchen servant] is questionable – as is also a link to עזר ozer [assistant]

¹⁵¹⁶ ...of a soldier

	o = cut with knife, chop – cultrarius = killer of sacrificial victim ¹⁵¹⁷ plowshare blade	cultor = tiller			or, foster			worship	e Ger. kultur	culture, cultio = agriculture
Ger. pfleg		Pflug = plow - plough			Pflege – care maintain - cultivate - foster attend to	pfleg			Pfleg MHG = used to do, usual	
Misc .	falaha ¹⁵¹⁸	Eng. plow, plough Eng. fallow-(a) plowed land (b) plowed but not planted	Maybe- Eng. 'plug away' ¹⁵¹⁹ - Yid. Farplugt ¹⁵²⁰ .? ?? Dut. pluggen = work energetically ¹⁵²¹							Fellah Egyptian peasant ¹⁵ ²² & al-falaha h agriculture ¹⁵² ³

¹⁵¹⁷ Lat. culter = knife – razor – butcher knife – knife for sacrifice – plowshare blade [whence Eng. coulter = plowshare blade] peg or nail of a plow . This may relate to biblical חלף מחרף khalaf [slaughtering knife] [Ezra 1:19]

¹⁵¹⁸ Middle East. He cleft [E. Klein]

¹⁵¹⁹ Mozeson. Although this is only recorded from the 19th Cent. on – it may be one of the hundreds of 'slang' terms that were used for centuries only by the lower classes – who were illiterate – so that it was rarely written on paper

¹⁵²⁰ Yiddish idiom my mother A”H used to use faryugt ‘n farplugt [harried and overburdened]

¹⁵²¹ Hebrew פריך porikh [hard labor] is an alternate candidate

¹⁵²² Cf. Eng. yeoman [commoner cultivating his land] that likely derives from Hebrew יגב yogev [cultivated land]

¹⁵²³ Cf. Lat. plebs

Misc cont		OE fealh – Ger. felge plowed fallow land											
Cont		OHG felga = harrow - E.Fris. falge = fallow & – falgen break ground											
		Eng. fallow [v] to break up land for sowing											
Ger. pflicht ¹⁵²⁴					Mandator y duty ¹⁵²⁵ , obliged								

Anc. Grk. Polos etc.	[Maybe lost polos term that meant cut is source of polemos battle] [via lost'cut']	Poleaw & poleyaw w = plow, turn up earth by plowing - Also	Amphi -poleyaw busy with – [Maybe polos term is Anc. Grk. ponos [work, toil] [by	Amhipolos servant, handmaid – prospoleaw = to serve – prospolos & propolos = servant	Amhipolos Attendant follower -amhipoleaw = attend upon – guard – minister to- amhipoleyaw take care of –	Amhipolos priest prospolos & propolos = minister of a deity – warden of temple	Pelaw & pelomai = be used to, be wont to [so like culture]	
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¹⁵²⁴ Apparently derived from a Talmudic sense of פלח that Jastrow lists as – to compel to serve or to work.

¹⁵²⁵ Yiddish flikht [to accept a duty]

	sense?] ¹⁵²⁶ 6 Also pelekys axe ¹⁵²⁷ – pelekaw – hew, cut with axe – pelyX = axe	polos = plowed land	L/N dissim. from polos?] ¹⁵²⁸		Prospoleaw – attend upon – prospolos & propolos = attendant	Hieropolos – priestess of Hera – Thyepolos sacrifice, worship – Polos also a crown of goddess figures ¹⁵²⁹		
					Anc. Grk. phylaso = guard - PHYLAXIS = guarding, security > pelex = helmet ¹⁵³⁰¹⁵³¹ 1			
Akkad. palakh u						Revere, worship		

Perhaps also -

Lat. pulc/ pulch base							Noble, honorable illustrious Beautiful	Dessert, fruits PULCHRA
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¹⁵²⁶ However – Guichard also links פלח and polemos to palai and paleh based Grk. terms denoting – battle – conflict – wrestle. Guichard also regarded the Chaldean פלח root as denoting – war - battle

¹⁵²⁷ But פלג polag [divide, split] is an alternate candidate

¹⁵²⁸ The Hebrew root פעל po'el [to work, act] seems a lesser etymon candidate

¹⁵²⁹ Cf. Lat. PERCOLO = crown

¹⁵³⁰ But ancient Grk. polis [city] may derive from Hebrew פלך polekh [district, region] or as a radical transformation from עיר eer [city] as is explained in my book manuscript.

¹⁵³¹ ...also phulakeh [watch, guard] – phulax [preserve, guard]

							PULCHER ¹⁵³²		
Anc. Grk. phleps - phlebo s		Phleps, phlebos = vein, vein of ore ¹⁵³³							
Lat. plebs		common people, rabble > plebian ¹⁵³⁴¹⁵³ 5							

Among the definitions that Wiktionary provides for Lat. colo are – till, cultivate / protect nurture / worship – honor.

Note that the Grk. porphyros = murex. Purple and the Grk. korphyros = mollusks. Anc. Grk. area – Koruphasion¹⁵³⁶ was in pylos/ pylus bay – whose beaches were known for their murex shell content – The Latin coryphia was murex yielding a purple dye –And thus we have herein another instance of P/K interchange . Incidentally – the porphyros and koryphyos terms probably both derived from the Hebrew ערביל irbeil [whirl] that derives from the Hebrew ערב [mix] – in that the murex shells had a marked appearance of – whirling around. And that is indeed the reason why such mollusk shell creature are also called whorls in English.

Note also the following comparison chart between Latin POLO type words and COLO type words –

Note also that Harper’s OED states that Lat. planta is the source of Gaelic clann and OIr. Clanda [tribe, offspring, family]

¹⁵³² ...whence Eng. pulchritude [fairness, beauty] Note that the word fair [which likely derives from Hebrew פֶּאִיר = splendor, grandeur, beauty] - does also denote beauty and fairness

¹⁵³³ So perhaps similar to a furrow? However – the more similar Grk. term – phluktis [blister, abscess] and the Eng. blister seem unrelated to פלח . Perhaps also Eng. pelvis??? Fellow ??

¹⁵³⁴ Perhaps a sense development of the idea of ‘peasant’ . Cf. Egyptian fellah

¹⁵³⁵ Lat. vulgus [common people – crowd – multitude – vulgar – rabble] may derive from Hebrew פלג plag/ flog [divide] via Aram. פלגא Palga [a segment] > a folk, a people = a division of mankind. Cf. people, populace and Yiddis paivel [rabble] – Harper notes that Chaucer used peplish as vulgar. But vulgus may also relate to פלה as I see for plebian . Harper also mentions a possible link to Lat. vilis [base, common, low value, vile] they I regard as a derivative of the בל base of נבל [debased, negative, low class]

¹⁵³⁶ Also called today Foinikounta [from Phoenicia] named for Phoenician industry in murex

			colo	Cultivate, till tend, foster, honor, take care, cherish, adorn, esteem	
expolo	He polishes		Excolo, excolere	Cultivate, refine, tend develop, honor, civilize, smooth, polish, perfect, Worship, improve, work carefully	
interpolo	Polish, spruce up. furbish				
polio	Refine, smooth, improve, polish				
expolio	Polish, CIVILIZE, refine, smooth off				
perpolio	Polish, perfect		percolo	Revere, honor, embellish - CROWN ¹⁵³⁷	

¹⁵³⁷ Cf. Grk. polos = crown – pg...

			Cultus, cultum	Labor care cultivation culture, way of life civilization, refinement luxury, honor revere, adore till, polish, elegant, train, plantation, grain -field, garden	
			excultus	Cultivate, refine, tend develop, honor, civilize, smooth, polish, perfect, Worship, improve work carefully	

			percultus	Beautify, perfect, adorn	
			intercultus	cultivated	

Talmudic Aram. and PBH פלחן = worship – service – divine service¹⁵³⁸

¹⁵³⁸ Some experts believe that Ancient Grk. orgia [secret rites] derives from ergon [work, activity]

The etymologists have ancient Grk. Amphipolos [attendant, follower] – whose polos base is also the major element of a number of Grk. words denoting – servant, service - as cognate to Lat. anculus [servant] – which they do also relate to Lat. colo – via Lat. anculus

Hebrew פּלַח polach [cut, slice] is apparently related metaphysically to the similar Hebrew פּלַג polag – [to split, divide] and also related to the roots פּלַח [be different] and פּלֵא [wondrous]

And so the Lat. colo and cult terms are likely derivatives of the Hebrew פּלַח - very possibly via the Aramaic פּלַח - by means of radical P to C/K plosive dissimilation withering. It is my general policy to omit word pair suggestions involving such plosive interchanges – in order to avoid expected skepticism - but the evidence here is overwhelming and undeniable.

It may interest the reader to hear that Wiktionary has instead listed the colo and cult terms as cognate with Ancient Grk. Polos [pole, hinge] and with Anc. Grk. Pelo [go – be – become] – which do also involve a P to C/K differentiation – albeit a seemingly much less conceivable one than that which I have suggested.

The experts have correctly assumed that the Lat. colo and cul terms are predecessors to the cult form terms – so that the development was probably – Polakh > Colakh > colo and cul – and then with intrusive T > cult

The biblical פּלַח [to cleave, split, slice] is apparently related to the root פּלַג [to divide, split]

In light of all of this data, it seems possible that the source of the OE clogge [lump/ chunk of wood] is – by the same method - the Hebrew פּלַח polakh term in its original biblical sense – slice, chunk. Another possible example of C / P relationship is to be found in the Lat. Columba [dove] and palumba [pigeon] – as these two species are very similar – Although on the other hand palumba may relate instead to the plumbum term that means leaden – in that many pigeons are of lead like coloring. Plumbum derives from the Hebrew פּלֵס peless/ feless [weight scale] in that leaden weights were used as weighing balances. And the Lat. word lividus – which denoted leaden and also blue-grey [the color of lead] is the result of a supernatural Tower of Babel permutation of פּלֵס - F-L-S > L-F-S to L-V-D

This hypothesis might be supported by the hypothesis of a parallel transformation of the Hebrew פּלַח polat [to emit, to filter out] into the unrelated Latin colo element of the Lat. per-colo [percolo] that means – to strain through a filtering – and excolo = strain out - so פּלַח > colo [whence Eng. percolate] – to the effect that that a same or very similar P > C/K transformation occurred therein as well. See also percolo pg... However it is also possible that the colo element refers instead to the holes of a percolo strainer – in which the colo term would relate instead to the Hebrew חלל kholal that means hollow – or to the חוּר khoer term that means – hole

The link between the Aram. פלח terms and the Ger. PFLG terms is obvious . It seems incredible that the secular academic ‘experts’ did not mention it.

The following עבד -חרש - obed - erga – and therapeia groups are not related etymologically to the פלח colo – cultus group – and are only presented herein for the purpose of conceptual word development comparison

	Cut, slice split cleave	Plow, till	Work labor worker	Serve Serf'-ser vice slave	Care for attend to cultivate maintain support nurture	Honor admire	Worship, revere minister	Usual, culture used to civilization	Crops- farmer – peasant rustic
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Hebrew. עבד		עובד אדמה	Y Make. do	Y – עבד eved serv-a nt slave						

Aram. עבד		Y	Y work for	Y	Y – tend to plants, produce		Y – עבודה temple sacrifice -עבודה- זרה false god worship			

Lat. עבד derivatives			opus ¹⁵³⁹ opific ¹⁵⁴⁰ opera/o ¹⁵⁴¹ - opella ¹⁵⁴² = works	Opera = service & obedio, obedien s = obey, yield, be subject to - serve -	Opera = bestowa l of care				

The Lat. cultus denoted care – labor – culture – cultivation – worship- reverence. 1610 Eng. cult meant worship, homage, 1670 cult meant – a particular form of worship

The Hebrew root שרש denotes – plough – engrave – artisan – skill – cut in – devise - among other very distantly related things .It is apparently the etymon of Lat. cerdus [artisan, workmen]¹⁵⁴³. Also the source of Grk. Aroyen plough v. and arotron [plough n.] – arotehr [plowman] Lat. word ars artis and affix – arti = skill in handicraft or occupation – science, knowledge – art – profession. Also Akkadian – eresu [to plant, plough, cultivate] – ersu [tilled, cultivated field]

Assorted treatments of the Ancient Grk. base Therapeia denoted - attend upon –medical treatment – cure – service – nurse – healing – take care of – worship – revere – foster – honor – waiting upon – servant – handmaid – cultivate land. In its healing usages at the very least - Therapia is apparently derived from the biblical Hebrew תרופה trupha [healing, remedy, medicine] which is in turn derived from the biblical root רפא [heal].

It may of note that a similar biblical term תרפה denotes – idols – and probably minor pagan household deities on the order of the Roman penates. It may be that the idols were so called because their worship was intended to ward off sickness – Note also that the similarity between the Hebrew תרופה trupha healing - and תרפה pagan worship may reflect the philological link that we have detected in many of these other terms between the concepts of medical treatment – nursing and worship.

¹⁵³⁹ Work – labor – toil – deed – product of labor

¹⁵⁴⁰ Working – making - manufacture

¹⁵⁴¹ These bases denote – labor – busy – industrious – artist – workman – laborious – effective – exertion – work - whence Eng. opera – Ital. opera – Span. Obra [a work]

¹⁵⁴² = minor work

¹⁵⁴³ Some opinions link cerdus to Anc. Grk. Kerdawn – kerdos [cunning, craftsman, cunning arts, tricks]

Kh-R-Sh חרש choresh [plough] may be the etymon of Ancient Grk. E-R G erga featuring forms related to – work - husbandry - including Ergasia – work -cultivate – handicraft – work of art – practicing – production - industrious - ergasimos – arable land - ergazesthai [till the soil] – ergateis [peasant] Ergaleion [tool, instrument] – And perhaps also source of ergon = duty- work – deed – doing – action – labor – task – work of tilled lands, fields, farms¹⁵⁴⁴ – difficult task - [whence Lat. ergo = therefore¹⁵⁴⁵, consequently and -exactly]¹⁵⁴⁶¹⁵⁴⁷. Also source of Lat. suffix -ourgos [worker, maker] . These erga and ergon usages may also be related to the Ancient Grk. terms – ergathein , eirgathein, eirga – to sever, cut off.¹⁵⁴⁸ Also Anc. Grk. erithos [day laborer]

The work/ serve term עבד ovad may be related to the base עב that denotes ‘thick’ – in that there is generally little finesse in physical labor – and/ or it may relate to the similar word אבד ovad that means ‘lose’ [spelled with an aleph] in that Adam was forced to thenceforth engage in work because he lost his original ability to sustain himself without effort as a punishment for the sin of the apple – to the effect that the future need עבד work – constitutes Adam’s and mankind’s אבד loss

The חרש term whose initial sense appears to be ‘ploughing’ may relate to the base חר that denotes ‘hole’ . Its usage as engrave is likely related to the חרת root that means – engrave.

The פלח root that denotes - cut – slice –split is metaphysically related to the similar and phonetically related root פלג that means – split, divide – and both of them may derive from the inner base פל of פלא – פלה – that denotes – separate – apart

It seems to me that the Lat. colo term and usages came directly via the Aramaic פלח - and not via the Grk. Πολος polos

In פלח I have clearly linked both ancient Grk. polos and German pfleg to the Hebrew פלח – via the Aramaic. The experts have incorrectly suggested [as is very often the case] a Lat. colo link to a Grk. polos that denoted – pole, axis – but I have instead revealed a correct link to a polos term

¹⁵⁴⁴ But the biblical Hebrew word אכר ikor [farmer] is an alternate possibility – by metathesis

¹⁵⁴⁵ The ergo that means therefore may derive from the root ערך [arrange] in the sense of – a reckoning/ arranging in the mind

¹⁵⁴⁶ This would have entailed a ש shinn to G withering – which may be evidenced as well in the cases of עשן oshon [smoke] > Lat. ignis [fire] - חשב choshev [think] > Lat. cogit - לשון loшон [tongue] > Lat. lingua – שלו shalov [tranquil] > Grk. galeneh [wherein חלש khalosh (weak) seems to me a lesser candidate

¹⁵⁴⁷ Lexicographers assume a Lat. ergo derivation from – ex – rego [straighten, right]. Some link ergo back to Anc. Grk. ορεγω oregaw – [reach – stretch – take – hand – give – yearn]. It seems to me possible that the ergo terms in this sense may derive from the Hebrew word ערך erekh [worth, value] in that therefore can be regarded as conveying the idea – in the merit of

¹⁵⁴⁸ This suggests the possibility of a development parallel to that of פלח = cut, slice

that is clearly related to it in reality – and thus I have linked the Lat. colo and cultus terms to פלח as well¹⁵⁴⁹

Robert DeBruyn advises concerning פלח [among other things] that it is apparently related to – Ger. spleissen and Dutch splitten [cleave, split] although it seems to me that the related Hebrew פלג polag [divide] is an alternate possibility there. He attaches to פלח Dutch ploeg [plow, split] – M.Dut. phlegen [honor G-d] – and plechtig [solemn, ceremonial] and also the obsolete Eng. verb to plight [to pledge] – which is apparently related to the Ger. pflicht [duty, obligation, responsibility] that I have mentioned above – and also related to pledge as well.¹⁵⁵⁰ Dutch plegen = to commit to, to pledge. OE pleon = to pledge. O.Sax. plegan = to plight, to pledge¹⁵⁵¹

The Lat. culte = elegantly – refinement – veneration – reverence. Lat. cultio = cultivation – preparation of the soil – agriculture. Lat. Cultro = knife

A Latin term falx¹⁵⁵² denotes scythe, sickle, reaping agricultural tool [pl. falces] . Also a curved military sword or sickle. The falx term is compatible with the פלח term – and also with its sense of ‘agricultural tool’ – but its main translation as ‘scythe’ speaks against a connection – in that a scythe is not a plowing implement – and the falx might more likely derive from the biblical root פלד in its interpretation as ‘steel’ – in the sense of – a steel implement attached to chariots for military purposes’.¹⁵⁵³ Lat. Falcastum is – agricultural instrument – bramble cutter – brush hook – pruning hook.

Based upon פלח’s sense of slicing, John Parkhurst suggested it as the source of Eng. ‘flake’ [Verb flake = to peel or break off a part].

In Job 39:3 ילדיהן תפלחנה is translated – their offspring / their young – they expel – bring forth – break forth – give birth to . Also – their babies cleave the womb. And so this usage may

¹⁵⁴⁹ חרש and פלח are both distant etymon candidates for Lat. sulcamen sulcus [furrow] and sulco sulcare [to plow]]Also תלם – חרץ –

¹⁵⁵⁰ Alternately pflicht might derive from the Hebrew idiom תמכה פלך [to take charge, roll up your sleeves and handle correctly a difficult situation]

¹⁵⁵¹ But the noun plight that denoted – danger – harm – trouble probably derives instead from the root פגע [in its senses of – strike – harm – injure]– along with the words afflict, inflict – also Lat. plangere [strike, beat]

¹⁵⁵² ...whence Eng. falcate - falchion

¹⁵⁵³ In its more popular usage as – flame, torch - פלד was the source of the Lat. flag base of flagrare [burn, blaze]

derive from the idea of the splitting open of the womb – or it may be an example of a rare interchange between the נ and the ט - as a secondary form of the root פלט that denotes to emit [i.e. from the womb] Cf. לקח [take] לקט [glean]?????

The Aramaic and Talmudic usages of פלח form terms include – split – dig – till soil – cut – work – serve – worship- segment – slice – millstone – break through/ birth – to cause one to serve – soldier - officer

The Hebrew root פלח whose biblical usage is – cut, slice - may constitute a [rare] combination of three elements – (a) Its פל element is also a base of the roots פלג [divide, split] - פלה [to differentiate] - - פלש [to penetrate] - פלט [to emit, escape] – Its חל element - which denotes ‘moist’ may reflect the fact that deep plowing enlarges the soil’s moisture reservoir – and the פלח root may also constitute the epenthesis of a ל lammed into the פח base that denotes ‘blow, breathe’- in that plowing aerates the soil - פלח - may especially be related to פלש [penetrate – dig into – burrow through]

Anc. Grk. pleiktra [rudder] is from פלך - [its usage as tiller probably derives from פלח]

It seems to doubtful that פלח is related to the anc. Grk. πληγη plehgeh [a calamitous blow or strike] which may derive instead from פגע [in its sense as stab, wound] - by the epenthesis of an L. Also – Lat.plaga – stroke – blow – wound – calamity- stab - cut [whence apparently – plague]

However - the anc. Grk. pleiktra [rudder, tiller] – may stand a better chance for cognate relationship – due to its [albeit lesser] usage as tiller.

Re: polo/ colo relationship Cf. also Eng. pod/ cod pg...

The words implore and deplore derive from the Latin plorare that means weep – lament – which I see as a possible + P adaptation of the llor base of Span. Llorar [weep] that probably derives from the Hebrew ירד yored [to let descend] in the sense of letting tears fall [Cf. Span. Lluvia = rain and Lat. pluvia = rain]. But the experts have difficulty in connecting that plor element to the Lat. based word – explore – and so I would suggest that perhaps the plor of explore derives from the פלח root in its sense of digging into the ground while plowing – in that exploration might be regarded figuratively as a type of ‘digging around’ ?¹⁵⁵⁴

¹⁵⁵⁴ Harper’s OED mentions a theory to the effect that Lat. explorer derives from a fact that hunters seeking prey would call out in order to attract those animals

Alternately the plor element of implore and deplore may be a result of a reverse version of the P > K/C transformation that I have detected in the פלח to colo/ cult relationship – wherein the plor element will be a form of the cry out and call out Lat. bases – calo/ kalo – clamo that derive from the Hebrew קול kol [voice, call]

Although the biblical and PBH טרח roots denote only – bother, trouble and effort – the actions - turning and spinning do entail effort and bother – and it seems to me quite apparent that טרח is the ultimate source of - (a) The Latin torque base of Lat. torqueo [turn, turn around, twist, whirl, turn about, curl, distort]¹⁵⁵⁵ (b) Lat. torno [turn] , tornus [lather's wheel] (c) turbo – [wheel, spiral, spin, whirl – a top] and - (d) [s]trophā [turn, trick] – (e) trochus [iron hoop, semicircular hollow¹⁵⁵⁶, trochlea = weight raising pulley machine] – (f) strombus [spiral] (g) Lat. tropha = turning - as well as the source of the Ger. dreh[en] = [turn – rotate – revolve – wheel – spin] – Lat. trapetum = olive oil press – operated by turning a huge millstone over olives in a stone vat

...and also the source of the ancient Grk. - streblos [twisted, crooked] – strebloaw – [twist, torture] – strephaw , strephein – [turn, overturn, twist] – strobos, strobilos – [twist, whirl, turn about] – strombos [a body rounded or spun around] – stroph [turning, twisting, whirl] – torneyaw [turn neatly] – amphitornos – [round] – tornis [tool for drawing circle, compass]¹⁵⁵⁷ – Anc. Grk. trepein and bases trep. trope [turn, turning, twist – whence Eng. tropism] – troche – τροχος trochos¹⁵⁵⁸ and trochon [wheel related – things that turn around] – Trochalia [a pulley based device]

Cf. Biblical Hebrew אופן ofan [wheel] which is apparently similarly related to פנה in its sense of - turn

However – with regard to the Grk. and Lat. troch forms that denote wheels and circular items – note that these might have derived instead by means of a תches to THR Babel event withering [see pg...] of the Hebrew word חוג that denotes circular – round . Note that the Lat. word trochiscus meant – ball, pill. See also next....

¹⁵⁵⁵ ...Also torquis [neck chain, collar, ring] - assumed also to be the Lat. source of tort - contort – distort – torture via its past participle form – tortus and also of torch [wicks twisted together]. It seems to me that the Biblical word מתאבקים [wrestling] derives idiomatically from אבק [dust – in the notion – kicking up the dust- just as the fight term נצים derives in my opinion from from the word נוצה [feathers, plumage] in the notion – feathers went flying] and that the assumed PBH term אבוקה [torch] derives from the same אבק in the sense that the torch strands are twisted and contorted with each other in the form of wrestlers wrestling. Cf. also the probable link between לפיד lapid [torch] and לפת [twisted, coiled around] - The word tzoroh [pain, distress] main also have played a role in the words torure and torment.

¹⁵⁵⁶ These may be instead from חוג

¹⁵⁵⁷ Whence Eng. turn & tornado

¹⁵⁵⁸ ...apparently the etymon of the Lat. torque terms

Note that the THR withering of the חגו crevice term yielded the Grk. trogle [cave, crevice] while the THR withering of the related חגב [grasshopper] term yielded the Lat. troxalis [grasshopper, cricket] term

Note also that I have presented herein more than 1900 terms even though I have limited myself only to using only roots that featured the letter ח ches.

There may be some indication of ח ches to T transformation in Ancient Grk. from the word pairs - חדר > tetra [four] &- חדר > tessara [four]¹⁵⁵⁹ - חור > toreus and toreaw [bore, pierce] - חוס > testa [peel – bark – shell i.e. protective items] - חפר > taphros [ditch, a digging]¹⁵⁶⁰. Also perhaps חוט > tether - חוב > Lat. debeo [owe, in debt, be bound, owe to

¹⁵⁵⁹ Cf. חדר to four denoting - quarter – squadre and to Span. cuatro etc.

¹⁵⁶⁰ Apud Etienne Guichard

fate¹⁵⁶¹] - חבר tovarish [ich] > [Russ. 'friend'] - חלב [fat] > tallow^{1562 1563} - חשר - חשרה - khashrah [gathering, collection of] > thesaurus [Lat. storehouse] [לח wet > wet???

The assumed to be PBH word קלח qolach [stem, stalk] may be the etymon of the following – Ancient Grk. kalame [corn stalk] – kalamos – cane, stalk – Latin – collum – culmus [stem, stalk] Lat. calamus [reed, stem, stalk] – caulis – coles – colis – collus [stem – stalk- stump] – Lat.– collum [stalk and 'neck'¹⁵⁶⁴] – columen – columna [support, pillar, column] – and Eng. halm, haulm [stem, stalk] . This קלח could be in turn a PBH derivative of the word כח ko'akh [strength] by epenthesis of the ל lammed – or it could be a derivative of the base קח kach [to take] in that stems and pillars 'take / hold' the things that they support overhead. Another possibility – these terms may be derivatives of the Hebrew base קם kum [to establish, to stand] – by epenthesis of the ל lammed . These terms might instead - or also be related to the PBH term חולם cholom and Ernest Klein states that Ibn Ezra defined חולם as 'the strong vowel' and would thus be related to the biblical root חלם that denotes 'strength' – Calamus reed – cane may stem from חלל khalol hollow because many reeds canes are hollow

Note also that the biblical word תרזה is a straight-up oak tree and the similar Talmudic word תרז means – to squirt, splash

It seems of note that the biblical word ענק anok which is similar to חנק khonak [strangle] – denotes biblically (a) a necklace, neck ornament – [] and the verb ענק -Cf. העניק תעניק לו – [] is translated by many as – bestow upon his neck. ענק Is likely the source of Lat. angor [neck]. However – it seems that this ענק neck-related term may be an alternate form of חנק khonak [strangle, choke] in that the חנק term is likely the source of a number of words denoting narrowness and staitness – and a narrow land area that lies between to wide areas is called a neck - The body part neck is likewise a narrow part that lies between the wider torso and the head. Neck could derive from חנק [strangle] by association/ back formation – or it could derive from חנק in the sense of narrowness – as a narrow link between the torso and the head – in either case there would have been aphesis of the ח see pp...

Perhaps the word מחר [tomorrow] is related to the word מאחר [late, later]

¹⁵⁶¹ ..but the debeo that means – hold back – is probably a contraction of – de haber

¹⁵⁶² Also Talmudic תרב תרבא . However Jastrow assigned these terms to a base that denotes many, much – in that fat is thick, dense

¹⁵⁶³ Cf. גלב to Eng. callow via Lat. calvus. However – white colored tallow may derive instead from Hebrew שלג sheleg [snow] via MLG talg [tallow] and Aram. תלגא talgah [snow]

¹⁵⁶⁴ ...whence Lat. collare [collar] and collaris [pertaining to the neck]

LIST OF HEBREW WORDS WHOSE MIDDLE נ CHES RADICAL WAS TRANSFORMED INTO AN 'N' EITHER INSTANTLY DURING THE TOWER OF BABEL EVENT - OR GRADUALLY WITH THE PASSAGE OF TIME

Hebrew word	Translit.	definition	Results N withering	Explanation, comment	Derivatives by straight withering methods
/זחא זוחא	ochaz	Seize, hold/ percentage i.e. 'a holding in'	Lat. uncia * - whence Eng. ounce, inch	Ounce, inch. Original Lat. sense – 'a twelfth part'. Perhaps also ancient Grk. onkos = atom, particle. Also Anc. Grk. ougkia which C.T. Onions links to to Turk. Oka [measure of weight]	Axis – axle – Grk. ayxen [roasting spit] - Grk. iskhein ¹⁵⁶⁵ & echein [hold, possess, keep, hold back grip]. Also Eng. seize, hold ¹⁵⁶⁶ , halt, hilt wherein the ח was lost
זחא cont.	okhaz		Lat. ansa ¹⁵⁶⁷	Cup handle	Also Ger. hals [neck] ¹⁵⁶⁸ that 'holds the head' & geiz(ig) [stingy, miserly]

¹⁵⁶⁵ ...whence the medical term - ischemia

¹⁵⁶⁶ But John Parkhurst and Isaac Mozeson suggested instead biblical חלט as the source of hold, hilt – from the sense of 'seize upon' – I Kings 20:33 and this would accord with Rav Hirsch's understanding of חלט as – grab and hold חלט --- Parkhurst has suggested as etymon of 'clutch' – but קומץ komatz seems to me a superior choice

¹⁵⁶⁷ However, Guichard has ansa instead as a permutation of און ozen in its sense of 'handle'

¹⁵⁶⁸ ...whence Eng. hauberk [earlier OFr. Holberc] from an assumed source – hals – berc that denoted – neck protection / neck cover - that likely derives ultimately from the two Hebrew words אחז and פרכת parokh(et) [cover]???. Cf. also Ital. usbergo [armor for neck, chest] – but see also ברחק pg...

ֹחַד	dochas	Press, full, thick, crowd, compress	Lat. densus > Eng. dense	Dense, thick - ֹחַד is supposedly post-biblical – but it is apparently related to the biblical push and press denoting – דַחַה – [push away] חַחַד –[press, thrust down] דַחַק –[press, oppress ¹⁵⁶⁹]] דַחַד push, crowd] that all share a חַד inner base	Also Ger/ dicht [dense, thick]
מַחֹז	mechoz	Destination, border, harbor, haven	Lat. mensis	= month. Basic idea is – an awaited, expected, or anticipated sighting – from root חַזַח [see, look at]. Cf. Psalm 107:30 - It seems to me that original meaning was ‘awaited new month, new moon – Also	whence ‘menstruation’ Also Span. mes, Welsh mis, Breton miz, OCS meseci [month]
מַחֹז			Eng. month -O. Saxon manoth , O.Fris. monath - Dut. maand	It seems to me that original meaning was ‘awaited sighting of the new month, new moon – and that the fact that the Lat. mensis means only month and not moon supports my theory that the word ‘moon’ derives from month [and not vice versa] ¹⁵⁷⁰	Note that the ‘month’ type terms do not appear to have developed via the Lat. mensis – but rather month and mensis probably developed from the same original Babel event transformation of מַחֹז

¹⁵⁶⁹ דַחַק might be the source of Eng. ‘dunk’ [push into]

¹⁵⁷⁰ However, moon might derive instead from Hebrew לבנה levonah [moon. Lit. the whitish one – via Lat. luna = moon]

רחץ	rachatz ¹⁵⁷¹	Wash, rinse	Eng. rinse		Perhaps also Eng. 'wash'
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מחץ	mochatz	Smash, smite	mince		Perhaps also 'smash' ¹⁵⁷² Note ¹⁵⁷³
פוזז	pochaz	Unstable, wanton, reckless	ponce	In Brit. slang – man who lives without working – man supported by women – effeminacy – homosexual – one who does not repay loans – a procurer ¹⁵⁷⁴	
אחד	achas	One [fem. of אחד echod]	Ger. eins	one	Ger. ein = one [gen.] may be a shortened form of eins ¹⁵⁷⁵ whence Eng. one, only, once. ¹⁵⁷⁶ Lat. unus [one] ¹⁵⁷⁷ – also Lat. 'as' [unit, penny ¹⁵⁷⁸] whence Eng.

¹⁵⁷¹ Many experts have suggested that the word כבס denotes – wash thoroughly, clean through and through – while the רחץ rochatz term refers only to an external washing/ cleaning. This idea does therefore accord with the ideas – (a) that the רחץ term metaphysically features the צח base that means 'out, outside' and – (b) that the רחץ term yielded the word rinse – which denotes a less thorough type of washing. And perhaps also with my theory to the effect that the כבס term is derived from the כב base of כבד כביר כבש – that denotes mastery in all of those terms – with כבס denoting mastery over dirt

¹⁵⁷² E. Klein notes that a Ugaritic M-ch-tz term denoted – break into pieces

¹⁵⁷³ However Hebrew מעך [to smash] is an alternate albeit perhaps collateral possibility

¹⁵⁷⁴ One Talmudic פוזז term that denoted – heedless –reckless – dancer – jumper apparently derives from the biblical פוזז but another פוזז - that meant – swell – rise – be blown up – haughty – elated – overweening may constitute the affx of a ז to the base פה of נפח that denotes 'blow'

¹⁵⁷⁵ Cf. Ger. eins – zwei – drei [1-2-3] – whence Ger. eine and Eng. any

¹⁵⁷⁶ ...whence also OE aenig, predecessor of Eng. 'any'. Also Ger. einig [some]

¹⁵⁷⁷ whence 'unit – unite – union – unique – and Span. uno', enter alia

¹⁵⁷⁸ ...by means of streamlining or otherwise elision of the ches

					‘ace’ [one] via its streamlined Babel derivatives – the ancient Grk. eis εις and heis [one] ¹⁵⁷⁹
תח'	yachad	Together, united, made as one	Joint , [adj.]		Eng. juxta[pose], juggle Jugular – ‘junct - - Span. jugar – Lat. iugo/ jugo & - iuctim [together] & iugum / jugum ¹⁵⁸⁰ & Lat. iungere / jungere and iungo / jungo [to join, unite, yoke] – juncta / iuncta [join
תח'	yakhad		Span. junto	= together	Whence Eng. ‘junta’
תחפ	pachad	fear	Pant [ing]	Jastrow lists a Talmudic תחפ term that meant ‘pant, breathe’ – that he appears to have regarded as the source of the Hebrew תחפ that means ‘fear’ - and that may derive from the base חפ of חפח that means ‘blow’. People experience heavy breathing during	Fret – fright – afraid

¹⁵⁷⁹ This is a probable example of Germanic input into Latin. Another one is Ger. acht [watching] into Lat. base aug of august, auger/ augur that has to do with seeing, and appearing. Whence inaugurate

¹⁵⁸⁰ a yoke that joins together two animals – and also other Lat. ‘join’ words – pair – couple – team of oxen – the beam of a Libra / two pan scale – bond [of slavery or matrimony] - rower’s bench .The iugularum is a collarbone. From these תח' derivative words stem the Eng. – jugular – juncture – junction – join – joint – sub - and con - jugate – conjugal – and probably also the Span. junta and jugar [to play] – juxta[pose] Yugo[slavia – i.e. – united Slavic peoples] - Current thought has ‘juggle’ as a derivative of Lat. iocularis [jest] – but it seems to me more likely related to the idea of ‘handling all as one – i.e. at the same single time.

				nightmares – The assumed V. Lat. word *pantasiare means both – be in nightmare, struggle for breath in nightmare ^{1581 – 1582}	
יחש ¹⁵⁸³	yachas	Family relationship, pedigree, genealogy	Grk. gonos , genos ¹⁵⁸⁴ & Lat. gens , genus ¹⁵⁸⁵	= Race – stock – descent – procreate – begetting – origin - produce – genus – family – clan - offspring - PBH form is יחש = family relation – descent – pedigree – connection – nobilize – Yud of יחש is phonetically linked to the G of genos etc. I assume that the ש of יחש was absorbed by the 'S' of the Grk. and Lat. noun denoting os & us suffixes ¹⁵⁸⁶	

יחש			Sanskrit janas	Race – a people	Eng. kin - O. Armen - cin – OE cynn – OHG chunni – O.N. kyn – Goth. kuni – These all denoted 'family – race – clan'
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¹⁵⁸¹ also - dogs are said to pant out of fear

¹⁵⁸² Jastrow lists a פחדין term that denoted – blown up – balls – testicles which might therefore derive from the פח base that denotes puff, blow

¹⁵⁸³ Appears in PBH Hebrew as יחש with meanings – trace descent – attribute – ascribe – high pedigree, distinguished birth

¹⁵⁸⁴ ...whence such words as genes – genocide – generate – genesis – Span. gente [people] – Fr. genre – gender – genuine – genius etc.

¹⁵⁸⁵ These are said to be related to the Gmnc. words – kin and kind [type] and to the OE cynde [nature – race – native]- and cynn [family]

¹⁵⁸⁶ A similar transformation may have occurred in a derivation of עיר ahyor to Lat. onager [wild donkey]

אחר	akheir	other	O.N. annar [other]	- whence also Ger. and Dutch ander [other] ¹⁵⁸⁷ and Eng. other – either – neither [not either] ¹⁵⁸⁸ Span. Otro [other]	
כח base of כחש [deny] & כחד [with- hold]	Ko'akh	Strength - A force against	Lat. contra	against	

Etymologists have attributed the word 'dunce' to documented sarcastic mockings of the followers of the medieval philosopher Duns Scotus – by their adversaries - but if they are wrong, dunce could constitute instead a derivative of שדח [dense] in that stupid people are called in Amer. slang 'dense' – and note also that the biblical Hebrew word שפש תיפיש that denoted 'thick' is similarly used in later Hebrew to denote 'stupid'. Or alternately – dunce might derive from the word תחת tachas – that means 'bottom, under' that serves in modern Hebrew and in Yiddish to denote 'derriere, buttocks' . Note that each of these possibilities would entail the n > N phenomenon.¹⁵⁸⁹

תשח??	shakhas	Corrupt, pit, destroy	Lat. sentina	Dregs, bilge-water, refuse	
תחת	Takhas, sakhas	bottom	Lat. sentina	Bottom of ship, dregs, lowest class of people	

¹⁵⁸⁷ ..whence the Ger. anders [different] and the Yiddish – anderish & ahndish [differently]

¹⁵⁸⁸ Probably also – whether - alter - alternate

¹⁵⁸⁹ Lexicographers are uncertain as to the origin of the word dupe [to deceive – swindle] but if they would consider the fact that the Polish dupa means 'derriere, buttocks and Yiddish tukhiss – they might realize that these terms derive figuratively from the Hebrew תחת [bottom] by ches to P withering transformation. Perhaps also – dope. Harper's OED mentions that the 18th Cent. Fr. Word ane [anus, buttocks] was used to denote – idiot - dummy

The words pony [small horse] and [small shot of whiskey] - and puny [small – insignificant] may derive from Hebrew פחת pachos [less] although Harper's OED offers different etymologies for each.¹⁵⁹⁰

*Alternately – the Lat. uncia [ounce, inch] can have derived instead [or collaterally] from the word אחת achas that is the fem. version of אחד [one] – in the notion that the uncia amounts to a single part of a greater volume or mass.

The Lat. word contra [opposite – against – contrary] may similarly have derived from the Hebrew כחש kachash [deny, contradict, oppose] even though current thought offers a different origin.

שחל [whisper, murmur] is thus apparently the source of Lat. leniter / lene [softly, quietly, gently, mildly] and it is thus likely also the source of Lat. [soft – calm – mild – weak]

Lat. turbatum

¹⁵⁹⁰ Also – poor and few. These are all extended witherings of פחות

Concerning Grk. kore form terms - Note the following -

- (1) - The pupil of the eye is a hole - opening – a hollow passage in the eye
- (2) - The pupil is the dark part of the eye
- (3) - The pupil reflects a tiny image of any person that is being seen by the eye, close up. This image is often called 'the little man of the eye'.

Douglas Harper defines the 'little man of the eye' as – 'The tiny image one sees of himself in the eye of another'.

The **בבת** term refers to the hole, aperture of the pupil – and it relates to the dual root **נבב / ביב** that means 'hollow' -

- The **בבת** term also refers to the miniature image / reflection in the pupil- and – like the **אישון** that denotes 'little man **איש** of the eye' - it is the source of the Semitic language term - **באבאה** that denotes 'little boy'

The PBH word **בבואה** denoted – 'reflection, image' . S. Mandelkern notes that **בבואה** meant – 'doll – small image' – and [like **אישון**] also – 'little man'

The Latin word *pupa* that denotes a 'doll, puppet, girl' is a derivative of the Hebrew **נבב** via the hollow eye pupil term . The Lat. *pupilla* is a 'minor, orphan girl, student,¹⁵⁹¹ little girl, doll and pupil of the eye' . *Pupillus* is an 'orphan, orphan boy, ward'. *Pupula* is 'pupil, eyeball, eye pupil and little man' and *pupulus* is 'little boy'. *Puppus* was – 'boy, puppet, eye pupil'. Consider that the 'boy' and 'little man' terms are different ways of describing the same thing.

The word *pupil* also denotes 'a teacher's young student' – and this usage is regarded as a further sense development of 'small child'

The Greek *kairos* **καιρος** denotes an opportunity and it may thus relate to Hebrew **חור** *chor* [hole] in that holes and opportunities are both 'openings'.¹⁵⁹²

¹⁵⁹¹ ... whence Eng. *pupil* = student

¹⁵⁹² And indeed – the word *opportunity* does itself feature the Lat. word '*porta*' that meant – door – port - entrance

The Ancient Greek word κορη koreh , kori is 'a doll, young girl, maiden, a statue of a girl, puppet - also - the pupil of the eye'. Grk. Koros and korous denote - boy, lad and the statue of a boy, lad

Gesenius and others write that the Grk. kore and korasion denote 'little man'.

This to the effect that all of these Greek K-R terms might similarly be linked to the Hebrew חור choer [hole].

Incidentally, the word 'pupil' [from Latin pupa] and indeed the Lat. pupa [doll, small child] itself – and the English 'baby' – the pupil [student] and the modern Hebrew word בבה boobah [doll] all derive from the fact that the original natural 'miniature image of a person' is found in the eye pupil [i.e. the hollow / hole of the eye] of the person who is looking at that person – a miniature image that is sometimes called 'the little man of the eye'.

Other derivatives of חלק

Lat. calciate [paved highway] – Ger. glatt [flat, smooth, sleek, smoothen, pat gently – also glib] – Eng. lot and allot¹⁵⁹³ – OE hleotan [cast lots] – OHG hlot [portion, choice, share of land] – O.N. hlutr [share, lot] – Ofris hlot . Note that the first letter H may be a vestige of the Hebrew ches. Also - Lat. calcis [lime, chalk] – OE cealc [chalk] – OFr. esclater [separate from, sunder out - whence M.Fr. esclater break] – Lat silex [flint, pebble] – Ger. kalkstien [limestone, chalk] – Lat. calcia [chalk] - Eng. chunk [a part, portion] –Perhaps also the source of Ger. schluck[en] and Yid. schling[en] [gulp down, swallow, swig a drink – i.e. to send down the gullet smoothly] – glib [smooth and slippery] – calque ??[a copy - from the idea of alike'] – clique – Also – Eng. recalcitrant – Polish kalka [carbon paper, calque]

There is a family of related Hebrew words whose members include - פוח נפח יפה פיה and which appears to share an inner base נפ that embodies the concepts – blow – breathe – puff – exhale.

And it seems to me possible that this נפ inner root group may have included an unused or undetected נפ member נחפ pochach and that this נחפ was the Babel event source of the apparently related ancient Grk. P-S-KH and P-S-S form words –

Psykhe - ψυχη - soul – life breath – thought – mind – spirit – life – breathe or psukheh

Psykho ψυχω - I blow – breathe – or psukho

Psysan / psysian ψυσαν / ψυσσαν - blow – or psusan

Psysan ψυσαν - wind – or psusan

Psysema ψυσεμα - breath – or psusema

Also from נפ – φυσαν physan or phusan = pant.

RE: נפש nefesh - נפח nofach – Grk. physao et al

Grk. physao – physan – physian = respire – blow . Ger. pusten = blow – respire – heavenly . Norweg. puste = respire – blow . Physa – breathe – blast – wind - bubble

Grk. physa/ phusa φυσα = bellows - / Physan = blow – puff – wind – bellows – musical instrument

¹⁵⁹³ ...i.e. by the simple common withering of קלח 's K into a T sound. But glib might be instead the result of חלק permutation of חלק as the ח often developed into a B sound – but the ק did not

Physia'aw = blow – puff – pant – breathe hard

Anc, Grk. pherein – blow wind

Ger. pusten & Norweg. Puste (a) blow – (b) respire heavily¹⁵⁹⁴

נפש means – soul – life – breath – respire – blow – breeze

נפח means – blow – breath out – soul – exhale

נפח is also apparently the etymon of Lith. puciu and pusti [blow, swell]. Also Eng. pustule [pimple, swollen area]

In Psalm 27:12 ויפח חמס means [and who] breathe out violence

But it is mainly נפש that deals with breathing. Note that the PHYS element of the Grk. terms can accord with both the פש of נפש and the פח of נפח. Note also that נפש and נפח would appear to be conceptually and metaphysically related – and that the ח and ש shinn are phonetically related sounds.

In its meanings of – shrink back – cause to retire from – the ancient Grk. word χάζο chazo khazo likely derives from Hebrew חזר chozar [return, come back from] – but in its χάζω usage as – to deprive of, bereave – it may instead derive from the similar Hebrew חסר choseir [to lack, to be absent, missing]

The phrase עד שיפוח היום which appears twice in The Song of Songs is translated – Until the day breaks / dawns – until the morning breeze – but some regard the phrase as referring to the cooling effect of the breeze and they translate instead – until the day cools.¹⁵⁹⁵ And thus the hypothesis of a פחח development to these abovementioned Grk. terms is supported by the fact of the ancient Grk. word ψυχρος psychros that meant 'cool, coolly' – and the Grk. word ψυκτρα psyktra¹⁵⁹⁶ that denoted [wine] cooler

¹⁵⁹⁴ These were likely derived from the Greek

¹⁵⁹⁵ The Akkadian verb napahu similarly denoted 'to cool'

¹⁵⁹⁶ Also psykter [a cooler]

Jastrow and Klein state that the Talmudic **שילפוחא** and **שלפוחית** terms that denoted – fish bladder – womb – bladder like gullet of a bird – vesicles / air filled swelling in a plant – fluid filled sac organ or vacuole in a body - all of these items that are puffed out and swell when filled – likely derive from the root **נפח** in its sense of ‘swell’ – by **ל / נ** interchange in a lost original **שנפוחא** shafel **נפח** form. In light of this it seems to me that the **פח** root is also the source of the Eng. – pouch – pocket and the Fr. poche [sac – bag – pocket – pouch] and the Ger. fach [pocket, compartment, cubbyhole,subject]¹⁵⁹⁷ See also pg...¹⁵⁹⁸

It seems to me furthermore that the ancient Grk. delphys / delphus that denotes ‘womb’ may be a derivative of the Aramaic **שלפוחית** term – in its masc. form **שלפוח**– SHa-L-PHu- CH > De-L-PHy-S¹⁵⁹⁹. Delphys [womb] is known to be the source of the Grk. word adelphos that signifies ‘brother’ – in the notion that brothers come from the same womb – hence – a – delphos¹⁶⁰⁰

– The word dolphin is said to derive from the ancient Grk dolphin term – delphis – which is thought to have been so called either from an imagined similarity to a womb – or perhaps more probably in that – unlike other fish or fish like creatures - the dolphin bears live young. Dolphins also have a swollen appearance. Note also the similarity between the ancient Grk. tauros [bull] and the Aramaic **תור** toer [bull] that is a withered form of the Hebrew **שור** shoer¹⁶⁰¹

It seems to me that the biblical **פח** that denoted thin metal plating [Exod. 39:3]¹⁶⁰² is a further **פח** base derivative via the **נפח** [smith, metalwork] term – by association¹⁶⁰³ – and that the PBH Aramaic **פחר** **פחרא** terms that denote ‘pottery – earthenware and – a potter’¹⁶⁰⁴ also derived from the **פח** = blow base by **ר** affix – in that pottery making also entailed the use of air blowing bellows that fueled the necessary involved fire. Or alternately the term may have been borrowed from the method of making glass pottery which involves blowing of the glass itself

¹⁵⁹⁷ Or perhaps **שלפוח** is a combination of **של פה**

¹⁵⁹⁸ Reuven Brauner adds senses of – blob and erupt

¹⁵⁹⁹ ...by shalfukh > shalfus > delphys

¹⁶⁰⁰ Whence Amer. Adelphi and Philadelphia

¹⁶⁰¹ Note that the ys ending of delphys is probably not the same as the standard os ending – that is a nominal denoting suffix – but the ys ending of delphys does probably correspond instead to the **ח** of **שלפוח**

¹⁶⁰² This is likely the source of the later Hebrew word **פחית** pachit [tin can]

¹⁶⁰³ A prime example of Babel event word development by the method of association is to be found in the case of the word **פולס** [steelyard scale] whose P-L-S form yielded the word plumbus [lead] by association with the leadstone weights used by the scale - whence also the lead colored palumba [pigeon] and whose L-F-S permutation yielded the the stone term lapis that also denoted – gem – monument - whence Span. lapiz [pencil] and the word lividus that meant ‘leaden’ among many others – see pg..

¹⁶⁰⁴ A **פחר** origin for the word ‘potter’ seems doubtful, but not out of the question

The biblical חֹטֵם chotum means ‘animal snout, nose’. There are a handful of words in Tanakh [and many more in Talmudic Hebrew] wherein a ר resh has been inserted into an original three letter base – to form a new four letter word – Cf. שַׁעַף to שַׁרְעָף [both = thought, meditation] . These are called parels [i.e. originally pa’el form roots that feature the extra ר . And thus it seems to me that the biblical word חֹרְטָם [court sorcerers – wise men who advised the king and interpreted dreams and omens] is probably a parel form of חֹטֵם [nose, snout] i.e. in the idiomatic sense that these חֹרְטָמִים chartoumim ‘had a nose’ for solving problems / mysteries. This hypothesis is supported by the fact that the name of the Sudanese city Khartoum – is said to mean [in Arabic khurtum] trunk/nose of an elephant – because the city is situated upon or alongside an area shaped like the trunk of an elephant.

I recently conducted research [Wikipedia] concerning the toponym Volga – [thinking that it might relate to the Hebrew פִּלְגַּ that means ‘divide’ – but] their Volga entry advised instead that the Russian river term denotes ‘wetness, moisture’. And the Volga entry and other lexicographic sources also revealed to me that there exists a family of Slavic words / lemma that are similar to Volga and that denote either moisture – wetness – dampness – a group that includes – Czech, Slovak vlhky – Ukran. voloha - Russian, Serb, Slovene, Bulgar vlaga – Croat – vlazan - all of these listed as ‘moist’ – Russ. volga [wet] – and Czech vlaha [dampness] and the Polish wilgoc [moisture, dampness] . And thus it seems to me that these words are all derivatives of the base לַח lakh that means moist – and that the Slavic words were prefixed in the Tower of Babel event by a V or W to the base to result in these terms.

Here are a few other examples of Hebrew words beginning in ל to which a W appears to have been prefixed in Polish.

- First - terms that derive from the Hebrew base לַח lech that denotes ‘go, walk’ – for the Polish wlezc means ‘go – go deep – get into’ – while the Polish wyleciec means ‘to run away, depart’ – and the term wyleczyk means ‘to cure’ – which I assume most probably derives from the idea of ‘making the illness go away’. And the Hebrew לֵב lev [heart] – which apparently yielded the Pol. lubic [love, like]¹⁶⁰⁵ – likely also spawned the word ‘wielbic’ that means ‘to adore, admire, idolize’. Hebrew לֹחַךְ lochakh [lick] is probably the etymon of Polish wylizek [to lick]

¹⁶⁰⁵ ...and also the Ger. lieben [to love] and the English ‘lief’ [to prefer, gladly] but see also אהב pg...

And the Pol. walka [fight, combat, struggle] may descend similarly from the word לחם locham [combat, fight]¹⁶⁰⁶ that also yielded the Latin terms lucto, luctor [struggle, combat] . See pg...

Note that the roots חזה chozeh and נבט nabot [base of הביט hebit] both denote looking, gazing. My hypothesis to the effect that the חזה term features the חז base of the root אחז ochaz [to hold, seize] is born out by the fact that אחז = hold – while חזה = behold.

The fact that the נבט root [look, look outward] is based upon the inner base בט that denotes – out – is supported by the facts that –

(a) the word בטן – that is an extension of the בט base denotes - a belly i.e. a protrusion – and also by the fact

(b) that the בטן term denotes pistachio – a nut that juts out from its shell -

(c) The word בטא = to speak, to express an idea – which amounts to an outing of words and ideas. Cf. to utter which derives from חוץ

(d) The Span. word botare – means – to throw, throw out .

(e) The ancient Grk. word botane – which was fashioned out of the Hebrew base בט in the Tower of Babel event - denotes herbage for grazing, fodder, plants growing out of the ground - – which spring out of the earth – a point that is supported by the fact that its Hebrew synonym is חציר chotzir – a term whose base is the חצ base of חוץchutz [out] – Cf.

(f) The בט base is also the base of the word בהט bahat – a special polished stone flooring off of which light reflects or ‘glances’¹⁶⁰⁷. The word glance does also derive – by the way- from חוץ out -by L epenthesis into חוץ – and the modern Hebrew word for glance is indeed - חצצה .

(g) The word אבנט avnet [cummerbund, belt] denotes a garment intended to be worn above the protruding belly, and also to hold it in. It is a crasis of א [for, to] and בנט the protrusion – which in turn constitutes a נ nunn epenthesis into the ‘out’ denoting base בט

Consider as well – the following ‘out’ related terms – Buttress [out projecting building support] – buiten [Dutch = out] – buidar [Valencian = pour out] - בטבט [Talmudic = swell] – Eng. Bud –

¹⁶⁰⁶ By a similar method, the Hebrew נד neid which many meforshim / commentators translate as ‘wall’ can have been the etymon of the Ger. wand [wall]. Cf. נד גולים Exod. 15:8

¹⁶⁰⁷ This use of glance differs from its usual sense as ‘a quick look’. It is the glance of) like the Ger. glanz that denotes – shine – sheen – lustre i.e. a reflection / bouncing off of light. While it is true that the English glance generally means ‘a looking out’ and the Ger. glanze means instead ‘a shining out’ – the two terms are related by their similar form, by their shared sense of ‘outwardness’, and by their shared link to vision– but) a glancing blow – which derives either from חוץ or from חלץ is a blow that barely touches the outside surface of its intended target or that glides off the side of an item struck.

PBH אבטא [belly i.e. that juts out] – Hebrew בטל [to void, invalidate i.e. put out of validity]
– Hebrew לבט [hurtle forward]

A future paper will also offer an additional proof to this hypothesis that will be more decisive than all of the above, combined.

See also 6418 metaphysical doc. Pg 1196. Cf. also נבט in Jastrow

it seems to me as well that חבט denotes really 'to oust by beating' – Or it might be the result of a combination of חבט = force out] ????

This to the effect then that the חזה sight term presents the look concept in the sense of a holding - taking by the eye – while the בט based נבט –and הביט - terms present it from a sense of – a looking out, by the eye. The Lat. verb infinitive videre [to see] can have been developed collaterally from both the base בט bot/ vot to yield vid – and from the base חז khaz to yield viz/ vid – or even independent developed from each of them . Add ראה

Rav Pappenheim astutely regarded ראה as an alternate form of ריה [to irrigate, to feed the soil with water]¹⁶⁰⁸ in the notion that seeing amounts to a satiating of the eyes with light and with images that the light reflects. He lists as examples of this ו - א interchange תאה [marking, delineation] & דאה דוה [illness, malaise] along with a number of other word pairs - to which I have added also סאה [measure] סוה [restriction] - is the source of Eng. real – see pg...

זה this - חזה see, look – i.e. in that 'seeing' a thing is a major factor of an ability to identify- And so the חזה term could be made up of both the חז particle of אחז [to hold] - see pg... - and the inner base זה zeh [this]. Source of the words gaze – guise and many other vision/ sight related terms – see pp....

צפה means cover – in its usage as looking it intends the eyes covering an area by vision. In its sense of hoping, awaiting it is a looking to the future'. Base of Lat. sight related terms featuring a base – spicio – spec – spect – also - spy. Lat. spes = hope, expect

שקף derives from the base קף that denotes 'round' and it intends a scanning by the eyes – i.e. a looking all around an area . Etymon of Lat. sight related base scop – perhaps also source of scan¹⁶⁰⁹ Or maybe a combination of קף with שקה שק [to drink in]

שור is from the base שר that denotes – continuity –and it intends a connecting of the viewer with an object of person by means of sight.

¹⁶⁰⁸ The main base being רא

¹⁶⁰⁹ See also שכה pg....

שעה means time, and in the sense of looking it denotes the spending or dedicating of time in contemplation of an object, etc – giving attention to it. The word contemplate itself derives from Lat. com tempus = with time

ל עין to look into, to delve into – is from the word עין [eye]

סכה – שכה [see] may be the etymon of the word scan. Derived from base כס that means deep inside

I do not presently know the origins of the look related words שזף מציץ nor of the word שגח [observe] Mitchel First sees in שגח the senses of looking at or through a narrow space – a straining to see. It seems to me that this idea might accord with the fact that שגח features the particle גח that denotes intensity and force and that is related to the base כח [strength, force]¹⁶¹⁰

It is possible that the aphesis of שגח 'ש' yielded the Gmnc. Base gard of regard. This would also explain the word guard in that שגח denotes intense watching and also overseeing – albeit that guard could also be related to the words ward and warden – which can have derived from the Hebrew ער [awake, alert] that is likely the source of the words aware and wary. Such aphesis also occurred in the cases of שכב shokhav - Lat. cubare, cubitare [both mean lie down, sleep] – שלך sholakh to throw, cast – launch, lance - שמר shomor - to guard, protect – Lat. murus [a wall, a protection]. Also שפך shofakh [pour, spill] – pour - שרק soreik [comb] – rake - שבע shovaa – [swear] – vow, vouch – and שבוע shovuah [week] Ger. woche – Eng. week – שפלה shfailoh [lowlands] – valley - among others

הביט and /or חזה are the sources of sight related Lat. words featuring the bases – vid – vis – ver – whence also – view

In light of the fact that the חז base of אחז [hold] denotes - see = 'hold with the eye' it seems conceivable that the Yiddish kook and Ger. guck[en] – kieken – kucken = look are derivatives of Hebrew קח kakh [take] in the sense – to take with the eyes

Also from the Lat. base JAC/ IAC that was withered out of Hebrew יח-

Jacio = send forth – emit – throw – cast – throw away

Jactans = boasting – bragging – ostentation – whence Eng. jactate

¹⁶¹⁰ It may denote – a forceful watching

And next – a small taste of The Almighty’s supernaturally fashioned Radical Tower of Babel event permutations involving the נ ches. These being permutations that occurred - and that one can hardly imagine them as having occurred as a result of natural mispronunciations

רחף	rakhaf	hover		Harp [instrument]	Metathesis ABC > BAC ¹⁶¹¹
רחף	rakhaf	hover		Harp upon	metathesis ABC > BAC
רחף	rakhaf	hover		hover	Metathesis ABC > BCA
רחב	rokhav	Widen, expand		breathe	Metathesis – ABC > CAB breathing entails lungs expansion
טרח	torakh	Exert, bother		carry	Metathesis ABC > CBA
טרח	torakh	Exert, bother		chariot ¹⁶¹²	metathesis ABC > CBA
טרח	torakh	Exert, bother		Cart < Lat. cartallus [basket] ¹⁶¹³	metathesis ABC > CBA

¹⁶¹¹ רחף also yielded the noun – harp – a musical instrument . The musician’s fingers hover over the harp strings.

¹⁶¹² However, In light of the fact that chariot’s T may be nothing more than a diminutive frill, John Parkhurst [and Ary Choueke] suggests instead a link to the base כר that denotes circular – in that the word עגלה agoloh wagon likely derives from the root עגל and its base גל [round]. And s In light of this it might be that such terms as car and carriage – which do not feature a T - do indeed derive from the כר base. Nevertheless – it seems on the other hand more likely that the word carry derives from טרח torakh – than from כר - and it seems to be an element in these vehicle terms - and note also that the טרח straight derivative traho also meant ‘carry’. . It seems to me that the Lat. CR vehicle terms – such as carrus [load bearing wagon – whence chariot and Fr. char] are likely derived from a combination of כר and טרח - but Mr. Choueke points out that the biblical עגלה wagon term derived from the concept of round wheels, alone. Carrus is said to be the source of L.Lat. carcure & carricare [to load] whence charge and cargo . Ernest Klein has Lat. carrus as the source of Greek karron and of PBH קרון karoen [cart, travelling coach] and it is likely also the source of the Eng. cart term – gurney . See also CART [next] עגל is probably also the source of Eng. wagon

¹⁶¹³ To the effect that terms like ‘shopping cart – golf cart’ may derive from this idea of basket – even though they are mobile. This raises also the possibility that the CAR terms that lack a T – may nevertheless derive from טרח – See previous note.

				from Grk. kartallos [basket] ¹⁶¹⁴	
חנק	khoneik	Choke, strangle		Puknos / pyknos ¹⁶¹⁵	Tight – dense so ABC > ACB חנק < חקנ > P-K-N

צחן	tzakhan	stench		Stench, stink	T-S-KH-N > S-T-N-K
רחם	rakhem	Have mercy		mercy	
חפר	khofer	dig		furrow	See also פלח
חפר	khofer	dig		burrow ¹⁶¹⁶	
חפר	khofer	dig		Ger. grabe, Eng. grave, engrave, groove ¹⁶¹⁷	
פחד	pakhad	fear		Eng. trepid Lat. trepidus	Lat. Afraid, tremble, alarmed
פחז	pakhaz	unstable		Lat. trepido trepidus	Bubbling, boiling, confused
משה	moshakh	Smear, anoint		smear ¹⁶¹⁸	
טרח	torakh	Exert, bother		bother	

¹⁶¹⁴ Also Anc. Grk. kartos [fish basket]

¹⁶¹⁵ See also pg...

¹⁶¹⁶ Or burrow might derive instead from חור khoer – See bore – pg...

¹⁶¹⁷ ...but 'grove' is from Hebrew קרב karov [near, approach] in the sense of a cluster of trees. Cf. Lat. crebro – Or from חרושה kharushaw [grove]

¹⁶¹⁸ The Polish word smark that denotes mucous, mucilage may derive as well – and possibly so via the Ger. word mark [see pg...] – or it may derive instead from the base מך that denotes soft marrow type matter.

משח	moshakh	Smear, anoint		Anc. Grk. smekhein ¹⁶¹⁹	Rub, clean > smegma
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טרח	torakh	Exert, bother		Burden	& Lat. burdus = mule
צח	tzakh	White, pure		white	
פח	pakh	trap		trap ¹⁶²⁰	
חפר	khofer	dig		Frown	Frowning makes indentations in forehead ¹⁶²¹
דחף	Dokhaf/ dokhap	push		Ger. putsch	Thrust, blow, coup, whence Eng. push
שלחן	shulkhan	table		gondola ¹⁶²²	= flat boat, flatcar, shelving unit
רחם	rekhem	Womb, uterus		Mother, mater	
רחם	Rekhem	Womb, uterus		Matrix, ¹⁶²³ mother	
טפח	tefakh			vetch	Plant that climbs, inches upward
פסח	posakh	skip		skip	

¹⁶¹⁹ Also sma'aw [I wipe, clean] סמא'א

¹⁶²⁰ That is – only if the THR principle was a withering method, but not if it was an encryption method

¹⁶²¹ An alternate candidate is חרון kharoen [anger]

¹⁶²² See also pp....

¹⁶²³ ...whence Eng. matriculate

זחל	zokhel	slither		חלזון Khilazon	Murex gastropod ¹⁶²⁴
טפח	tefakh	handbreadth		Fist –Also Russ. Piasti, OCS pesti	Fist, clenched hand . OSax fust, Dutch vuist, etc.
טפח	tefakh	handbreadth		Fight, Ger. fichte	
חוף	khoef	Beach, shore		beach ¹⁶²⁵	
צלחת	Tzalakh- at	Plate, dish		lanx	Lat. plate
חרד	khoreid	Tremble, shudder		terror	Kh-r-d > d-r-kh
דחף	Dokhaf/ dokhap	push		Ger. stopfen > Eng. stuff (v.) ¹⁶²⁶	To stuff ¹⁶²⁷¹⁶²⁸
נחשת	Nekhosh-eth	Copper, bronze, brass		zinc ¹⁶²⁹	N-K-SH > SH-N-K > ZiNC
נחש	nakhash	Snake, serpent		snake	
חלק	khalaik	divide		Cleave#1, cloven	Kh-l-k > k-l-kh ¹⁶³⁰

¹⁶²⁴ Gastropod means - its belly is its feet

¹⁶²⁵ It seems to me that Rabbi Shlomo Pappenheim related the חוף term to the word חפה [cover] in that the shoreline sometimes covers a part of the ocean underneath??? – Or perhaps it refers to a part of the dry land [not a body of water] that is nevertheless intermitantly covered by the surf. Rochel Taller suggests that beach derives from יבשת ya-beshes the dry land. Shoresh Yesha mentions an opinion to the effect that חוף means harbor, port in that sea sailing ships figuratively ‘take cover’ in harbors

¹⁶²⁶ It seem likely that this is also the source of MHG schub – schup – schein [shove] whence Eng. shove

¹⁶²⁷ Also Lat. stipare [to pack, press down] whence Eng. stevedore??But see also סחב

¹⁶²⁸ Harper suggests that from the Gmnc. Source of to stuff – came the usage as to stuff up – in the Gmnc. Verstoppen type word – which eventually yielded a usage in English as – to stop, desist, halt. If such is not the case it is possible that that sense of stop derives from Hebrew חדל khodal [to stop]

¹⁶²⁹ It may be of note that Moses employed a copper snake in order to halt a plague – and that zinc is an major element in the treatment of Covid

¹⁶³⁰ See also cleave #2 pg...

נצח	netzakh	Win, forever ¹⁶³¹ , victorious		Lat. vinco	I win > Eng. convince – victor – Span. Vencer - by N-TZ-KH > KH-N-TZ ¹⁶³²¹⁶³ 3
טבח	Tobakh/ tovakh	To slaughter, butcher		Butch[er]	

טפח	tefakh	handsbreadth		fist	T-P-KH > F-KH-T
טפח	tefakh	handsbreadth		Eng. Pat – Yid. potch ¹⁶³⁴	T-P-KH > P-KH-T
רחב	rokhav	Wide, expand		Broad, breadth	R-KH-B > B-R-KH > BRTH / BRD see next
רחב	rokhav	Wide, expand		breathe	Breathing involves expanding of lungs – see above
חנף	khonaf	flatter		Fawn[ing]	KH-N- F > F-KH-N ¹⁶³⁵
נצח	nitzakh	blood ¹⁶³⁶		Lat. sang[uis]	= blood N-TZ-KH > TZ-N-KH

¹⁶³¹ In the נצח sense of – forever – Mozeson suggests that it is the source of the Eng. verb – to last – by N/L disssimilation

¹⁶³² ...perhaps related also to Gmnc. Cognates of Eng. win

¹⁶³³ ...whence also - vanquish

¹⁶³⁴ = slap

¹⁶³⁵ The root פנה ponah/fonah [to turn to] is an alternate candidate. Also חן + חן

¹⁶³⁶ נצח denotes blood, lifeblood in Isa. 63:3 &6 . [Kol Hakovod, Prof Mozeson!]

צלחת ¹⁶³⁷	tzalakhat	Plate, dish, tray, salver		Lat. scutella ¹⁶³⁸ > OE skotel ¹⁶³⁹	Dish, salver ¹⁶⁴⁰
צלחת ¹⁶⁴¹ ???	tzalakhat	Plate, dish, tray, salver		Ger. schussel	Dish, bowl, basin
חזה	khozeh	Look at, see		Akkad. etaku	Watchful, vigilant
צחק	tzkhoek	Joke, laughter		hoax	Tz-kh-k > kh-k-tz
פתח	posakh	Open, door		Lat. aperture > Eng. aperture OFr. Ovrir, Span. Abrir Fr. aperitif	To Open, uncover P-T-KH > P-KH-T > P-R-T
שטח ¹⁶⁴²	shethakh	Flat area		swath ¹⁶⁴³	Sh-th-kh > sh-kh-th > s-w-th
חציר	khatzir	Herbage for grazing		graze ¹⁶⁴⁴	Kh-tz-r > kh-r-tz
חלף	kholaf	Change, exchange		Aram. שלחף shalkhaf ¹⁶⁴⁵	Change, exchange ¹⁶⁴⁶

¹⁶³⁷ Perhaps related to קלחת by צ / ק interchange

¹⁶³⁸ ...said to be sense of Brit. scullery

¹⁶³⁹

¹⁶⁴⁰ A superior candidate is Lat. scutum [shield] which derives from the base שוט that denotes – extend in that the shield is held in front of the warrior's body

¹⁶⁴¹ Perhaps related to קלחת by צ / ק interchange

¹⁶⁴² שטח is probably a derivative of the base שט that denotes – extend – spread out. Note that an attractive area of farmland is called – a nice spread – in cowboy parlance

¹⁶⁴³ A flat strip of mowed vegetation, crop

¹⁶⁴⁴ An alternate candidate is Hebrew גרש geresh [vegetation]

¹⁶⁴⁵ A shinn prefix to a לחף permutation – apud Jastrow

¹⁶⁴⁶ ...also – to lay crosswise, die, pass quickly, overtake apud Jastrow. Cf. jalopy pg...

טפח	tefakh	Handsbreadth , measurement		cubit ¹⁶⁴⁷	T-P-KH > KH-P-T
חרגול	khargol	Grasshopper or cricket		Lat. gryllus & Grk. grullus	Grasshopper or cricket
חטף	khotaf	Snatch, grab		Thief ¹⁶⁴⁸	KH-T-F > T – KH- F
חטר	khotar	Rod, branch, twig		Saxon gerda, gierd – Ger. gerte – Dutch gard	Twig, rod, staff
חטר	khotar	Rod, branch, twig		Eng. yard, OE gerd, W.Sax gierd ¹⁶⁴⁹	Measure of length – see previous ¹⁶⁵⁰
חלש	khalosh	weak		languish	KH-L-SH > L-n-KH-SH
פרח	perakh	Bloom, shoot		Anc. Grk . orpex/ horpex	Shoot, scion, sapling. P-R-KH > o-R-P-KH
חברה	chevrah	Group, team		crew	KH-V-R-h > KH-R-V > C-R-W ¹⁶⁵¹
חסר	khosair	Lack, missing		scarce	
חרר - חרה	Kharar, kharah	burn		Russ. goretj	Burn, flame. glow
חי	khaiy	alive		Dutch hachje	life

¹⁶⁴⁷ Lat. cubitum = forearm, measure. An alternate etymon candidate is the word גמד gamod [cubit – whence Aram. גרמידיא and Mandaean גורמוזא = cubit]

¹⁶⁴⁸ But see also חטף pg...

¹⁶⁴⁹ Cf. also chord – measure of wood

¹⁶⁵⁰ However these terms may have derived collaterally from the Hebrew יד yad [hand, arm] – in that the PBH / Talmudic word אמה amoh meant both – arm and cubit. And אמה is indeed the apparent etymon of Eng. arm . The Biblical אמה amohterm does incidentally also denote maidservant – apparently in the sense of – a hired hand

¹⁶⁵¹ But the crew of crew cut and crew neck denotes ‘close’ and it likely derives from קרב karov [near, close]

חיים	Khayim	Life, lifetime		Ayon Anc. Grk. αἰών	Life, lifetime
base of מטפחת kerchief	tefakh	Handbreadth, measurement		Patch ¹⁶⁵²	A cloth
base of מטפחת kerchief	tefakh	Handbreadth, measurement		patch	Small area of vegetation
NOT CHES TERM קצב	Kotzav/ kotzab	Cut down		Fr. coupiez > Eng. coppice, copse	Cut down forest area – K-TZ-B > K- P-Z
פתח	Potakh/ fotakh	Door, opening		wicket	Small door
חדר	khodar	penetrate		Eng. gride	pierce
חזיר	khazir	pig		Dan. gris, O.N. griss	pig
פחת	Pokhat, fokhet	lessen		Fatigo, defatigo > Eng. fatigue ¹⁶⁵³	Exhaust, tire wear down, lose heart, vex F-KH-T > F-T-KH
פחת	Pokhat, fokhet	lessen		Lat. fatisco	Grow, weak, exhausted, faint, DIMINISH
פצח	potzakh	Gape, open up, burst forth		Lat. fatisco	Gape, crack open

¹⁶⁵² A lesser candidate is PBH פחת [holes in a garment, ragged clothing]

¹⁶⁵³ Douglas Harper states that a Lat. fatigare verb had an earlier sense of – to cause to break down. If this is so – that sense may have derived from the Hebrew פתת piteit [to crumble, break into bits]. Fatigo usage as fret could relate to פחד pakhad / fakhad [fear]

חרף	Khareif > khoref	Bitter > sharp		spur	Pricking device
חרף	Khareif > khoref	Bitter > winter		Hibernius > Eng. hibernate ¹⁶⁵⁴	חרף Lat. winter ¹⁶⁵⁵
שטח	shotakh	Scatter, spread		Anc. Grk. skidaros σκιδαρος	Thin, weak, fine – see next
שטח	shotakh	Scatter, spread		Anc. Grk. skedannumi, σκεδαννυμι skiduehmi - σκιδουημι	Scatter, disperse, spread
שטח	shotakh	Scatter, spread		Ger. schutter, MHG schiter OHG skitir	Thin, scanty, sparse – Whence Eng. scatter
חרב	kherv	sword		O.N. vifr	sword
חציר	khotzir	vegetation		Furze, OE fyrs	Shrub type abundant in Eng heaths
חציר	khotzir	vegetation		gorse	Shrub type abundant in Eng heaths
חציר	khotzir	vegetation		graze ¹⁶⁵⁶	Shrub type abundant in Eng heaths

¹⁶⁵⁴ = spend the winter esconsed. Douglas Harper advises that Ireland is called Hybernia because it was once known as – Land of winter

¹⁶⁵⁵ Prob. Also the winter evergreen tree – juniper – by KH-R-P > KH-P-R > KHuNiPeR > Juniper. Cf. JuNiPer – HiBeRNate - INVieRno all feature trace of KHoReF > KHoFeR –metathesis – with N infixes

¹⁶⁵⁶ An alternate candidate is גרש geresh [vegetation]

חצר	khotzeir	Enclosed space, courtyard		Eng. worth ¹⁶⁵⁷	Enclosed place ¹⁶⁵⁸
רחם	rakhem	Have mercy		Lat. misero > Eng. commiserate	= pity
חמר	khomer	material		Lat. materia	Substance – material – KH-M-R > M-KH-R
דחף	Dokhaf/ dokhap	push		steeve	Stow/compress in ship's hold
סחף	sokhaf	Sweep, wipe		wischen	= vish [en] so S-KH-F > F-S-KH
סוף	sokhaf	Sweep, wipe		ME wisker	That whisks or sweeps > Eng. whisker S-KH-F > F-S-KH
שטח	shotakh	Scatter, spread		squander ¹⁶⁵⁹	SH-T-KH > SH-KH-T
פחת	pakhot	Less, few		Lat. ptocheum	Poor house
שטח	shotakh	Flat surface area		Skate	Kind of ray fish, so flat, spread wide
כחל כחול	kakhol	Black, blue eye makeup		color	Kakhol > kalokh

¹⁶⁵⁷ ...as in Kennelworth

¹⁶⁵⁸ Cf. court

¹⁶⁵⁹ Earlier sense was as – scatter, disperse – see Anc. Grk. terms above. However the modern day usage as – waste, spend recklessly may also have the involvement of שחט shakheis [to destroy, corrupt, waste]

חבילה	khavilah	bundle		Anc. Grk. phakelos	Bundle - KH-V-L to V-KH-L/p-k-l
חתול	khatul	cat		tiger	KH-T-L > T-KH-L > TiGeR
מחיר	mekhir	Price, value, wages, cost		Lat. merces > Eng. merit	Price, pay, re-ward, salary
חן	khein	Charm, grace		nice	
חתר	khotar	row		Anc. Grk. (a) eretmos (b) eressen	(a) oar (b) row
חלף	kholof	Lock or plait [of hair] ¹⁶⁶⁰		Lat. floccus	Lock,plait, curl
כפישה	Kfisah	Wicker basket of bent reeds		Lat. fiscus, fiscina	Woven basket, wicker hamper
פחות	pakhot	Less, few		Ptoch-	Lat. base denoting poor
תחר	takhar	compete		Lat. certo	Compete, contest, fight contend
טרח	torakh	Exert, disturb		Lat. certo	Strive, struggle
צלח ת	tzalakhas	Plate, dish		Lat. catillus	plate
צחק	tzokhek	Laugh, sport. smooch		Lat. cachinno cachinnar	To laugh, laugh loudly TZ-KH-K > K-TZ-KH > K-CH-N
חלש	khalash	weak		Grk. lachanizo	Soft, weak KH-L-SH > L-KH-SH
מרח	morakh	Smear, daub		smear	M-R-KH > KH-M-R

¹⁶⁶⁰ Cf. Judges 16:13 – מחלפה

חפר	khofer	dig		harrow	

If you have interest – you can peruse a list of more than two hundred easy to follow specimens of Tower of Babel Hebrew word permutation into words of the occidental languages [mainly English and not limited to ches conting words] in my website at.....

Note that some ABC > ACB permutations were in reality simple witherings based upon speech defect – but others belong with the other systematic encryption categories – BAC – BCA – CAB – and CBA

A COMMENT CONCERNING THE OPINIONS OF THE LEXICOGRAPHERS AND ETYMOLOGISTS - WITH REGARD TO WORDS THAT ULTIMATELY DERIVED FROM HEBREW SIMPLY BY MEANS OF 'WITHERINGS' AND WITHOUT THE INVOLVEMENT OF SUPERNATURAL PERMUTATIONS OR OTHER RADICAL ENCRYPTIONS

- (a) In many cases, the experts have correctly traced the subject word to a real language etymon – such as Greek – Latin or Germanic but they have entirely neglected to trace that etymon back to its Hebrew origin
- (b) In many cases – the experts trace the word back to an assumed hypothetical Proto Indo-European composite root term. When the vast majority of the real word elements that are involved in the composite are words that were derived from the true Hebrew source by means of withering – the PIE composite word will often be very similar to the true Hebrew root – but when more than a minute amount words that are included into the composite are words that derived by means of permutations or by other means of radical encryption – the suggested PIE composite word will be utter nonsense and entirely unrelated to reality.
- (c) In many cases the the experts have entirely neglected to trace the word back to a perfectly matching Hebrew etymon candidate – and have instead incorrectly assigned the source to a patently inferior real language assumed etymon – even though there does not appear to be any logical connection whatsoever between the subject word and its suggested etymon.
- (d) In a few cases cases the experts have correctly assigned a word to an etymon that really is an ancestor of the word – even though the connection seems very farethed – but in those cases as well they have neglected to trace that etymon back to its Hebrew source
- (e) With the exception of English words that derive via Arabic words, the experts of the last hundred years assign occidental words to semitic sources in less than one percent of the the cases – and even in those cases they have virtually never mentioned the word

Hebrew specifically - i.e. with the exception of words that are clearly borrowings from the Hebrew Bible such as camel and behemoth.

- (f) In a significant percentage of instances – the experts will admit that they have no suitable etymon candidate – i.e. from any conceivable source at all including the hypothetical PIE – even though the real true Hebrew etymon is a mirror image of the subject term – and a child can recognize the similarity between them.
- (g) In many cases the Hebrew etymon bears the exact same meaning as its occidental language derivative - but in some cases the Hebrew word is instead only closely related – and in some cases the Hebrew etymon is only conceptually related to the subject word – as is the cases for example with the word smoke that derives from the Hebrew word סמוך somukh that means – near to – i.e. in the sense that ‘ where there’s smoke – there’s fire’.
- (h) Significant withering transformation of Hebrew words into words of other languages already occurred within the Tower of Babel even itself - and in many cases additional witherings and modifications have continued till the present day
- (i) In many instances the experts admit that they cannot trace a subject word [often a Greek word] back – neither to any known language or to a hypothetical PIE base. In many of these instances the Hebrew source is recognizable.

Note that with a very minor exception of a few cases of simple ABC to ACB transposition – I have not included permuted words within the main body of my word list

I have found without question that – as did the ches - ך the ף ayin – which is widely believed to be phonetically connected to the ך ches, also underwent witherings into the labial sounds – F V P B & W

It appears that there are two different ancient Grk. words – εγγυς engus / engys. Woodhouse, Wiktionary, and Ernest Klein listed an εγγυς that denotes – near – at hand – that does in my opinion likely derive from the Hebrew נגע nogah [to touch] . Woodhouse lists also a Grk. engusthen εγγυσθεν [near]. But Wikipedia Greek roots in Eng. and www.Oakton. Edu. Online feature a same spelling εγγυς [as engy] that denotes instead -‘narrow’ and that εγγυς is apparently the predecessor of the Lat. angustum and angustius that mean – narrowness – pinching - stinginess. And that εγγυς is apparently a derivative of the biblical Hebrew word חנק chonak [choke, choked] – See my entry regarding the Ger. word eng [tight, narrow]

Various internet sites list also Gmnc. engi form terms that denote 'narrow' – including OHG engi and Old Icelandic ongr. [narrow].¹⁶⁶¹

Ancient Grk. tharassein θαρασσειν [disturb] and also thrassaw θρασσω -to trouble, disquiet, confuse¹⁶⁶², ruin] derive from Hebrew טרח torach [to disturb, trouble, to exert oneself] – Also appears as - tharattein – thrattein . [Thorndike Barnhardt suggested the thrassein term as the possible etymon of 'dark' – a hypothesis that might raise the idea of a lost throssech term that would have derived from חשך choshekh [dark] – see pg...]

There are also similar θρασος thrasos type terms that denote – boldness – audacity – impudence – rashness . These apparently derive from the Hebrew word יוצח chutz that denotes 'out' – by ח ches to THR withering transformation – so that CH-T-Z yielded THRaS[os] - [see pg...] in that boldness and audacity are of 'outgoing nature' and the opposites of shyness and of introversion and reservedness. The English words bold – blatant – bloat - do indeed derive from the Hebrew word בלט bolet that is in turn the result of a metaphysical ל epenthesis into the inner base בט B-T that denotes – out – see pg...

It seems to me that a Babel event THR withering of יוצח ultimately yielded also the Talmudic/ Aramaic טרוזא truza [a type of melon i.e. a swollen vegetable] – modern Hebrew טריז [salient] as well as the Lat. turgeo and turgidus [swell out – be inflated – bombastic] - concepts that accord with the Grk. thrasos usages - perhaps via the Grk. thrasos

Please see next my dissertation concerning the Hebrew base דח to learn the reason why the דח base that denotes 'one' also denotes 'glad' and 'sharp' – among many other interesting facts and concepts.

It seems to me that the S-L-B / S-L-V words slab and sliver were formed by G-d in the Tower of Babel event by means of the P/F – L- S to S-L-P/F permutation of the root פלס peles – one of whose senses is 'flatness, even' in that slabs and slivers [and slips of paper etc.] are flat items.

And likewise the words plate and plated that refer to flat thin bodies also derive straightforwardly from פלס by simple P-L-S to P-L-T withering. And therefore it seems to me

¹⁶⁶¹ However – a number of Old Norse – Icelandic and Scandimnavian pronouns on the order oe engi – enginn – ingen that signify – no one – none – no – might derive from the Hebrew נגד neged [against, counter – anti-]

¹⁶⁶² Some online sites have confuse as taraxein , which they link to a Grk. term ταραξις taraxis [confused state of mind] Liddel and Scott list a base tarax that denotes - troubling

as well that the Spanish word for silver – PLATA – derives from פלס peles because it is cut out by miners in the form of plates – And it seems to me likewise indeed that the SLV word silver – whose German term is ZLB zylber - does itself also derive from the פלס peles term because it is mined in SLABS [plates]

Now the assumed to be PBH term חלד KH-L-D denotes (a) to dig – and (b) to stick a knife into the neck of an animal during slaughtering – and some scholars have suggested that the name of the biblical animal חלדה khuldah [weasel or mole] derives from the fact that it digs burrows . Now – gold is often dug out of the ground – where it is mixed with silver – lead and other minerals . And so – in light of all this information – it seems to me conceivable as well that this same חלד [dig] root is the source of the mineral term ‘GOLD’. That is to say – silver is called silver because it is mined in slabs – and gold is called gold from חלד kholed – because it is dug out of the ground¹⁶⁶³See also French jaunde

ER Wharton is correct in attributing Lat. chrysus / chrysos [gold] to חרוץ chorutz [apparently via Grk. khrysos [gold]] [χρυσος

It appears that the חלדה chuldah [weasel¹⁶⁶⁴] term relates to the PBH and Talmudic verb חלד that means – to dig – to excavate – in that the weasel digs its burrows¹⁶⁶⁵. It seems to me as well that the PBH word חלודה chaludah that means ‘rust’ derives from the חלדה weasel term as well in that most weasel photos that I have seen show the weasel as a rust colored creature. Note that the ermine creature did similarly get its name from the ערמון armon tree name - in its usage as ‘chestnut tree’ in that the ermine’s redish brown fur color is identical to that of the inner chestnut nut.

This would indicate ??that the חלד dig sense is also a biblical era term. It seems to me as well that the PBH word חלודה chaludah that means ‘rust’ derives from the חלדה weasel term as well in that most weasel photos that I have seen show the weasel as a rust colored creature.

The חלדה term is PBH . A biblical חלד kholed hapax legomenon [Lev. 11:29] is translated mostly as – weasel, mole. Some have these terms as related to a חלד root that denotes ‘earth’ – because it burrows in the earth – and E. Klein has the חלד kholed [mole] term as deriving from a חלד root that deotes – dig – and its name meaning – the digging animal. Jastrow suggests a comparison of חלד to חלל [hollow]

¹⁶⁶³ A relationship to the word clod seems unlikely

¹⁶⁶⁴ Ernest Klein has it as – rat.

¹⁶⁶⁵ ...also - to insert a slaughtering knife

With regard to the senses – ‘gold’ and ‘stain’ – an internet website called ‘My Gold Panning.com’ states [in section - ‘Where gold is found’] –

‘Depending on the surrounding rock [age, type] - an outcropping of gold bearing material would *appear like a stained rust mound*.

In light of this ‘find’ – it seems to me that the כתם [gold – stain] term did indeed denote ‘stain’ in biblical Hebrew – and that this much sought after ‘rust stain’ of the rocky mound in the mines became one of the biblical Hebrew nicknames for gold [such as poz פז = fine gold and betzer בצר = gold ore]¹⁶⁶⁶ – and to the effect that it כתם even appears in Tanakh more often in the sense of [fine] ‘gold’ than in the sense of ‘stain’.

And thus it seems to me as well that Eng. word gold can have derived in either of two ways – (a) from the fact that gold is often dug חלד out of the ground – (b) From the fact the stain that indicates the presence of gold in mine walls is rust חלודה colored

The French word jaune [yellow – whence Eng. jaundice lo’ aleinu] is a sense development of an ancestor of the Eng. gold term – by N/L dissimilation. This development is somewhat similar to the apparent development of the Ancient Grk. xanthus [yellow] from the Hebrew כתם kethem [fine gold] – by K-TH-M > K-S-N [thus]

The טרד torad root is puzzling. It appears biblically twice in the phrase דלף טרד in the sense of ‘a troublesome, vexing’ dripping¹⁶⁶⁷ – [ודלף טרד מדיני אשה] – ‘and like a a vexing constant dripping is a contentious woman’ – Prov. 19:13] wherein it clearly seems related to the similar root טרח torach that means ‘to trouble, disturb’. A difficulty arises however, in connection with the biblical Aramaic טרד - whose usage is ‘expel, banish, thrust out’. It seems to me that *this* טרד may reflect a Babel event ח > THR withering of the Hebrew חוץ chutz [out, to oust] – a strange and unknown withering principle theory that we have nevertheless amply corroborated – see section...]. This Aramaic טרד = expel can have been a forerunner of the Lat. trudo ??? [thrust, push out, impel – among others] that is indeed a חוץ THR withering derivative - or it

¹⁶⁶⁶ Paz פז from the sparkling פז appearance of certain types of gold ore – and בצר Betzer because gold ore is often clipped בצר from the walls of gold mine caves just as grape clusters are clipped off the vines – בצרת ענבים

¹⁶⁶⁷ Gesenius links דלף to PBH זלף [drip, pour, empty into] but see also זפת pg...

can have been cognate to it in that expelling is also 'out related'. This same Ches to THR principle *may* also have affected the Aramaic - טרוט [plait, strap] from חוט chut [a string] - טריז [gusset - Jastrow¹⁶⁶⁸] from חסה chosoh [to protect, succor] and טרש [to be silent] from חשה choshoh [silent].

Aramaic THR derivatives - תרט חסה protect – shield - תרג חג etrog used for Chag Sukkot - - תרץ arrow to straight – probable source of straight – Cf. straight as an arrow But it seems to me conceivable that the PBH / Talmudic terms תרוט and תרץ -that denote straightness and straight- lined may derive instead from the תר base¹⁶⁶⁹

Jastrow and E. Klein do not offer any etymology for the PBH / Talmudic word טרש teresh that meant – rugged, stony ground – crags – clefts –and quarry. טרש 's quarry usage may derive from the ancient Grk. therama θηραμα [quarry] The טרש that denotes - rugged, stony ground – crags – clefts – apparently derives from Grk. word trakhys τραχῦς that meant – rocky – jagged – rugged – that is related to the Grk. trakhytes [ruggedness]. There is also a Grk. trakhys that meant – harsh, rough¹⁶⁷⁰. It seems to me that these Grk. terms may derive from the Hebrew verb טרח torach [trouble – bother – exert] or maybe from the root חוח cho'ach [or choch] that means - thorn/ briar and –sharp hook – sharp prods [II Chron. 33:11¹⁶⁷¹] and that E. Klein translates as 'cleft' in I Sam. 13:6.¹⁶⁷² – by ח to THR Tower of Babel withering that I have revealed and proven in section.... so חוח cho'ach > trakhys – and to the effect that these biblical חוח usages would answer to the trakhys and טרש usages as – jagged – and – cleft. However – it is also possible that the טרש term is in reality an undocumented word of the biblical era – to the effect that the Grk. Trakhys is its derivative.¹⁶⁷³ See also next.

Along the same lines there are also -

¹⁶⁶⁸ See also טריז pg..

¹⁶⁶⁹ Albeit that Jastrow links them instead to the Hebrew root רהט

¹⁶⁷⁰ ...whence Eng. trachea [windpipe] – from Lat. trachea arteria [rough artery] so named because of the rough cartilage that lines the trachea

¹⁶⁷¹ Radak has this חוח as denoting instead – chains . He has listed this and the thorn and sharp hook [and piercing ornaments] terms under a heading as חח - and the cho'ach of I Sam. 13:6 that he sees as – 'fortress' under a heading –חוח

¹⁶⁷² ...albeit that some translators have חוח as – thicket and Radak has it as - fortress

¹⁶⁷³ However – the flint type stone chert likely derives from Hebrew צור tzur [stone] along with MHG zwarc Czech tvrdy - Pol. Twardy [quartz] – OCS - [hard] – Ger. quarz - zwarc [rock crystal] and Eng. quartz but see also pg... However the fact that flint is sparks / fire related also allows for the possibility that chert was named for the the root חרר that denotes – burn/ fire

() There is an Ancient Grk. θρασσω thrassaw [also Attic. θραττυ Thrattu] that denoted – disquiet, trouble – that apparently derived from the Hebrew טרח torach.

() Also thrassein θρασσειν [trouble] - tarechein παρεχειν [trouble, incommode] - παρασειν tarassein¹⁶⁷⁴ [to trouble, cause turmoil, confusion] - παραχη taracheh tarakheh [trouble – disorder – confusion] – taragma, taragmos – disquietude – disturbance - confusion

τραχων trachawn [rugged, stony tract] - τραχις traxis [rough, sharp] probably derive via THR transformation of חון

Many of these terms apparently derive from טרח torach [trouble – bother – exertion] – but those that convey usages as – stony – rugged – sharp can derive instead – or collaterally from חון [see above].

There are also similar θρασος thrasos type terms that denote – boldness – audacity – impudence – rashness . These apparently derive from the Hebrew word חון chutz that denotes ‘out’ – by ח Ches to THR withering transformation – so that CH-T-Z yielded THRaS[os] - [see pg...] in that boldness and audacity are of ‘outgoing nature’ and the opposites of shyness and of introversion and reservedness.

]The English word bold does indeed derive from the Hebrew word בלט bolet that is in turn the result of a metaphysical ל epenthesis into the inner base בט B-T that denotes – out – see pg...[????

The name of the creature shrew – which was believed to possess a poisonous bite – may derive from the Hebrew חרף [sharp, bitter] See next -

The shrew also has has very pointy face and nose

The SH-R-W form of the word ‘SHREW’ corresponds well, phonetically, with the חרף root’s KH-R-F form. The SHREW-MOUSE - a mouselike mammal with sharp pointed teeth, was once thought to possess a venomous bite¹⁶⁷⁵. Its O.E. name ‘scrimouse’ may have originally meant ‘sharp [teethed] mouse’¹⁶⁷⁶. The term ‘shrew’– when applied to humans – denotes a scolding, evil tempered woman. And the similar

¹⁶⁷⁴ But a tarassein listed by Woodhouse as ‘horrify’ might be instead a result of a חרד to דרח permutation.

¹⁶⁷⁵ So that there are at least a double rationale for its name

¹⁶⁷⁶ ...as ME and OE scerf means sharp

adjective SHREWD is defined as 'evil, cunning, *sharp* in practical affairs'. Note that all of these 'kharef near homologues' share with חרף a sense of sharpness or bitterness. And, the word HYRAX – said to be the ancient Greek term for the shrew - mouse – is, to a degree, also structurally similar to חרף.

In light of our theories that (a) the words shrew and shrewd likely derive from the Hebrew חרף chorif [sharp] – and that (b) the ancient Grk. shrewmouse / hyrax term was – hyrakos – its seems reasonable to assume that the Eng. hyrax term derives from the Hebrew word חרף¹⁶⁷⁷

שחור shachoer means 'black'¹⁶⁷⁸ .¹⁶⁷⁹

¹⁶⁷⁷ Another Grk. name for hyrax is - sorex

¹⁶⁷⁸ שחור shachoer is apparently the Tower of Babel source of '[ob]scure – char – swarthy – and Ger. schwarz [black].' Eng. 'scowl', which is also periphrastically called a 'black look' in England, stems from שחור . Polish black and dark are czarny and czerry. The ancient Grk. skotos σκοτος [dark, darkness, gloom , blindness, mystery, shadow] and skotoyn? [darken] likely derive as well – but Hebrew חשך choshekh [dark] is alternate candidate . שחור may be the source of the 14th Cent. word sable that denoted – black, blackish. Also – to scorch [blacken by burning] . Slur may relate – as a blackening of the reputation - and perhaps also – singe – but see also Skotos is said to be cognate with OE sceadu [shadow] – Eng. shade, shadow – Old Irish scath [shade, shadow] but Hebrew צל [shade] may be a better candidate. Scorn and/ or scold may relate to שחור shachoer as well. Or scorn may derive from גער גע'ar [rebuke] or from חרון Also Grk. skotia [darkness] Lat. scotia [concave moulding at column base] ?

¹⁶⁷⁹ In light of the fact of the negative moods and qualities that are often symbolized by the color black it seems to me conceivable that the ancient Grk. word αἰσχρὸν aiskhro – which denoted – base – shameful – foul – ugly may have been fashioned at the Babel event from the Hebrew שחור shachor [black] Cf. slur pg...

In their senses of 'sealed, blocked, muzzle' חתם and חסם are likely related metaphysically to the phonetically similar word חטם chotom / chothom - which denotes 'muzzle' and 'restraint'. At the same time, however, חטם may also relate to the word חוט chut [line, thread, wire] in that muzzles often consist of [leather, metal] straps or wires fitted over the animal's mouth.

The words חוץ khutz [out] - חץ kheitz [arrow] - חצץ khotzetz [split in two] - חצי khatzie [half] are related in the following ways - חץ is so called because it is shot חוץ outward – and the Eng. shoot and Ger. schuss do both indeed derive from חוץ [out]. The חצץ and חצי terms do also derive from the concept of out in that – when you cut a potato into two parts – for example – potato molecules that were previously all connected to each other in the single potato – are now outside of each other – with approximately half of the original united total in each separate potato part

See also חוץ חצץ in bi-literal base video

קד means 'thin, fine' and its Hebrew and Aramaic derivatives bear a sense of 'exactness' [e.g. דיק - דקדק . See section...]. The Mishnaic Hebrew דקל [date palm tree] is not recognized as the biblical era word that it is because it is 'camouflaged' in the river name חידקל Chideqel [The Tigris] – which was called חידקל because it 'gives life' חי- to thousands of date palms דקל that grow in the general area of its banks. See my paper concerning the Four Rivers of Eden, in section... See also....

And thus the דקל may have been so named because it is uniformly a narrow [thin] trunked tree, but even more so because the reality that its trunk is bare because its foliage is located only at the very top makes it look even more like a skinny tree .

קד is also the source of the Germanic 'deckle' meat term that signifies 'the point cut' end of a brisket of beef.

The Middle east and Aramaic term 'dikla' דקלא means - 'date palm' – and I have long been intrigued by its similarity to the second component of the חידקל Khidekel river term of. Some historians identify the חידקל Khidekel with the Assyrian, Greek, and Latin termed 'Tigris River' – and some identify the Tigris with the Aramaic Dikla [or Digla] River. A few historians suggest [and correctly so] that the 'Tigri' form is a corruption of - or alternately cognate to – the Dikla דקלא term¹⁶⁸⁰.

¹⁶⁸⁰ In my opinion, the similarity between these two terms would lead one to imagine that the דקלא date palm term might be related to the חידקל river term. Nevertheless, it appears that the authorities have not linked the Khidekel river term with the date.

The area of the Tigris and Euphrates rivers is, incidentally, known to produce more dates than any other date growing area on earth,¹⁶⁸¹ and this fact may relate to the origin of these names.

There is a masoretic opinion that suggests that the biblical name **חִדְקֵל** Khidekel derives from a combination of the Hebrew **חַד** khad [Heb. sharp, pungent] and **קָל** kal [Heb. swift] as these terms may correctly describe the river's current or the quality of its water – and some historians do indeed assert that the term relates to an Akkadian word Idiklas signifying 'rapid' – or¹⁶⁸² 'rapid Teger (Tigris)'.¹⁶⁸³

However, while these attributes may truly be characteristic of the **חִדְקֵל** river, it appears to me equally probable - at the very least - that its biblical name **חִדְקֵל** Khidekel was divinely intended to signify **חַי דִּקְלָא** [chai dikla] – literally - 'life to the date palm' – for its waters nourish thousands of the area's economically important date palms – i.e. this, in spite of the absence of the assumed **חַי** element's **י** yud from the **חִדְקֵל** term. This would mean, therefore, that the Mesopotamian Dikla River toponym is a truncated form of its original Hebrew Khidekel name. It would, incidentally, also mean, that the plain **דִּקְלָא** dekel / dikla term is a bona fide 'biblical Hebrew' term, in spite of its seeming biblical absence [i.e. as opposed to its being instead an Akkadian or Aramaic borrowing into Hebrew.¹⁶⁸⁴]

Furthermore, it appears to me that the Khidekel's **דִּקְלָא** dekel element was withered within the Tower of Babel incident into the Aramaic **דִּקְלָא** dikla term – and that this diklah later underwent a further gradual withering transformation on the order of – dikla > tikla > tigma > Lat. tigris.

Incidentally, the Jewish / Germanic family name 'Dekelbaum'¹⁶⁸⁵ apparently originally denoted the 'date tree' - although the tree's modern German name is 'dattelbaum'. From the dattel element apparently sprang the English 'date' term – This process involved an intra – plosive **K > T** Tower of Babel withering.¹⁶⁸⁶

¹⁶⁸¹ www. History.com

¹⁶⁸² ..according to Wm. Gesenius....

¹⁶⁸³ Yeshoshua Steinberg [Milon HaTanakh] advised that the **דִּקְלָא** term morphed into an Aramaic **דִּגְרָא** - that later became the Tigris term bt neither Jastrow nor E. Klein list such term. However, he says that **חִדְקֵל** is a combination of **חַד** **דִּקְלָא**

¹⁶⁸⁴ Rav Hirsch, however, considers the personal name 'Diklah' – of a son of Yoktan [in Gen. 10:27] as an appearance of the date term – [and indeed – as its sole appearance i.e. according to Rabbi M. Clark].

¹⁶⁸⁵ ...or Deckelbaum

¹⁶⁸⁶ Cf. the withering of the Hebrew root **דִּקְלָא** or base **דִּקְלָא** that signify 'exactness, precision' into the German 'deutlich' [distinct, markedly]

From a philological standpoint, some authorities link the גיחון name to a Hebrew root 'גיח' which is said to denote 'burst forth' or 'gush forth'. Radak relates גיחון to a גוח root – which he sees as denoting 'to go out' – and he assumes that the גיחון went out [i.e. it overflowed its banks] and irrigated the adjoining lands / fields. The Nile River does indeed so irrigate its surrounding area.

In my humble opinion, the Gikhon גיחון is indeed, most probably the Nile - but its name may more properly relate to the biblical Hebrew word גחון gakhon [to crawl or slither on one's belly as reptiles do] then otherwise – for large tracts of the Nile are now – and were, in ancient times, as well – heavily infested with crocodiles [reptiles that slither on their bellies]. The lizard term 'gekko' apparently developed from the Hebrew גחון gakhon [within the Tower of Babel incident'] in like fashion.

Integrate the following few paragraphs ????????

It seems to me that assumed the גוח or גיח root – and the גחה root, as well, denote 'a forceful forward or outward motion'. These words are employed in Tanakh to describe the pushed exit of a newborn from its mother's womb – and to describe the pulsating movement of river waters. A thrusting forward- A Talmudic גחה denoted – swell – bulge – hang over

The word נגח nogach means 'to gore' – an act that entails a forceful forward movement / a pushing - of a horned animal – and the גחל gachal is a burning coal that repeatedly bursts forth in flame. These facts indicate the existence of a inner base that denotes 'strong forward / outward motion'.¹⁶⁸⁷

And thus the גח root – accords well with this explanation – because its usage of 'under belly of a snake or a low reptile - gachon גחון' apparently derives from the fact that these creatures use the strong muscles of their stomachs to propel [גח] themselves forward.¹⁶⁸⁸

And the river גיחון Gichon of the Four [lost] Rivers of Eden [Gen. 2:13] is thought by some to be the Nile because the Nile's strong forward pulsing movements are said to cause it to overflow its banks and thereby irrigate the surrounding area – although it seems to me possible that the Nile may alternately have been called גיחון Gichon because of the great amount of crocodiles that inhabit the entire length of the Nile Basin [crocodiles being reptiles that move by means of a גחון 'belly run' – a method that combines movement of the legs with forward thrusts of the belly muscles]. See also section.... It may also be the source of the Indian gavial [Indian reptile similar to the crocodile] – also Hindu garial, gharrial

¹⁶⁸⁷ But one might also suggest a נגח link to נגע [touch] נגף [strike a blow, afflict] - נגש approach – נגן [play a musical instrument] – נגש [nogass – goad, oppress] in the sense of – touching, striking [Avnei Shayish suggested hitting, pushing]

¹⁶⁸⁸ The word gekko apparently descends from one of these similar terms.

Rashi states that the גיחון is so called because it roars as it flows along and it seems from his explanation that he regards 'roaring' as an element of the goring ox of כי יגח [Exod. 21:28]

Cf. Psalm 22:10 כי אתה גחי מבטן

Micah 4:10 חולי וגחי בת ציון

Job 38:8 בגיחו מרחם

Judges 20:33 וארב ישראל מגיח ממקמו

It seems to me likely that the גח base is metaphysically related to the similar word כח that means 'strength – force'

The words river – rivulet and Fr. rive [riverbank] apparently derive from the Hebrew רוה ravah [irrigate] in that rivers were important irrigators of their surrounding areas.

חן is the base of the Hebrew מצא חן to find favor - חונן khonein to grant - תחנה tkhinah and תחנון takhanun plea, prayer for G-d's grace - חנם khinom for free – i.e. originally, as a favor – whence also – for nothing [in vain] The words חונה [to encamp] and מחנה [encampment] may derive from the חן base in the notion of 'settling in a place that seems pleasant, favorable' .^{1689 1690}

Some ancient Grk. derivatives of Hebrew חוץ chutz [out] - exo – ekstos εκτος [outside] – εσχάτε eskhate [extreme point]¹⁶⁹¹ - θυραϊος thyraios & thyraze [out, outside] - thyrasi θυρασι [out] - ωθειν awthein othein [oust]

¹⁶⁸⁹ But Rabbi Pappenheim seems to have suggested the reverse – that is – he says that the key idea is a resting - חנה = a resting – while מצא חן בעיני - finding favor in the eyes of - amounts to – a resting of one's eyes upon the person or activity in favor – while a lack of favor amounts to an inability or a refusal to rest one's eyes upon.

¹⁶⁹⁰ חן is also the base of the biblical Hebrew fem. name חנה Chana/ Khanah [Lit. graceful/ gracious one] - whence the [Eng]. female names – Hannah – Anna - Anne – Annette – Anita – Netty - Anke. The Gmnc. Name Hans is said to constitute a shortening of the name Johannes – that is taken from the Hebrew יוחנן Yochanan that means – G-d is gracious. Also Jan – Ian – Jane – John

¹⁶⁹¹ Eskhatos = uttermost – extreme – furthest – most remote [Harper] whence Eng. eschatology

The Lat. *terro* that means – I – rub – grind – triturate – wear away – wear out – likely derives from the root טרח [to trouble – exert – bother – see pg...] or from a combination of both טרח and טרד [push, chase & PBH bother, trouble]. The Eng. word ‘trite’ [‘worn out’] derives from it as well????

The ancient Grk. words *eido* [inf.] and *oida* [1st pers.] are said by Lydell and Scott to have denoted – to see – behold – appear – and to know. Their sight related meanings apparently derive from the Hebrew root חזה [see] – but their usages as know derive either from ידע *yodah* [know] – or they are a sense development from חזה [see, behold] – or they may have derived collaterally from each of the Hebrew sources separately or from some combination of both. Also similarly Lat. *video* which means – see – observe – discern – perceive – but also – comprehend – be aware – understand – can conceivably have derived from both ה ביט and חזה - to see – but also from ידע [to know, understand] See also pg....

It seems to me that ידע is the apparent Babel etymon of the Old. Ind. *veda* [knowledge] and the Gmnc. and Eng. ‘knowledge related terms – wit – wissen – wise - and related perhaps to the Eng. word ‘idea’ [via ידיעה or דעה - but see also חזה [look at] pg... in that it does also correspond phonetically to ‘wise – wit – wissen’ – and consider also that I have demonstrated that the word שכל that denotes look at also has a meaning of – clever – intelligent – understand – see pg..]. Also of the Aramaic ודאי *vadaiy* [certain, known] [Jastrow] – Note that the yud to V transformation involved therein would accord with a ידע to video withering transformation.

OE *witan* and Ger. *wissen* [to know] and OE *witan* [wise] and Eng. *wise* are from ידע [know].

The experts assume an undocumented Gmnc. *Witan* that meant show – and that is the source of Ger. *weisen* to show. Those terms are from חזה [see, look]. This assumed lost *witan* is also probably the source of known Gmnc. *Witan* terms denoting – to reproach

It appears that there is a Hebrew inner base רח that denotes – spacious – wide – comfort – non- restriction - easing. For example, the word רוח *ru’ach* denotes spirit and wind – items that are hardly at all restricted physically. ריח i.e. Aromas are also very little restricted . The verb רחם denotes – merciful – which is a quality of one who is – broad spirited. And the רחם *rekhem* [womb] is a female body organ that expands / widens to accommodate the growing fetus that it carries.¹⁶⁹² The Hebrew path term אורח *orakh* may denote an especially wide path. Some of these ideas were astutely suggested by the great Hebrew scholar and root expert Rabbi Shlomo Pappenheim of Bavaria []

To these I would add that the word רוח *revakh* that denotes ‘profit, benefit’ probably derives from the רח base as well in the sense that profit amounts to a ‘widening’ of a person’s body of possessions – and it results in an easing of his financial condition - and I would suggest as well

¹⁶⁹² And indeed the womb term רחם may even be more closely related to the רחב term that means wide, widen – in that the ב and מ are both labial letters

that the Hebrew root רחב [broad, wide] is probably a metaphysical רח base derivative as well – Rabbi Papenheim did not list רחב because he mistakenly assumed that G-d used only the letters א ה ו י מ נ ט in His expanding of inner two letter bases into three letter roots. Also – the word רוח revakh denotes ‘relief, deliverance from trouble’ as in the phrase רוח והצלה [Esther 4:14]. And in addition, Prof. Marcus Jastrow saw the possibility that the overhang term סרח serakh may constitute the prefixing of the ס samekh to a רח base – in that overhang is a form of extending, widening.

And therefore – note also that the ברח escape term appears to possess the same רח inner base that denotes – spaciousness – respite – relief – breathing space as the the word רוח revakh [spacious, respite] and as the word רחב wide – for escape amounts to relief from danger.

Note also that a parallel antonym relationship is to be found in the Hebrew inner base צר tzor that denotes – narrow – restrictive – trouble and oppressor Cf. also the trouble/ distress denoting idiom – ‘in narrow straights’.

It seems to me that there is a reason why the Hebrew ברח verb that denotes ‘escape from danger’ shares the same ברח root as the בריח briakh [protective door bolt] term – that reason being namely – that each of these terms denotes a situation wherein security/ safety has been achieved by means of the moving of something or somebody out of its previous place of rest and into a new place – as occurs when the door bolt is moved out of its place and into a position that ensures that the door cannot be opened by unwanted intruders

Please note that the בריח briach connecting bar and bolt term may be the source of the ancient Grk. brakhaw βραχάω [thin plating, gold leaf] and the source of the Lat. bractea [metallic plating – gold leaf – metal foil – veneer]. Note that the בריח briach term is similar to brakhaw - and that the idea of a connecting bar is not far from that of metal plating. This Lat. bractea is known to be the source of Eng. botanical term - ‘bract’ – a small leaf [usually at the base of a flower]. Note also that the Turkish word burgu denotes mainly – screw – drill – auger tool – but Google Translate and a few other online sites also have Turkish burgu as denoting ‘bract’ – [with no additional or special explanation of that word]. Bractea may derive from פררח perakh

Note also (a) that door bolt bars and metal screws are both items that secure and items that hold other things in place –

(b) note that the Ger. word schraube [screw]¹⁶⁹³ is related to the Eng. screw term - and

¹⁶⁹³ Its Yiddish dialect version is pronounced SHROEF

(c) note that schraube's - SCH – R – B form looks very much like a transposed version of the B-R-CH borakh base of בריח boriakh – B-R-CH to CH-R – B .¹⁶⁹⁴

And note also that the Eng. noun 'bolt' denotes both – 'screw' – and 'protective bar to lock a door' – and that the Hebrew ברח root has likely yielded both the biblical בריח door bolt term – and the morphologically similar Turkish burgu screw term.

Note also a number of conceptual and morphological [structural] similarities between the ברח borakh escape term and a number of related Germanic words – including -

Iceland - bjarge	Escape death, be saved
M. Dutch bergen	Get to safety, keep safe, hide
Ger. Bergen, geborgen	Save, rescue, keep safe, hide, shelter
M.Eng. berwan	Save, safeguard

This may also be the source of the berk element of the Ger. halsberk [whence Eng. hauberk, habergeon] – a armored garment that protected the neck area. See also pp....

The English word 'snake' derives ultimately from an N-KH-SH permutation to SH-N- KH that was withered to S-N-K. [I will Lord willing attempt to solve the mystery of the relationship between the similar נחש based 'נחש snake'¹⁶⁹⁵, 'נחש divination' and 'נחשת copper' in a later paper]

Samuel Lysons may be correct in his attributing of the Eng. word 'write' to the Hebrew חרט cheret [stylus – a tool used for engraving and inscribing upon [cunieforn] tablets – for one of the earliest forms of writings did involve carving into hard surface tablets . Harper's OED states indeed that a number of European words that meant 'write' also possessed meanings that involved cuttings. Cf. Grk. graphein [write – draw – cut into – scratch – and related in my opinion to the grave element of 'engrave' – see pg...]. Old Sax. writan and OHG rizan meant both – write – scratch – tear – and O.N. rita meant – write, scratch out . Also Lat. rado [scratch]

¹⁶⁹⁴ Which indicates therefore that G-d had devised the ancestor of the schraube term in the Tower of Babel event by means of transposing the ברח BoRaKH root

¹⁶⁹⁵ ... whence the snake terms – anaconda and Irish nathair and also 'snake' itself by Babel event - N-CH-SH > SH-N-CH > S-N-K transposition and withering [Also Hawaian nahaka – Maori nakahi – Swahili nyoka - Setswana noga . There are also many other African language NG form snake terms] Also Indian naga / naja [cobra]

Wiktionary lists an ancient Grk. word pharos φαρσος that denoted 'ploughing'. If this is actual it could derive from either פלח or חרש - but note that this word does not appear in the Woodhouse or Liddel – Scott lexicons.

Having apparently despaired of finding a more suitable connection, etymologists have linked the 'peal' of a bell to the word 'appeal' – on the basis that the sound of the bell was an 'appeal' to the town-folk to attend church services. We feel that Heb. פעם 'pa'ahm' constitutes a better etymon candidate, albeit via the M > L dissimilation of its last radical [so, pahm > peal]. In a related matter, the German bell word 'glocke' [bell] most probably derives from the Heb. חלק kholek [to divide into parts] – and it is also related to the English 'clock' [also from חלק] as well - as the town churchbell was, in very olden times, a primary indicator of the hour / time of day – so that it divided [was kholek] the day into hours. And the clock is thus also so named for the fact that it divides [is חלק kholek] the day into hours etc. The חלק root itself yielded the Tower of Babel derivatives – clique – clark / clerk [one who alots i.e.is kholek the portions] – gluck > luck and lot [one's portion in life'] – as well as the verb to 'a lot' itself.

Also, in the sense of 'smooth, flat' חלק yielded the words - 'caulk – shellac – slick – sleek – - silk¹⁶⁹⁶ – chalk' and the Lat. 'silex [pebble, smooth] which yielded 'silica' . Also 'khalix [Grk. pebble, gravel, small stone] – and Lat. calx [limestone – small stones - fine powder – whence also 'calcium'] . Perhaps also - slink

The term 'clock' derives from the Hebrew חלק kholek [to divide, apportion] - as it is the item that divides [is kholek] the day into hours and minutes. The probable fact of clock's relationship to the German term 'glocke' [bell] does not disturb this theory – as the peal of the [church] bell was itself - in olden and medieval times – a primary means of informing the townspeople of the current hour [so that the glocke was a time divider, as well]. The terms clerk / clark also derive in a similar sense – as the clerk is the one who hands out to each one his portion – and the word 'cleric' is also known to descend from 'clerk'.

Various etymology sites have suggested that The English word flatter likely derives figuratively from the idea of patting, caressing with the flat of the hand. This same phenomenon exists in Hebrew as well – as two of its terms for 'flattery' are - חלקת לשון [smoothness of tongue] and דברי חלקות [smooth words]. Cf. also פח חלק Prov. 26:28. See also begleiten pg...

The clove of cloven [split] hooves derives in my humble opinion from the Hebrew חלק [to divide – see pg....] . And so too the Eng. cleave that means 'split, cut in two' [Cf. meat cleaver] for its usage as 'split apart' derives from Hebrew חלק choloq [to divide, split]. But the cleave that means 'stick to' [Cf. shall cleave unto each other]

¹⁶⁹⁶ Mozeson links silk instead to the worm term thola'ath in that silk is produced by silkworms

The German bell word 'glocke' [bell] most probably derives from the Heb. חלק kholek [to divide into parts] – and it is also related to the English 'clock' [also from חלק kholek] as well - as the town churchbell was, in very olden times, a primary indicator of the hour / time of day – so that it divided [was kholek] the day into hours. And the clock is thus also so named for the fact that it divides [is חלק kholek] the day into hours etc. See glocke = clock bell???

The חלק root itself yielded the Tower of Babel derivatives – clique – clark / clerk [one who alots i.e.is kholek the portions] – gluck > luck and lot [one's lot/ portion in life'] – as well as the verb to 'a lot' itself¹⁶⁹⁷. The 1960's hosiery term 'clock' that denoted a stripe or narrow design on each of the two sides of an otherwise solid colored men's sock likely derived from the fact that the stripes were the 'dividers' of an otherwise solid background.

In a related matter, the German bell word 'glocke' [bell] most probably derives from the Heb. חלק kholek [to divide into parts] – and it is also related to the English 'clock' [also from חלק kholek] as well - as the town churchbell was, in very olden times, a primary indicator of the hour / time of day – so that it divided [was kholek] the day into hours. And the clock is thus also so named for the fact that it divides [is חלק kholek] the day into hours etc.

It seems to me that the division denoting terms – class – clove – cleave / cloven may have derived from חלק [to split, divide into parts] via CH –L-K > K-L-CH Babel event permutations – In the case of garlic cloves this seems a better hypothesis than straight חלק to clove – and

¹⁶⁹⁷ ... also the source of 'lottery'

especially so in light of OE clufu – OSax. Cluf – OHG chlobo. Another possibility for garlic clove is [sticky galbanum] Cf. Ger. kleben [stick to, adhere]¹⁶⁹⁸

It seems to me that the חלק khalak [smooth, flat, slippery] can have been made into the forerunner of the 'glass' term at Babel by means of the withering of its KH-L-K form into a G-L-S form – or, perhaps more likely - by its permutation into a K-L-KH form that soon also withered into the current G-L-S glass.

Some etymologists assign 'shellac' to lac - which would thus trace it back to the Hebrew לח lach [moist] – See pg... – but it may instead relate to the Hebrew חלק khalak [smooth, slippery]XXXXX

PBH חלק = שקל make smooth The PBH שקל that means 'to dissect' is apparently a modified of חלק in its sense of 'divide up' . See חלק pg...]¹⁶⁹⁹

The roots חלק and פלג - which both denote 'division, parts' may be metaphysically related. See pp...

The PBH / Aramaic קלא kaloh [stone, clod, round thing] may derive from חלק via the Grk. calx . But see also clod. Pg... Perhaps related to clot?? Clod may be גלם or from גלד and clot may be קרש

The biblical term מחלקה means 'a group, a division, a party'. The PBH חלק choleik means 'to take opposing sides, argue against' and a מחלוקת is difference of opinion, argument.

The biblical term לחי lekhi [cheek] was fashioned by G-d out of the word לח lakh [moist] because the cheeks are the site of the major salivary glands. The לחי cheek term might also be related to the לוח [slab, panel] term in that the cheeks are figuratively side panels of the face?

The Eng. 'luck' is known to have developed as a streamlining of the M.Dutch gheluc [good, fortune, luck] . Gheluc is said to be 'of unknown origin' but it has obviously descended from the term that denote's one 'lot' and one's 'portion' and that is thus very similar in both meaning and in form.

¹⁶⁹⁸ Harper's OED correctly linked clove to Ger. Knoblauch and to dutch knoflook – by N/L dissimilation

¹⁶⁹⁹ Jastrow relates a third Talmudic שקל that denotes 'boil, overheat' to the חלק = smooth term – but it seems to me more likely that it is instead a withered form of a biblical era חלט root whose PBH usages include – boil – scald. See חלט pg...A Talmudic סלק that means – to boil down –could be a further withering from חלט

	חלק	מחק	חקק	חקה	חוק
	To allot, to smoothen	To 'level off'	Engrave, make rules	engrave	A rule

חוק	
A rule	

חק set limits

Consider please the following – A חוק rule is a thing that is set into effect by a ruler or by a governing body – by means of a positive, forceful act – and it is intended to remain in effect from that point onward - as per the instructions of the one[s] who enacted it. The same idea applies to the setting / fixing of temporal and spatial limitations / restrictions – which are intended to remain permanently in effect thenceforth. To engrave חקק is to set into stone words or figures by carving out with the intention that the engraving shall remain extant. Levelling off מחק and smoothening חלק are acts done to an object generally with the intention that the object should remain in that cleared or smoothened condition. Allotting and distributing חלק of property, money, land, inheritance entails the treatment of those items in a manner that will thenceforth remain in effect. Also - allotting – and dividing among - involve the fixing of limits wherein each person receives the share that is to remain his alone. And thus it seems to me that the biliteral inner root חק that seems to be the base of each of these terms may possess the shared sense of 'a forceful act that fixes / sets an object or a situation in the condition that it is intended to remain thenceforth'

However¹⁷⁰⁰ there is a Zulu word 'kotha' – that possesses among its various usages – the meaning 'to smoothen a thing by licking of remaining impurities'¹⁷⁰¹ . Now – I do not profess to

¹⁷⁰⁰ – [as you may or may not recall from a recent African safari] -

¹⁷⁰¹ A Zulu English Dictionary with notes etc... by Alfred Bryant

know how or if this kotha word relates to a biblical Hebrew word¹⁷⁰² but it may nevertheless suggest the reality of a Hebrew word relationship concept i.e. with regard to both the word חלק cholak i.e. in its sense of 'smooth, flat, slick'¹⁷⁰³ – and to the word לקק lokak [to lick, lap up] – for it supports the hypothesis that that חלק = smooth term may be the result of a ת prothesis to a לק base of לקק - from which other flat related חלק usages [e.g. smoothen by other means, and – flattery] were also sense developed . לקק is indeed also the etymon of Eng. 'lick' – while חלק is likely the source of 'slick' – and this hypothesis likely relates to the similarity between the two terms.¹⁷⁰⁴

And so in light of this data it seems possible as well that there are in reality two different חלק roots – one denoting 'divide, part, a lot' and the other denoting 'smooth – whence also the sense of 'flat'. And consider as well that the חק חקה חקק usage as engrave can be instead a sense development of a concept of 'establishing a rule חק 'because in the earliest times laws were 'engraved / etched in stone' tablets – and the Ten Commandments were indeed also engraved in stone tablets.

And consequently it may also be that the true and more specific sense of the חק base of the family of words that includes חק חקה חקק and the חלק that means 'divide, part, a lot']and presumed PBH root מחק that denotes 'blot out, erase, rub out - shave – scrape - smoothen'¹⁷⁰⁵] does not denote - 'a forceful act that fixes / sets an object or a situation in the condition that it is intended to remain thenceforth' – but rather that חק base denotes instead – 'the fixing of permanent or ongoing restrictions / limitations – a definition that also includes the allotting or distributing of property'. Cf. Lev. 10:13 – הוא וחק בניך הוא ¹⁷⁰⁶. And the חלק sense of 'smooth, flat' likely derives not from the חק base - but from לק . Cf. also חק נתן ולא יעבור Psalm 148:1

Cf. Prov. 30:8 חקי לחם הטריפני feed me my allotted portion of food – Exod. 5:14 – לא כליתם מדוע - and Lev. 10:13 - חקך וחק בניך הוא - חקכם

The presumed PBH מחק root's sense of 'leveling off' can have derived from the חק base's sense of 'limitation' – and from that sense of 'leveling off' can have derived its other PBH usages as 'erase, blot out, rub out' in that leveling off entails the 'wiping away' of the uneven elements or the appendages that had caused the unevenness. The fact is however that Radak did

¹⁷⁰² It might ultimately relate to the Hebrew base קט that Rav Hirsch correctly relates to the concept 'flat'. See pg...

¹⁷⁰³ The origin of חלק 's other senses [divide – portion – allot] is explained in section...

¹⁷⁰⁴ See also pg....

¹⁷⁰⁵ ...likely source of the Talmudic מחט that meant – blot out, annul

¹⁷⁰⁶ In the case of engraving the restriction entails the fact that – unlike messages written on paper - a message that has been engraved can hardly be altered

apparently see 'level off' as a biblical usage as well – for he translates מַחֲקָה רָאָשׁוֹ [Judges 5:26] as 'chopped off his head' in which case the victim has basically been 'made level' at the point of the shoulders¹⁷⁰⁷

Regarding the German word gleich – and the Eng. like – alike et al

The Ger. word GLEICH means – (a) to like [Cf. I like ice cream] – (b) level, straight (c) right away, immediate (d) equal, same as, alike, similar to identical – (e) uniform. We have noted that that the Hebrew חֶלֶק means – a part – portion – share . Consider if you will that there are in English idioms wherein the word part is employed to indicate 'a liking for' / to like or prefer something – e.g. – '*He is partial to spicy foods*' – and '*for my part, I would prefer the turkey drumsticks, please*'. And so – with this in mind it seems to me that – within the Tower of Babel event' - the word חֶלֶק that denotes 'part, portion' became the base of the German word GLEICH that means 'like' [as in 'ich gleich - I like'] in the sense 'I'm partial to' . This happened either by means of חֶלֶק CH-L- K simple withering to G-L- CH or else by permutation חֶלֶק to חֶלֶח > G-L-CH

And the other Ger. GLEICH that means – level – plain - straight derived in the Babel event from the [other] Hebrew חֶלֶק whose sense is - smooth, level, flat [See pg...] in the same one of the two possible transformation methods mentioned above [at the Eng. 'like that means' to prefer] . The Ger. gleich's usage as 'equal – same – identical – alike etc.' derives from the idea of 'being on the same level with' – and the gleich usage as 'right away, immediate' similarly derives from the straight sense of 'straightaway'. [These being sense developments of the initial GLEICH = level, plain, straight meaning]. The Ger. word GLATT that means – smooth – sleek – straight – flat similarly derives from חֶלֶק by means of CH-L-K > G-L-T withering¹⁷⁰⁸ The Ger. begleiten [to flatter] derives from חֶלֶק as well in the figurative sense of 'stroking with the flat of the hand, patting' which is indeed how the word flatter did itself come to be

The Eng. word 'like' [to like, prefer] has probably derived from the ancestor of Ger. gleich – [to like] by the apheresis of the G - as is known to have occurred as well in the development of the Eng. 'luck' from the Ger. gluck or the Dutch geluk [luck, fortune] . The etymologists seem to have conveniently ignored the fact that the similar biblical Hebrew חֶלֶק CHeLeK denotes – one's portion – his lot¹⁷⁰⁹ i.e. his allotment [allotted by fate or by The Almighty] i.e. his gluck.

Cognates of Eng. 'to like' are said to include OE lician [to please, be pleasing] – Dut. lijken, O. Sax. likon [to suit] – Goth. leikan [to please]

¹⁷⁰⁷ Radak's appraisal of מַחֲקָה makes very good sense to me – and it accords well with my חֶק base theory. Nevertheless, the other authorities do not view it in this way. Some see it instead as a secondary form of מַחֲקָה in the sense of 'smash, shatter' Cf. Psalm 110:6 מַחֲקָה רָאָשׁוֹ עַל אֲרֶץ רְבֵה

¹⁷⁰⁸ This withering development of the similar 'glatt' indicates that the GLEICH term mentioned above derived also by withering – and not by permutation

¹⁷⁰⁹ Cf. the famous Talmudic adage בְּחֶלְקוֹ אִיזְהוּ עֹשֵׂי הַשְּׂמֵחַ - Who is truly wealthy? – He who is content with his lot'

Or alternately the English 'to like' et al can have derived from the חלק [part] term by a חלק < חלק [CH-L-K > L-KH-K] permutation [as the Dut. lijken seems to indicate].

The Eng. word 'ilk' [a type, a category - Cf. 'of its ilk'] derives from the חלק term in its sense of 'part, party' via OE ilca [ilk]

It seems that some have offered a different hypothesis to connect the 'like' term's senses of 'similar, alike' and 'to like, prefer' to the effect that like's assumed original meaning of 'similar, matching' was sense developed into a usage as 'suitable' – whence it further sense developed into a sense of likeable, preferred'.

Related as well to the gleich term are the words and phrases OE gelic [alike, similar] Goth. galeiks [equally, like] – whence also the Eng. 'alike' - 'a likeness' – 'the likes of' - a liking to - to liken

The idiomatic term 'likely [to happen]' may derive from the idea 'I like the chances of its being true'

Alternately – to be alike, like some other thing – may derive from the idea of – being of the same part – segment – category as that other thing

Jastrow regards the PBH חלוק chalook [an outer garment, robe] as deriving from the biblical חלק in its sense of smooth and implying – a smooth garment – although it could perhaps be instead a secondary form of the חלץ base of מחלצה chultzah garment term by ק / צ interchange. See pg... This חלוק is apparently the source of the Eng. 'cloak' .

The biblical plural חלקלקות is rendered by many as 'slippery places' in all four of its appearances – but some have instead as 'flattery' or as 'glibness' in Dan. 11:34

MISC. words that were derived from חלק at the Tower of Babel event – by means of witherings

In Job 13:27 - על שרשי רגלי תתחקה is variously translated – You set Your print on the heel of my feet – You inscribe my very footsteps – set limits for my soles – trace my footsteps – put marks on my feet – limit where I can go – engrave marks on my feet to record my sins – consider the steps of my feet – Thou hast delineated my steps [Gesenius] – Evann Shoshan apparently

sees תתחקה as a secondary form of תתחכה [wait] for he has it as ' ארב ' [lat in wait to ambush]

In Jer. 37:12 לחלק משם מתוך העם is translated – (a) To slip away from there from among [from the midst of] the people – (b) to slip among the people – (c) – Non masoretic translators suggest - to possess his share of property that was being allotted

חקה and חקה yielded Ger. drucken [to press, to print – from initial sense of engraving – Cf. printing press] – Ger. eindruck [impression – analogously related to press] – By the ח > THR withering process – See pg... But see also דחק

MISC. words that were derived from חק or חלק at the Tower of Babel event – by means of permutation ????????????

Ancient Grk. kleros [pebbles or wood chips used for casting lots – CH-L-K > K-L –CH] – clan -

See also מחק pg.... and חקל pg...

Relying upon the masoretic opinion that a חק is a rule / law whose purpose or rationale has not been revealed by the G-d or by the ruler that has decreed it – or whose rationale or details are not fully understood by the public – Rabbi Pappenheim suggests that the word חק relates to the idea that in ancient times seemingly arbitrary or non – rational rules / laws חקים needed to be engraved חקק [in stone] so that the public would not easily forget them.

By the apheresis of the חלק term at the Tower event, i.e. in its sense of 'smooth – level – flat' – so that the basic חק particle remained were formed the Gaelic words – Old Ir. leac / leag [large flat stone – slab – paving stone] Welsh llech [flat stone] – the Celt. lech [monument stone – Cf. cromlech]¹⁷¹⁰

¹⁷¹⁰ Cromlechs are ancient Gaelic burial monuments. The term's 'crom' element is known to correspond to the Ger. krum [crooked, bent] and relates to the fact that cromlechs were bent / crooked items – comprised of a flat stone slab laid across the tops of two standing stone slabs. Krum and crom descended in the Tower event from the Hebrew כרע [bend, bow, crouch] See pg...

TECHNICAL PROBLEM WITH THIS NEXT PARAGRAPH

Shellac, silk, sleek, slick, all relate to the concept of 'smoothness' . With the exception

of 'shellac', their development entails a two-step' process, in which Khalak's 'Kh' sound was first 'softened' to the fellow fricative 'Sh' sound and (perhaps centuries) later again modified to the drier fricative 'S' sound. In the American slang word 'glitch' (mishap, error) which stems from the Ger.' colloq. 'glitsche' (slip, slide), and in the Ger. words glatt' (smooth) and 'gleich' (level, equal) 'Khalak's 'Khes was hardened to a 'G', while

in the Polish 'halka' (a slip i.e. a smooth undergarment) it was simplified to an 'H'.

'Khalak's essential Biblical meaning of 'smooth' gave rise to its modern Hebrew usages 'flat' and 'level' as well as to the Ger. word 'gleich' (level, straight) which came to mean 'equal to' and which, by means of the aphesis of its initial 'G' and the hardening of its 'Kh' to a 'K' sound, eventually resulted in the conceptually related English words 'like' and 'alike' (in that 'same, alike, and equal' are synonyms). קלח's Ger.derivatives 'vergleichen' and 'gleichsetzen' mean 'compare' and 'equate', respectively. 'Khalak's sense of leveling-out' or 'smoothing' an uneven surface also gave rise to the word 'caulk' (n.& v.)
{Halka might alternately derive from the חלץ base of מחלצה = garment}

Lat. lathyrus – Grk. lathyros = pea plant – a vetch that is tangled, climbs and intertwines with other plants and with poles. The thyrsus was a Bacchic wand that was crowned with a fir cone – or a grape cluster and twined / encircled with vine tendrils and ivy.

And so the thyrs base could be either a withering of טרח torach, whose tort, treph and strob form derivatives possessed the טרח torach sense development of 'twist, turn'. See.... – Or thyrs could be a permutation of the Hebrew שזר [braid, twist] SH -Z-R > Z – R-S > TH-R-S

Thyrsus' other usage as – point – goad – spike – spear - may constitute a Babel event THR treatment of the Hebrew חץ cheitz [a dart, arrow]

However, the ancient Grk. thyrsos – that denoted 'stalk or stem of a plant' might derive instead from the Hebrew חוט chut [line, chord] by the same THR treatment method.

Incidentally, the ches and the ayin are said to represent closely related sounds phonetically – and I have found that many of the withering types that occurred to the ches also occurred to the ayin. Here is but a small sample listing of some of these witherings – my book manuscript features a few hundred more¹⁷¹¹

¹⁷¹¹ Some of these word pairs were learned from Isaac Mozeson

ע > P	עפר	paper	ענש	punish	ענה eena ¹⁷¹ 2	pain	עפר	pulver	
ע > G	ערף	giraffe	עזה	Gaza	צען	Tzigan	ערב	garble	
ע > C/K	ערף	scruff	ערב	Corvus, crow	עור	Lat. Corium [skin]	עגה	cake ¹⁷¹³	
ע > F/V	עלה	voler ¹⁷¹⁴	בער	fever	עלז	Feliz, felix	עתד	Fate, future	
ע > H	עץ	Ger. holz [wood]	עדן	hedonis t	עדר	herd	עשה	Span. hecho	
ע > R	עולם	realm	עבד	robot	כנס	cross	עת	Eng. rate Span. Rato Pol. raz ¹⁷¹⁵	

The legalistic term חוקר ודורש khoker v' doresh that denotes judicial investigating and seeking out [to find the truth] may correspond to a phonetically similar English pair – 'hunger and thirst'

() One or more of these פח type terms may be the source of the English words 'pouch and pocket' that are traced back to OE pocca [bag, pocket] and OFr poche [purse, poke]. Cf. also Eng. 'pig in a poke' [in a sack, small bag]. פח is also the apparent source of the archaic Eng. 'fob' [small pocket¹⁷¹⁶¹⁷¹⁷]

() The 'park' terms of 'car parking' and 'city parks' are said to relate to a shared meaning of 'enclosed space' - and they likely also relate to a Hebrew פח base as well.

¹⁷¹² And the similar root ענה [anah = answer, respond [was similarly the base of the Grk. s-pons root of the words – respond – sponsor – responsible – all of which bear the sense 'answer to'

¹⁷¹³ ...also רעש to ruckus

¹⁷¹⁴ ...also – folio, foliage from aleh [leaf]

¹⁷¹⁵ = time

¹⁷¹⁶ ...whence 'pocket watch fob'

¹⁷¹⁷ Perhaps also pokey / pogeey [jail]

() There is a biblical פח that means ‘thin metal sheet, plating’ [Exod. 39:3 & Num.17:3]. Rav Hirsch sees this in the sense of ‘expanding’ and as related to the פח ‘trap’ in a sense of ‘opening’ – their common root being - חפח¹⁷¹⁸

() Gesenius perceives a חפח root in the sense of ‘spread out’ that is the origin of פח [snare, net] in that nets are spread and also of פח [thin plate] – metal whose area widened / spread out by beating

() There is a Talmudic פחח that Jastrow renders – batter, beat out of shape. The Shorashim dictionary of Reuven Brauner adds flatten – compress - squash

() E. Klein mentions a [modern] Hebrew word חפח – whose origin is uncertain - that is not found in Tanakh – and that he says denotes – squeeze, flatten . He relates to an Aramaic שפח pachash [squeeze] that is not mentioned by Jastrow. This חפח might perhaps be related to the Biblical פח [metal sheet]

() There is a Talmudic פחח that denotes ‘exposed, clad in rags, have holes in one’s garment’ that likely relates to a ‘hole’ meaning of a פח base. This may relate to Rav Hirsch’s understanding of the biblical פחח as - ‘open’

It seems to me that the ancient Grk. word draco δρακο – that denoted – snake –serpent – derives from the Hebrew word טרח torach [to exert oneself, to bother] in that snakes must exert themselves in four different types of intricate movement – because they lack legs and feet – and their movements therefore require the marked exerting of stomach muscles and other difficult maneuvers – and thus it appears that the name draco that stems from טרח - And indeed – one of the ways in which snakes move is by thrusting their heads forward – and then dragging their bodies behind – to the effect that the draco term also contains the טרח element that yielded the Eng. word ‘drag’ as well. And it is also known, as well, that the Grk. draco term also denoted the ‘dragon’ and that it is the source of the dragon term.¹⁷¹⁹

The Lizard species term gecko may derive from the word גחון gachon – that denotes the underside / belly of a reptile upon which it slithers.

¹⁷¹⁸ i.e. according to Rabbi Clark. One might assume that the פחת pit term should relate as well, in that it clearly an opening, but R. Clark does not mention this

¹⁷¹⁹ However – Harper’s OED links dragon to Anc. Grk. derkesthai [to see clearly] which may derive instead from Hebrew דיק daiyek –[to be exact, to conclude based upon precise analysis or observation.]

My book manuscript has at least another 50 to 100 Ches withering specimens – and thousands more are out there to be found - i.e. in recorded data – but I would imagine that the approximately 1000 specimens featured in this dissertation should suffice to prove my hypothesis –

The τη base is apparently the etymon of the ancient Grk. χᾰδον chadon and chandano χανδᾰνο [to hold, contain] to which Liddell and Scott assign a Grk. base χᾰδ chad – and Francis Valpy and James Donegan indeed also assume an ancient Grk. χᾰζο chazo denoting ‘I hold, contain’.

To the chandano term is attributed the Lat. hendo [take hold, grasp, seize with the mind – Cf. ‘he didn’t chapp’] – whence Eng. apprehend – comprehend – apprentice – reprehensible - Span. aprender [learn] – and many others. Valpy also notes the AngloSaxon hentan and Goth. hende [lay hold of]. Harper’s OED states that the Eng. ‘hand’ is related to some of these terms and that its earlier 14th cent. senses included ‘to seize, take charge’ – senses that accord well with the Hebrew τη base.¹⁷²⁰ See also capsā – pg...¹⁷²¹

Also Ger. geiz τη means miserly, stingy, tightfisted

We have demonstrated in section ... that the τη base of τηκ [hold, seize] was probably the source of the box word ‘chest’ via the Lat. cista [box, chest] whence also Lat. cisterna and perhaps the ancient Grk. kiste [box, basket]¹⁷²². In light of this it seems conceivable that the τη base is also the source of the Lat. word capsā [box, repository – assumed source of Eng. ‘case’ = box] – i.e. – by means of a lost Grk. box term whose PS element developed from the τη τ of the base

However – not every Grk. ψ psi is the result of a zayin or tzadi – for the ancient Grk. ψεγειν psegein [to blame] – e.g. - could be instead simply a product of the Hebrew גִּפּוּס posag [to distinguish, point out]

¹⁷²⁰ The Eng. handle [n. and v.] is of course related and the Lat. ansa [cup handle] is a probable אָנָה derivative. Some scholars regard the Lat. hederā / edera [clinging ivy plant] as related to the Grk. CHAD terms as well – albeit that hederā might alternately derive from Hebrew הָדָר hadar [beauty - See הָדָם pg...]

¹⁷²¹ Perhaps also the ‘case’ of slang ‘case the joint’ [observe the place]

¹⁷²² Perhaps also Lat. scrinium [chest, box] and Ger. schrein

– see section...] The ancient Grk. psilos ψιλος and psilawo ψιλω that denote ‘bare’ may derive from Hebrew טשט poshat [to strip off]¹⁷²³ –. And the ancient Grk. psalion / psallion [reins, tether] derives from the טפא particle of the presumed PBH word רפסא efsor [reins, tether] whose biblical sense is ‘restriction’ in that the reins / tether restrict the animal’s mobility. [see pg...] Also επι-ψελλιον epi-psellion [curb chain]. And the Grk. ψαω psaw that means ‘vanish, disappear’ stems from the Hebrew טספ - טפ that means [vanish, gradually disappear] while the ψαω that means ‘crumble away’ derived from the Hebrew פתת pothath that means [break into bits] “

Another possibility is Hebrew קשח khosaf to strip bare

It is of great interest that there is a Lat. word ops [gen. opsis] that means – might – power – strength - ability to help – these being exact meanings of the seemingly corresponding Hebrew עזז oaz . It would seem therefore that this word once existed in ancient Grk. – whence it went into Latin – and that it was eventually lost to the Greek – as may also be the case with psecos and psythian – see pg... Or otherwise – the PSI phenomenon might also have entered into Proto-Latin apart from its Grk. occurrences. See also ancient Grk. opsis pg...

Lexicographers assign the Lat. capsula [box – whence also ‘capsule’] to the Lat. capere [to catch] and capio – [I catch – seize – capture – take – hold] – which I see as partly derived from כבש kovash [capture, conquer] – see pg... - and which would seem to accord with the capsula form.¹⁷²⁴

But despite the current theory it seems to me possible that the PS of Lat. capsula / capsum [box] might constitute instead a vestige of what I have shown to be a Grk. ψ Psi derivative of the Hebrew ז zayin [see pg..] in this case – the ז of the זח base of זחא - albeit that I have not located any Grk. box term on the order of capsula.

But this would accord with what I have theorized concerning the Lat. psythian (type of grape) from זי zayis [olive (shaped grapes)] – psecos [to anoint] from צק tzak base of יצק yotzak [to squeeze out, anoint] - and ops [power] from עזז oez [strength] – In each of these the ז or צ became a Grk. ψ psi

Perhaps חא is also the hidden source of the ancient Grk. okeanos [ocean] on account of all that the ocean holds/ contains

¹⁷²³ The ancient Grk. ψωλος psawlos meant ‘one who is circumcised’

¹⁷²⁴ Capsula is said to be the etymon of Eng. ‘case’ – but see also חא [pg...] See also my explanation of capere / capio – [pg...] Capsula is the source of PBH Hebrew קופסה [box, chest]

And a bit more 'by the way' stuff - if you please – because I also want you to recognize that the ancestor languages of English - and all of the other languages as well - were fashioned or encrypted out of Hebrew proto-types in the Tower of Babel event – permit me to mention just few of the English words that ultimately derived from תח based words – to wit –

The word תח yielded among many others – the words – axis – axle – seize – and even the words hold and halt – as is amply demonstrated in my manuscript. And the word חזח that means to look – yielded – the words – gaze –guise – gazette – and even the words vision and visor – and view¹⁷²⁵ - via the Latin word vide, videre [to see] – among many others. Devise likely derives as well – for Wiktionary states that it originally possessed the now obsolete senses as – imagine – guess [which are along the lines of envision] You will indeed find some more of them in my website at...

[Will rewrite the following if I include it]

The תח base of Hebrew חזח [to see, look at] - תחזח [to seize, hold] – and חזח chozeh [chest, bosom] – is the source of such diverse words as – Eng. chest [human] – Eng. chest [of drawers, treasure] – Ancient Grk. kiste / kisth and Lat. cista [chest, box¹⁷²⁶] –Eng. case [box] that holds stuff ¹⁷²⁷– Eng. gaze – Fr. chasse [case, reliquary] – Eng. and Gmnc. bosom [by ח > B withering – and buxom?? see pg...] [Perhaps also ancient Grk. stethos [chest, front of chest] –] - The חזח term – that is used biblically in the sense 'chest of an animal' – can derive either from the fact that it seen חזח in the forefront of the animal and is thus the first seen – or that it תחזח holds / contains – important animal organs¹⁷²⁸.

¹⁷²⁵ Also Fr. voila

¹⁷²⁶ ...whence Eng. cistern

¹⁷²⁷ The [related to each other] roots חוס חסה [protect, care for] are lesser possibilities for some of these terms

¹⁷²⁸ The PBH חזית denoted – a front

See also capsā [pg...]¹⁷²⁹. But those chest / box type usages of – chest – kiste – cista - may derive instead from the Hebrew word חָסַם chuss [protect, care for] – as is indeed the case for the chest element of the word chestnut – see pg...

הִרָא is indeed the Babel event source of ‘gaze – vision - gazette’ and a ‘whole lot more’ [See section...] Also of Turkish goz that denotes - eye, glance, view . Perhaps also gawk¹⁷³⁰, garish and M.E. gawren & gowen [stare].¹⁷³¹

תַּחַא is the Tower of Babel etymon of the words ‘axle [rod that holds wheels] and axis’¹⁷³²¹⁷³³ . It is, by apheresis, also the root of the word – ‘seize’ – and also of ‘hold, hilt and halt, halter’¹⁷³⁴ . Their instant or gradual withering process having been ACHAZ to CH-i-Z > CH-L-Z > H-L-T .¹⁷³⁵

תַּחַא is the Tower of Babel etymon of the words ‘axle [rod that holds wheels] and axis’¹⁷³⁶¹⁷³⁷ . It is, by apheresis, also the root of the word – ‘seize’ – and also of ‘hold, hilt and halt, halter’¹⁷³⁸ . Their instant or gradual withering process having been ACHAZ to CH-i-Z > CH-L-Z > H-L-T .

¹⁷²⁹ Yehoshua Steinberg [Milon HaTanakh] suggested an אָחוּ origin from the base אָח [brother] in the sense that holding is a type of togetherness

¹⁷³⁰ But see also gucke, kook pg...

¹⁷³¹ The word gazebo may be the result of a combination of the words חָזַה בוּ chazeh – bo [look/ see inside it]. See also note of pg

¹⁷³² and perhaps also of the tightly held ‘axe’.

¹⁷³³ ER Wharton regards Lat. obses / opses [hostage, security] as אָחוּ derivatives . See also next... also obsidis

¹⁷³⁴ However, the similar O.E. holt [forest, woods] and the Ger. holz [wood] are withered forms of Heb. עֵץ eitz [tree, wood]

¹⁷³⁵ The הָח base is perhaps also the source of Lat. kard [axis] . An alternate source is Hebrew צִיר [a pivot]

¹⁷³⁶ and perhaps also of the tightly held ‘axe’ and of ‘hatchet’ but see also עֵצָה pg...

¹⁷³⁷ ER Wharton regards Lat. obses / opses [hostage, security] as אָחוּ derivatives . See also next...also opsidis

¹⁷³⁸ Also Ger. halten [to hold] and inhalt [content] .However, the similar O.E. holt [forest, woods] and the Ger. holz [wood] are withered forms of Heb. עֵץ eitz [tree, wood]. The Lat. assar [pole, stake] and axis [plank, board] may derive from עָץ . Also the Aramaic קִיסָא קִיסָא [tree – twig – wood – chip] by ק < ע withering – see pg..

I also recently recognized that the [similar to 'hold'] German hals and the Yiddish haldz both mean 'neck' and that the reason for this is apparently because the neck is the item that 'holds' up the head – the thing that keeps the head in place. And it is in this exact sense also the etymon of the ancient Grk. ayxenas and ayxin αΥΧΙΝ [neck].¹⁷³⁹ Also – the ח base of חא is likely the source of a Ger. – erhaschen [catch – grab – seize] and haschen [catch]

חא is the etymon of the ancient Grk. ocheys οΧΕΥΣ [anything used for holding or fastening] - ochehma οΧΗΜΑ [anything that bears or supports] - ochos οΧΟΣ [anything that bears – carriage – chariot]

Perhaps also Grk. agreaw agreyaw - agreuein [catch – trap – hunt] – take seize capture - with ח to R rhotacism¹⁷⁴⁰

Also agaw – carry off captives – hold keep maintain [memories, holidays] – also I take

xxxxxxx

The biblical חא ocheiz means 'to hold, sieze'. The related אחוזא achuzah is a 'holding in' [Gen. 47:11 a land holding] and אחוז achuz is a share or percentage of [Num. 31:30]. The sense development is probably חא = 'holding in' > having a share of = a percentage of...¹⁷⁴¹

My book does also demonstrate that חח is likely the source of the words – vision, visor, visit – whence also very and veritable - by ח to V withering. See also pg...

¹⁷³⁹ In another חא based 'holding' sense, the ancient Grk. ayxen is a roasting spit

¹⁷⁴⁰ Note also that the etymologists have assumed the one time existence of a theoretic PIE base 'ghed' – that meant – clasp – hold – attain – that corresponds to our ח base findings – by D/Z interchange

¹⁷⁴¹ Although the חח [behold] term seems to indicate the ח base is at the root of אחז [seize] the percentage term אחוז seems to indicate at the same time a possible phonetic/ metaphysical link to the word אחד echod [one] in the sense that an אחוז percentage also amounts to 'one אחד part of' a given volume or mass.

And a bit more ‘by the way’ stuff - if you please – because I also want you to recognize that the ancestor languages of English - and all of the other languages as well - were fashioned or encrypted out of Hebrew proto-types in the Tower of Babel event – permit me to mention just few of the English words that ultimately derived from תח based words – to wit –

[Will rewrite the following if I include it]

The root תח achoz means ‘seize, hold’ and it is the etymon of such words as – axis – axle – hold – halt – hilt - seize¹⁷⁴² – halter – holster – and the German hals [neck – that ‘holds’ the head] and inhalt [content] . The ancient Grk. iskhion [hip joint]¹⁷⁴³ is said to relate to the Grk. iskhein ἰσχεῖν and echein εχειν that mean ‘hold, possess’ and thus likely derives from תח as well. See page.... The Hebrew word תח oz means ‘then, at that point in time’. It seems to me therefore – in light of this תח elision hypothesis – that תח may constitute an elided form of תח in the sense of ‘then - a seizing in time’¹⁷⁴⁴. See also pg....Cf. the word שעה [hour, time period] that I see as deriving from a שח inner base that denotes ‘open’ that is the base of שער [gate, door] and of ישע [save] and of others [see pg...] – in the sense that a time period amounts to an opening in the [eternal] stream of time. Cf. also בחר בר pg... and חסר חור pg.... etc.

The ancient Grk. ayxen was a roasting spit.

The תח base is apparently the etymon of the ancient Grk. χαδον chadon and chandano/khandanaw χανδανο [to hold, contain] to which Liddell and Scott assign a Grk. base χαδ chad – and Francis Valpy and James Doneggan indeed also assume an ancient Grk. χαζο chazo denoting ‘I hold, contain’. To the chandanaw term is attributed the Lat. hendo [take hold, grasp, seize, seize with the mind – Cf. ‘he didn’t chapp’] – whence Eng. apprehend – comprehend – apprentice - Span. apreder [learn] – and many others. Valpy also notes the Anglo -Saxon hentan and. Goth. hende [lay hold of]. Dutch houden

Also ancient Grk. ayxhn αυχην [neck] .

¹⁷⁴² Mozeson has suggested instead a שסה shosah [plunder] etymon.

¹⁷⁴³ ... whence ‘sciatic’

¹⁷⁴⁴ תח is the Babel ancestor of Eng. temporal adverb ‘as’ and of the Ger. words als [as, when, once] and also [so, thus, hence]. Even the word ‘then’ may itself have been fashioned from the תח zayin of the תח term. תח is probably the etymon of the ancient Grk. enthen [thence – whence apparently the Span. entonces = then] . Perhaps also of ancient Grk. ara [after all] by rhotacism

The biblical תחז ocheiz means ‘to hold, sieze’. The related תחזא achuzah is a ‘holding in’ [Gen. 47:11 a land holding] and תחזא achuz is a share or percentage of [Num. 31:30].

The ancient Grk. base χαδ is the source o such words as χαδε - χαδειν - χαδειν - χανδαναω - that possess the senses of ‘hold, contain. Take in ’

Also -

askholos	Ασχολος	Occupied - busy
askholeaw	Ασχολεω	Engage occupy
Exaw - ekhaw – skhaw	εΞω – εχω – σχω	Hold – possess seize keep
Skhehsaw	Σχησω	Hold – possess
Eskhon	Εσχον	hold
Kata – skhetos	Κατα σχετος	Hold back

The word cash ultimately derives either from Hebrew קח kach [take] – or from Hebrew - תחז okhaz - [to hold, seize] i.e. from the idea of a chest that safeguards valuables - or perhaps even by both manners. See pg...

Also ancient Grk. thygater / thugater θυγατηρ [daughter – the female being positioned under the male in coitus.] Ger. tochter [daughter]. See pg...Also the daughter and female child terms – OE dohtor – Avestan dugeda – Sanskrit duhitar – Lithuanian dukte¹⁷⁴⁵

Also from תחת Eng. docket [earlier dogget] = summary and thus perhaps ‘a bottom line’. Also - dolt¹⁷⁴⁶

¹⁷⁴⁵ These terms were either assigned to their clan speakers by G-d on the basis of the speaker’s particular moral natures at the time – or they may be instead words that were eventually developed by their speaker clans to replace more genteel terms that had been originally assigned to them by G-d – which would be in accord with the vulgarities that you can hear being used nowadays to replace neutral and decent words that your parents used when you were a youngster

¹⁷⁴⁶ Perhaps also Brit. Daw [simpleton, sluggard]

The similarity between the Hebrew בּ bais – which makes for a B sound –and the נ nunn which makes an N sound may be responsible for the name of the ancient Grk. deity of wine Bacchus that answers to the Hebrew נח Noach – whom is said by the Torah to have planted a vineyard and eventually become drunk [Gen. 9:21]. Note that the Lat. wine deity was called Dionysus – a name that might amount to ‘diety Noach’.

Perhaps the fact of the link between the Hebrew צ tzade and the Aramaic ע ayin is reflected in the similarity between these two letters in the Ashurit script. It may be of note that the Hebrew נ looks like a shortened form of the בּ bais. This similarity may have something to do with the fact that נח Noah / Noach was the first person to be mentioned as drunk in the Bible – while the Grk. deity of wine and intoxication was called Bacchus – which amounts to Noach with its N changed to a B – Also the Hebrew preposition בּ denotes ‘in’ [and within – for – upon – into - with] – to the effect that the Latin word ‘in’ that means ‘in’ [also into – for – upon] - may have been taken from the name of Hebrew נ nunn that is similar to the בּ bais.¹⁷⁴⁷ – Note also that the Lat. deity of wine [correspondent to the Grk. Bacchus] was Dionysus – which means – god [Lat. Deus] & Nysus – wherein the Nysus element would seem to be a Latinized form of Noach.

The name of the Greek ‘wine deity’ – Dionysus – may constitute the combination of the words dio = g-d and Nysus = a possible Greckisized version of Noach, who is noted in Genesis 9:20, 21 as the first person to plant a vineyard and the first to become inebriated, (in the post-diluvian era?). [We have not as yet succeeded in establishing a clear connection between the name of ‘Noach’ to that of Dionysus’s Roman counterpart, Bacchus, but such connection could conceivably lie in the fact of the similarity between the nun נ and the בּ beif of the current Ashuris – Hebrew script.]

The Hebrew prepositional letter בּ that denotes ‘in’ may be related to the word בית that denotes ‘house’ in that a house is an item that people stay in – and the name of the letter bais בּ does indeed mean ‘house’.or house of -. The Ashurit letter nunn נ that corresponds to the Eng. letter N and that does indeed also sound like the letter name N – looks like a shortened בּ bais – and this fact may have something to do with the fact that the biblical personage Noach נח was the first person to plant a vine and the first person to become drunk [after the flood] – while the name of the Grk deity of wine was Bacchus. You will note that Bacchus is Noach with the N changed to a B . Note also that the Grk. n v is somewhat similar to the Hebrew נ nunn turned on its side – and that the smaller case Eng. n somewhat resembles a Hebrew בּ bais turned on its side. Note as well that the word IN sounds like the name of the letter nunn נ that looks like the bais בּ – and also that the word ‘In’ sounds the same as the Latin name of the letter N [called ‘en’] that corrresponds to the Hebrew nunn נ [that is similar to the bais].

There is a structurally similar biblical word חרות choruss – that is spelled with a ת tof/sof at its end – and that apparently means ‘engraved’.

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת [Exod. 32:16]

¹⁷⁴⁷ Albeit that בּ / in involves a בּ to N shift – while נח / Bacchus is the opposite

‘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.’

Now – from purely a morphological [structural] standpoint - this חרות term might also seem to related to the חרר = burn base - as I had explained concerning the words חרב חרון חרס and others - but the only way that such could be the case would be if the engraving that it records somehow involved an element of heat or fire. And so - one might ask - – ‘How could this possibly be the case – as ancient times man used hammers and chisels for engraving – but he did not utilize fire for that purpose ?

And because fire played no role in ancient engraving , Rabbis Pappenheim and Hirsch did indeed see חרות - not as חר fire related – but as related to the word חור that means - hole – in the sense of ‘letters bored through the stone tablet’¹⁷⁴⁸

Rabbi Pappenheim did indeed assume that the חרות choruss 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 chorooos derives from the fact that each of the letters formed a חור [hole] in the stone. This hypothesis does seem to me fairly reasonable ¹⁷⁴⁹

However, seems that Radak may regard this חרות as a unique variant of חרושה charusha¹⁷⁵⁰ [engraved, etched] as we find in Jer. 17:1 – לוח לבם חרושה על - [charush on the tablet of their heart?] presumably by ת / ש interchange – as seems to have occurred in my opinion in a link between the words שורה and תור that both denote ‘a line’ - and others do indeed presume this same engrave sense even in Exod. 28:11 מעשה חרש אבן and elsewhere

. These חרש engraving terms may perhaps also relate to the Tanakhic חרש term that appears frequently in the sense of ‘artisan’s work’. ¹⁷⁵¹

¹⁷⁴⁸ Rabbi Pappenheim compares this to כרות from כר / and גלות from גלה

¹⁷⁴⁹ 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

¹⁷⁵⁰ As תור toer [row] may be a variant form of שורה shura [row] See also....

¹⁷⁵¹ Apparently one of these Hebrew roots is the Babel etymon of the ancient Grk. charassein [to engrave]

And it appears as well that Rashi suggested [Exod. 32:16] , that this rare חרות choruss term is instead an alternate spelling of חרט - that would relate to the חרט biblical cheret – a chisel, stylus or engraving tool¹⁷⁵² – by ט / ת interchange^{1753 1754} –

And there is also a homiletic midrashic account that states that we should derive from the Torah's use herein of the word חרות choroos - which is similar to the word חרות chairus - that means 'freedom' - the message that the Jew's most real and meaningful condition of true liberty depends upon his adherence to the commandments of the Torah – And perhaps one might also add to their idea the concept that adherence to the commandments will free a person from his otherwise being controlled by his evil inclination [yetzer horah]

Nevertheless – in spite of the worthy and reasonable opinions of these various renowned authorities - I resolved to look into the matter a bit further on my own – and this is what I found – that is – concerning this חרות term -

The חרת type form appears Tanakhically only once [Exod. 32:16]. – i.e. only in the חרות term. 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 erring and misbehaving people.¹⁷⁵⁵ 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 both 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 – by Moses [and not by G-d].¹⁷⁵⁶

Once again – note that this specific verse reads -

¹⁷⁵² חרת likely yielded the ancient Grk. kharassein χαρασσειν [to engrave]. Some have suggested an earlier source in the Grk. χαραΞ charax [pointed stake] – some spell it kharax - but the Lat. stillus /stylus denoted both 'engraving tool' and 'stake' and thus it seems to me conceivable that the charax term also carried both meanings and that its origin was also the Hebrew חרת. The engrave terms חרש and חרט are also good etymon candidates. [see pg. . .] Charax is also said to be the source of Grk. kharakter – [engraved mark] – whence Eng. character – חרץ also related.

¹⁷⁵³ And perhaps yet another possibility is חרץ - that denotes – furrowing, cutting into the ground etc. חריצי ברזל denotes sharp metal instruments [II Sam. 12:31] .

¹⁷⁵⁴ One might see this חרות term as a secondary form of the root חרט - that is the name of an engraving tool or stylus - albeit that it is usually the secondary orthography bearing the ט that takes the place of the primary ת bearing method

¹⁷⁵⁵ The matter of the reasons for this reaction is beyond the scope of this presentation

¹⁷⁵⁶ Albeit that their text was once again written by G-d. Cf. Exod. 34:1 פסל לך שני לחות

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.’

Now – please note, if you will, that there are basically four Hebrew roots employed by Tanakh to denote the concepts of engraving and/or inscribing. These are namely - כתב - פתח¹⁷⁵⁷ - חקק - כתב¹⁷⁵⁸ and [our subject term] חרות . It is of great significance then - that – although each of the first three roots appears throughout Tanakh numerous times - the חרת¹⁷⁵⁹ 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 fashioned and written exclusively by G-d.

In the discipline of Bible exegesis, a philological rarity circumstance such as this is generally regarded as bearing special purpose.

And therefore I suggest to you now that the חרות term was employed by the Torah to indicate especially that those first luchos were engraved ‘with fire’ by ‘a fiery hand of G-d’ . Please consider the following facts –

() We have already demonstrated much earlier in this video that third letters were affixed to biliteral inner bases¹⁷⁶⁰ to thereby form three letter roots – and so even in the case of the חר base that we have shown earlier as denoting burn – Cf. for example חרס [sun] term and the חרש baked earthenware term both apparently possess a conceptual link to the חר base – And the letter ת that is the third root letter of חרות is indeed one the יו ת יו ה א מ נ letters that were recognized even by the earlier proponents of the biliteral base theory as letters that were added to biliteral inner roots.

() The חרות term— which I am here regarding as ‘fire related’ may be related to the חרה root that means ‘burn’¹⁷⁶¹ - as seems to be the case with the seemingly parallel related word pairs - נחה¹⁷⁶² נחת [lay down rest, and coming to rest in – as a spear and – צבה צבת -

¹⁷⁵⁷ פתח’s original meaning – opening – seems to indicate a carving out of the letters / characters

¹⁷⁵⁸ The inner bases of these terms are explained in my book manuscript

¹⁷⁵⁹ A fifth חרש term appears only in the predominantly Aramaic Book of Daniel.

¹⁷⁶⁰ i.e. that there is evidence of its conceptual and orthographic expansion by means of a third letter.

¹⁷⁶¹ and figuratively also ‘burn with anger’

¹⁷⁶² A נחת nachas / nachat term 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]

[standing up, tying in a standing bundle¹⁷⁶³] ¹⁷⁶⁴ also - פרה and פרת [both signify fruitfull] - and סלה [high] and סלת [high quality flour]

() We have also shown previously the likelihood 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 ר or ת - [as in the cases of קשר and קשת עשר עשת] and such may also be the case with regard to חרר that signifies 'burn' and ¹⁷⁶⁵חרת

() 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.

() 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 this does indeed seem – prima facie – an excellent and likely candidate.

And consider also....

() The fact that the usual חקק - כתב and פתח engraving terms – which were not utilized here - do not appear to bear a connection to a sense of 'fire' anywhere throughout Tanakh.

..... – And so it seems to me probable - in light of these facts - 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*.¹⁷⁶⁶¹⁷⁶⁷

¹⁷⁶³ Rav Hirsch has צבה as denoting – exalt – swell - distinguished

¹⁷⁶⁴ 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.

¹⁷⁶⁵ ...albeit that the חרר root is a reduplicate – unlike the other third radical ר roots in my ר/ת group. In any case, this one point is not at all crucial to my argument.

¹⁷⁶⁶ 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 Artscroll – 'From His right hand, G-d presented them with His fiery Torah'. This theory may also accord somewhat with a midrash that states cryptically that the [original] Torah scroll – or the spiritual prototype Torah – was written by HaShem with black fire upon white fire.

¹⁷⁶⁷ 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 / Divine miracle.

The biblical term כּוֹרָג khorag is translated generally – to quake, tremble in fear – and some even render – to burst. However – there is also a biblical form כּוֹגַר khogar [secondary to כּוֹגַר = gird] that many including Radak see as a metathesis of כּוֹרָג khorag – and Jastrow has the Talmudic usage of a כּוֹרָג as denoting – hesitate, limp. And thus it seems to me likely that the biblical כּוֹרָג is the etymon of ‘cringe’ and perhaps even of ‘shirk’ – both in the notion of moving back from. Also – Eng. jink [sudden quick move/ turn so as to elude]¹⁷⁶⁸

Greek teriagein is ‘to turn’. Grk. torneyo, torneyein is to turn on a lathe. Latin tornare¹⁷⁶⁹ = to turn, turn on a lathe – torno = turn.¹⁷⁷⁰

The Polish trapić [bother – afflict – worry – trouble] and Czech trápiti [bother – afflict – worry – trouble torment, torture] derive as well

The word פּוֹךְ pakh is likely the source of the following words that denote pocket. Fris. Buse – Irish poca – Iceland vasi – Malay poket – Mirandol. Bisaca – Occitan pochà – g. Bucciacca – Scots Gael. Pocaid – Swed. Ficka – Valencia buchaca – Welsh pocad – Swed. Pung, pase — Aragon poche – Finn. Pussi, pesaka¹⁷⁷¹ Fr. poche

The Latin word TRICA meant – vexation – trouble - trifles

Anglo Saxon trag and O.N. tragic signified ‘tiresome movement of the body’.

Moreover, we have also recognized three encrypted forms of ToRaKH, as well. A transposed ToRaKH yielded - T-KH-R > ‘CHORE’. The word TOLERATE may also descend from this Babel encryption system, via a further T-KH-R > T-L-R dissimilation - and a TH-R-KH > KH-TH-R¹⁷⁷² encryption, with its initial KH withered in a gradual KH > V > B fashion, yielded ‘BOTHER’. The same withering effect, applied to a KH-R-T permutation, spawned ‘BURDEN’ – and the same KH-R-T form also yielded ‘CHARIOT’, ‘CART’ and ‘CARRY’¹⁷⁷³ when its n was instead hardened to a ‘K’ sound. We can determine that the [business] CARD

¹⁷⁶⁸ A lesser shirk candidate is the root כּוֹמֵק khomeik which denotes in modern Hebrew to shirk, to evade

¹⁷⁶⁹ ...whence Eng. contour

¹⁷⁷⁰ ...source of such words as - turn - tornado

¹⁷⁷¹ Danish pose = pouch

¹⁷⁷² The Hebrew ט תּes is thought by many to have been pronounced as in the manner of the ‘th’ of ‘bath’ in the biblical era. The similarity of their names indicates that the ט תּes is related to the Grk. θ theta, while the ט תּof became the Grk.τ tau.

¹⁷⁷³ From which stem ‘car and carriage’.

most probably also similarly relates – from the sense of something that is carried [as in Ger. tragen] – because the Spanish word for [such a] card is TARJETA¹⁷⁷⁴. Recognize that the senses of ‘bother and exertion’ are present in the cases of all of these transposed specimens, as well.

TARGET is said to derive from O.F. ‘targe’ and ONorse targa – a light shield. It seems to us more probable that it would derive from the idea of ‘something that one has *striven* [to make contact with] – which would thus clearly indicate a טרחן origin - than from the idea of ‘a shield’ – for, why would the archer attempt to hit the wearer’s protective shield? We also speculate that the TARGE light shield may, itself, derive from the idea of tragen [Gmc. carry] as – ‘something purposefully carried by a warrior’.

The musical notation term ‘treble’ which signifies the melody component as opposed to the base – may derive from טרחן in the sense that the melody part requires more effort and attention than the base. ????

טרחן is probably the source of the ‘bag, sack’ terms – Ancient Grk. thylakos – Span. talega¹⁷⁷⁵ – Span. troje, troja Cf. Pol. torba . Also – the PBH טריך [troublesome] and טרק [stir – mix – disturb – shake] - תרך [run about, be excited] PBH טרחן run about, be busy, take pains

Latin traho which means ‘drag – pull – draw ’ apparently relates as well¹⁷⁷⁶ Also Lat. traha / trahea [drag, sledge vehicle]. Also ancient Grk. tribein [rub, wear away]¹⁷⁷⁷ and Ger. drehen [turn, twist, rotate]. Cf. the Grk. and Lat. טרחן derivatives – pg...

Webster’s attributes TRAFFIC to Ital. ‘trafficare’ [to trade] < Lat. trans [across] + Ital. ‘ficcare’ [to thrust in, bring] via unattested VL. ‘figgicare’ [intensive for Lat. figiare = fasten]. Douglas Harper states – ‘perhaps from Ital. transficare [to rub across]but he ultimately concludes ‘of uncertain origin’. Therefore, as trading [i.e. ‘trafficking’] in an item entails ‘bothering with it’ to a degree - and - as road traffic

¹⁷⁷⁴ ...pronounced ‘tarkheta’ and ‘tarheta’

¹⁷⁷⁵ Which could be instead a permutation of the טרחן base of the word טרחון [a carrying bag]

¹⁷⁷⁶ However, troha also means ‘to draw’ – and in this usage it may derive instead from טרחן [tread, draw] See pg..

¹⁷⁷⁷ ...whence Eng. diatribe

involves the hustle and bustle of ‘people and vehicles coming and going’¹⁷⁷⁸ – we suggest טרח as a possibly superior alternate etymon candidate.¹⁷⁷⁹

The Koine Grk. thorybos / thorubos θορυβος [uproar, tumult, trouble, noisy upheaval] derives from טרח . Also similar Koine terms denoting ‘trouble, agitate’ – thorubeo – threo – tarasso – tarache – and turbazo [crowd, disturb]

It had entered my mind that the Eng. word chubby can have derived from the biblical Hebrew term khailev חלב [fat – suet – grease – tallow] by elision of the ל lammed. And when I researched the similar fish species term – chub, I learned that the chub is noted for its extreme oiliness i.e. to the effect that chub and chubby probably do both ultimately derive from the חלב khailev term. C.T. Onions links chub to chubby in the sense of a fat fish¹⁷⁸⁰.

I believe that The Hebrew ענב onav [berry] derives from the inner base נב [to produce, give forth] Cf. Psalm 92:15 [עוד ינובון בשיבה] and that it is the source of the Lat. oliva – by N/L dissimilation - And The Lat. oliva [olive] may be the source of Lat. olea [olive] whence the Lat. word oleum [oil] that is the ancestor of the Eng. word oil^{1781 1782} If this is indeed the case – and it very likely is – it will mean that the Hebrew base נב had ultimately

¹⁷⁷⁸ And also in light of the abundance of evidence throughout this paper supporting our hypothesis of the נ > F/V withering phenomenon

¹⁷⁷⁹ It may also be the etymon of Lat. tergere [rub, polish, wipe – whence detergent’]

¹⁷⁸⁰ Chub also called chevin and chavender – terms that also accord with חלב

¹⁷⁸¹ The ancient Grk. olive term elaia may derive indirectly from ענב as well. An alternate candidate for these terms would be the על base of the word עליון elyon – that means – the highest, the superior – in light of the importance of the olive

¹⁷⁸² Mozeson suggested instead חלב khailev [animal fat] as the etymon of oil.

contributed to the development of the word oil. However I.E. Mozeson assigns oil to the Hebrew חלב khailev [fat, tallow]

With regard to castle and palace terms.

Note that the Eng. castle term and the Lat. castra and castellum derive from Hebrew חסה [protect] – The ancient Grk. purgos and the Lat. burgus [castle] derive from the Hebrew door/gate bolt term - בריח briach. The Ger. schloss [castle] derives from the Ger. schloss that means – lock – which derives from Hebrew חלט kholat [to conclude, decide securely]. The Hebrew טירה tirah [palace, castle] derives from the טר base of the root נטר notar – [to guard, protect] and the word מבצר mivtzar is from the root בצר botzar [defend, buttress]

The root חוש khush [to sense] is the source of the breastplate term חשן khoshen – in that it was by means of the machinations of the חשן that that the Israelites were aware to perceive / sense messages from HaShem

The word שחין sh'khin [boils, severe itching] derives in my opinion from the root שחה shokho that means – bow, subservience – because I know from personal experience when I was afflicted with allergic reaction liver failure years ago – that when you experience bouts of severe itching – you realize that G-d is the Boss.

Incidentally – the biblical חשך choshekh [spelled with the shin – which means 'darkness'¹⁷⁸³ – may relate metaphysically to the similar חשך chasekh [withhold] term that is spelled with a sinn – in that darkness amounts to the 'withholding of light'.¹⁷⁸⁴ Or – from another perspective – the withholding of a desired object may be regarded figuratively as darkening it i.e. as obscuring it from the view of its seeker

¹⁷⁸³ חשך is the etymon of the Lat. fuscus [dark, swarthy, black – whence also 'obfuscate'] by ח > F withering [see pg. ...] It is also the source of an ancient Grk. word for darkness - [See section]

¹⁷⁸⁴ This theory was already suggested by John Parkhurst. We refer here to the 'normal' type of חשך - but the חשך that afflicted the Mitzriyim in the plague of darkness was a special and miraculous kind of darkness – one that could be 'felt' [Exod. 10:21 – וימש חשך] and something greater than the mere absence of light.

According to those who perceive a metaphysical or phonetic link between the ע and ק [See pg...] one might suggest such a link between the word קדר [dark]¹⁷⁸⁵ and the word עדר in its sense of 'absence' in that darkness amounts to an absence of light. [see pg...] This concept will accord poetically with the one regarding חשך that is mentioned above. See also....

However, חשך may also relate to the word חוש chush [a sense] in that prolonged darkness and especially blindness – G-d forbid – engender a heightening [of at least some] of the other senses. And /or חשך may also constitute a combination of a ש כ inner base that denotes 'downward, settling' with a ח pro thesis – in the sense that 'darkness descends upon...'. [See section..]

חשך choskeh [dark, darken, obscure] may derive from חשך chosekh [to withhold] in that darkness is engendered by a withholding of light – but, from another perspective, חשך chosekh [to withhold] might derive figuratively from חשך choskeh [dark] because 'withholding' is conceptually related to 'darkness, obscuring'. However, חשך choskeh [dark] might also be perceived as as ש – ש ח combination of שכה [to lower] and חוש [to sense, perceive] in that darkness causes a lessening of sight.

Harper does note however that 'care' may be related to the Ger. karg [stingy, sparing, parsimonious, saving] [He does not mention however the related Dutch karig [frugal, parsimonious, saving, scanty]¹⁷⁸⁶

It seems possible as well that Lat. parcere [refrain – stingy - spare] whence – parsimony – derives from חשך [withhold]

The Mishnaic Hebrew חסך means 'spare, be lenient' – and the later Hebrew חסך chosakh means – 'withhold' and 'save'¹⁷⁸⁷. Their sense of 'withhold' may derive from the biblical חשך

¹⁷⁸⁵ Cf. וקדרים [and the blackened, the darkened – Job 5:11]

¹⁷⁸⁶ Please 'don't get me wrong' for this comment as I am not intending to fault Mr. Harper one bit for this minor oversight . He has put together a tremendously comprehensive – fascinating and informative work and done so mainly as a public service, I am sure.

¹⁷⁸⁷ This may be the etymon of the ML Latin hutica [storage chest] whence perhaps Eng. hutch – but see also חזקו pg..

chosakh¹⁷⁸⁸ [to withhold, hold back] – and their sense of – save – spare – leniency – are also generally attributed to **חשך** chosekh [withhold] as well.¹⁷⁸⁹ But it seems to me, however, that the senses of ‘save – spare – leniency’ might instead be related to the biblical **חוס** root in its sense of ‘to pity, provide protection to’ by means of the third radical **ך** connection.¹⁷⁹⁰

INTEGRATE

The PBH **חסך** [spare, thrift, withhold, save] is said to have derived from the biblical **חשך** chosekh term [to withhold, to save] but its meanings of ‘save, spare’ might instead be derivatives of the biblical **חוס** chus and **חוסה** chosoh [to pity, spare, offer refuge, seek refuge] by affixing of the third radical **ך**. See also note #.....

In light of the fact that the more basic biblical forms **חוסה** **חוס** [i.e. the form lacking the **ך**] feature the **ו** samekh instead of the **ש** sinn - it seems to me that the PBH **חסך** is not truly a PBH term but rather - a biblical era metaphysical derivative of the **חוס** term – and indeed – it seems possible as well that the **חשך** chosakh whose sense is also ‘withholding’ is in reality a metaphysical sense development of the **חסך** sense of ‘spare, be lenient’ –i.e. in the sense that – by withholding the item withheld – you are ‘saving it’ from being ‘used’ by the person who would otherwise have received it.

And so in light of the abovementioned data – it seems to me that the Gmnc. karg and karig terms that Mr. Harper has correctly connected to the ‘care’ term are rhotacized withering of the Hebrew **חשך** CH-S-KH > K-R-G – and that the Gmnc. care terms are themselves also rhotacized descendants of a Hebrew root – namely **חוסה** – **חוס** – and furthermore - it seems to me obvious - that the Lat. cura which bears the exact same meanings as care and **חוסה** – **חוס** is in reality a cognate of the Gmnc. care terms – stemming along with them in the Babel event - from **חוסה** – **חוס**

It seems to me as well that in Gen. 20:6 **ואחשך גם אנכי אותך מחטו לי** the meaning is not ‘I too stopped you from sinning’¹⁷⁹¹ ‘but rather – ‘I too saved you (from sinning)’

However, **חשך** choshekh [dark] might also be perceived as as **שך** – **שח** combination of **שכה** [to lower] and **חוש** [to sense, perceive] in that darkness causes a lessening of sight.

¹⁷⁸⁸ ... spelled with a sinn.

¹⁷⁸⁹ A relationship between the ideas of ‘withhold’ and ‘save’ might correspond to my hypothesis that the Polish *zalowac* [stint] drives ultimately from the Lat. *salvare* [make safe, secure] see pg....

¹⁷⁹⁰ Rabbi Pappenheim has this **חשך** as a combination of the inner roots **חס** and **סך**

¹⁷⁹¹ ...as Rabbi Clark has it

Thoughts on שכח [forget] and חשך [dark] – It has been suggested that שכח has the same letters as חשך [darkness] because forgetting amounts to obscuring / darkening the cognizance of the thing forgotten . It seems possible that שכח is composed of two ideas שכח [lowering of strength] in that forgetfulness is regarded as a weakness. - שכח is similar to the word שכר shaikhor [beer, intoxicating drink] because drunkenness entails forgetting - חשך Choshekh is comprised of חושש [sense – down] because the sense of sight is lowered in the dark.

A different perception of thrassein as the probable etymon of ‘dark’ – which is incidentally homologous with ‘Torakh’ - may instead relate to Hebrew חשך Khoshekh [darkness] – by ches > THR withering [via OE deork = dark] .

Jeremy Steinberg suggests [among other things] that the word חשך [dark] may relate to the fact of the descent of the sun.¹⁷⁹²

The biblical חשך chasokh denotes ‘withhold – prevent – save from’ – and thus it might constitute a נ affix to the חש base that denotes ‘shield from, screen’ See pg...

INTEGRATE

If a שכח inner base does indeed denote ‘protection’ then the root חשך [withhold, save] might constitute a נ pro thesis to that inner base. See also pp...

חן or חד -				Thyrus # 1	Lat. thorn. Goad, sharp point
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The Hebrew חשך s'khee [refuse, dirt] and the related חש base of חשך nosakh [to remove] may be the sources of the Eng. ‘avoid’ denoting words – shun – shy away – shunt¹⁷⁹³– eschew - and of the OHG sciuhen [avoid] - the Ger. scheuen [shun, shrink¹⁷⁹⁴ from] – The Ger. scheu [shy] and the – Ital. schivare [avoid, shun] and schivo [shy]

¹⁷⁹² He states also that the night is the time when people ‘lie down’ to sleep

¹⁷⁹³ Shunt [to turn aside] might derive from חשך tzad [side] or חשך sot - חשך sotah – [deviate, stray, turn aside]

¹⁷⁹⁴ In this usage, shrink may derive from חשך

The חבש root [bind, confine, saddle] is apparently the Babel event etymon of the – Aram. – Syriac חבש [imprison, confine] – The Akkad. bind terms – abashu and hubbushu – and abshu [girdle] – the Ugaritic hbsh [bundle, girdle]. It may be metaphysically related to the similar Hebrew כבש kovash / khovash [capture, conquer] – znd/or related to the root לבש lovash [to dress, wear]

Here is an interesting list of definite and probable חרד [shudder, tremble]¹⁷⁹⁵ Tower of Babel derivatives -

Derivatives of חרד in its withered but not permuted form include –

Latin horrere [shudder, tremble, dread] – whence Eng. horror, horrid, horrible, abhor etc. – Chard – bitter greens¹⁷⁹⁶ that cause shuddering in those who eat them ‘straight’. Ceraidis – Lat. term for [bitter] wild radish – Eng. verb ‘jar’ in its rarer usage as ‘severe vibrating’ – Presumed PBH חרדל chardal – bitter mustard plant greens that cause shuddering in those who eat them – the term being an obvious quadri – literal derivative of חרד¹⁷⁹⁷ - The word ‘shrug’ whose origin is unknown may also relate.¹⁷⁹⁸ Probably also the Babel source of Calabrian arriddra [shudder] and Czech chvet [tremble]. Also ancient Grk. φρισω frisa - φριτω fritta that denoted ‘shudder, shiver, skin crawl’ – ח > F withering [see pg...]. And Lat. horridus [bristly – grisly – rough – disheveled – horrid]

Also source of Lat. hordeum¹⁷⁹⁹ [barley] – because of its rough and hairy look and feel.¹⁸⁰⁰ See also pg..

חרד is also the etymon of Eng. grisly [causing horror, disgust] via OE grislie [horrible, dreadful] – OE grisan [shudder, fear] – Ger. grausen [horrible, shudder, fear] - Dutch griezel [horror] and gruwen [shudder]. Also Eng. ‘gruesome’.

The ancient Grk. kradao meant ‘I rattle’

The חרד CH-R-D Babel event transposition > CH-D-R apparently yielded Ger. schauder [shudder] and Eng. shudder itself¹⁸⁰¹. Other likely CH-D-R form derivatives are – jitter – shiver [via 13th cent.

¹⁷⁹⁵ Biblical חרד form terms also metaphorically denoted – fear – terror – bewilderment - anxiety

¹⁷⁹⁶ Term used to denote artichoke leaves and white beet stalk.

¹⁷⁹⁷ The name of the wild mustard weed – Charlock – may relate to these terms

¹⁷⁹⁸ However, חרג chorag is an alternate possibility for ‘shrug’.

¹⁷⁹⁹ Other forms were – ordeum, fordeum

¹⁸⁰⁰ An alternate candidate is Hebrew שעורה [barley]

¹⁸⁰¹ However, Gesenius’s suggestion of a shudder link to Hebrew שער so’ar [shudder, quiver] is an alternate possibility – as is also his linking of it to Ger. schauern [shudder]

chiveren] – [teeth] chatter [shaking back and forth]¹⁸⁰² . Also Ger. zitter [and Yid. tzitter] = tremble - and probably also – Eng. quiver [tremble]¹⁸⁰³ and quaver.¹⁸⁰⁴ Probably also the Babel source of Dutch huiveren [tremble]. The Eng. shimmer – that denotes ‘tremor of light’ may constitute a withering of CH-D-R as well¹⁸⁰⁵

The word rickety [shaky, unstable] – and the ‘rickets’ name of a disease whose victims experience violent and uncontrollable muscle spasms¹⁸⁰⁶ likely both derive via a CH-R-D > R-CH –D permutation of ¹⁸⁰⁷חרד

A CH-R-D to D-CH –R permutation of חרד yielded a Babel word dikher that eventually became the Eng. word dither [Cf. ‘in a dither’] that originally meant ‘quake, tremble’¹⁸⁰⁸

חרד is likely also the source of the Eng. writhe [move in a twisting or tortuous manner] and of the related OE writhan – OHG ridan – M. Danish vride and other cognate terms¹⁸⁰⁹

Shoresh yesha suggested that חפש khofesh free is related to חפש khipes [seek, search] in that slaves always seek to be free

¹⁸⁰² The chatter that denotes rapid staccato sounds is likely echoic / imitative – and the chatter that means ‘inconsequential talk’ may derive from the Hebrew גד gad [to tell] via the Eng. chat [The ג is sometimes pronounced as a J.]

¹⁸⁰³ Douglas Harper notes that quiver may relate to the cwifer element of OE cwiferlice that meant ‘zealously’ but he is not sure exactly how. And so I can suggest that a connection between quiver / cwifer and cwiferlice would parallel the connection between the Hebrew word חרד [tremble] the the idiomatic Hebrew term חרדי Chareidi that denotes ‘one who is zealous for The Almighty’ – in that those who figuratively tremble in fear of G-d are often those who are also particularly zealous for Him. The Akkad. Chardu that meant vigilant – diligent – careful may derive as well.

¹⁸⁰⁴ In the cases of – shiver – quiver – quaver the middle D of the permutated CH-D-R form was withered into a V. The same effect occurred in the withering of Heb. סדין sodin [flat sheet] to ‘savanah’ [see pg...]. See also גלד gliver pg...

¹⁸⁰⁵ This permutation might also be the source of the Yiddish slang ‘far-choddert’ [discombobulated]

¹⁸⁰⁶ ...not to be confused with the disease Rickettsia – which is named for Dr. H.T. Ricketts

¹⁸⁰⁷ However ‘rickety’ may derive instead from רקד [dance, frolic around] . Cf. Psalm 114:4 ההרים רקדו כאילים

¹⁸⁰⁸ Incidentally – please note that the words - tremble – tremor that stem from the Lat. tremere [shiver, tremble] can have derived as a withered permutation of either of the Hebrew shudder /tremble terms – חרט - רטט - חרד - רעד

¹⁸⁰⁹ ‘Vibrate’ may derive – by CH-R-D > CH-D-R > V-B-R. ‘Shatter’ – which is said by some to possess a secondary usage synonymous with shiver may also be a result of a CH-D-R permutation – in *that* sense – and ‘rattle’ might derive as well.

חרד may also be the source of the Latin quatio [shake – vibrate – disorder – agitate] and the Lat. quasso [shake – shiver – disorder] by elision of its ר resh.¹⁸¹⁰ An alternate possibility is געש go'ash [quake, shake, agitate] Also חרג ? -¹⁸¹¹

חרדל 's lammed indicates that it is the product of a suffixial lammed treatment of חרד 'khorad' [shudder] – and especially so in light of the fact that the raw plant's taste is so bitter that it is known to occasionally prompt an actual shuddering reaction on the part of an eater¹⁸¹²

חרד is likely also the source of the Slavic kren /hren type words denoting 'horseradish' from which was borrowed the Yiddish 'khreyn'

The verb חרד denotes 'fear, horrify'. Cf. ואין מחריד Micah 4:4

perhaps also רד [descend] and חרד [shudder, tremble] Cf. מוט מטה [fall, descend] and מטט [totter] – and if so רעד [tremble, quake] might constitute the epenthesis of an ע ayin into the רד base. Note that the Lat. labo / labor denote 'fall' as well as waver – totter. Note also that the biblical words רתת & רטט [tremble, shudder] are apparently related to a theoretical רד based term רדד¹⁸¹³

Also ירט רטט רד רקד

Also possible חרד kh-r-d > v-r-t > vibrate with intrusive B in Lat. vibro

The Talmudic word לפסן lafson – that denotes charlock – a plant similar to the mustard plant – whose more mature leaves are bitter – likely derives from the Hebrew verb לפת [to twist, be twisted, turned, bent] in that the plant's bitter taste causes shuddering, twisting [Ruth 3:8 ויחרד האיש וילפת]. Cf. חרדל mustard which derives from חרד [shudder]

¹⁸¹⁰ 'Squirm' is another possibility

¹⁸¹¹ But the quatio that meant – beat – strike – brek – crush is from כתת כתש

¹⁸¹² The core of this entry was borrowed from Prof. Mozeson's חרד entry in 'The Word' - but we have significantly expanded it

¹⁸¹³ Along similar lines – the hypothesis of a פלץ [quake, tremble, shudder] derivation from a secondary base פל of the word נפל nofal that means fall – is questionable in that the true primary sense of the פל base is as – differing – to the effect that the פלץ root may instead derive from the פל base that denotes differing – in that quaking entails uncontrolled motions of differing types. Nevertheless still a noteworthy observation

– Cf. also charlock / kerlock > O.E charlic [a wild mustard variety whose ‘char’ component may derive from the word חרד khored [to shudder] – as apparently occurred in the case of the very bitter leaf ‘chard’].

The Israeli term Chareidi that denotes very orthodox Jews intends – one who trembles in fear before The Almighty. Note that the gentile religious title – Quaker – which likely derives from the חרד synonym חרג khorag [to tremble, shake] likewise describes a believer who quakes in fear before The Almighty.¹⁸¹⁴

In section... of this thesis - which deals with the metaphysical metamorphosis of Hebrew roots - we have demonstrated [for one example] that the inner root צא that denotes ‘exiting’ was developed into the form מוציא [to take out from] and that this מוציא form was further developed into the roots מוץ and מצץ [both denoting ‘extract’ whence - מץ = juice, sap and מוץ = mist – and that it also developed a sense of ‘mouth’ from the idea of ‘sucking out’ – that ‘mouth’ sense root having also been further developed into the root מלץ [base of מליץ = attorney – one who speaks for you – Cf. Amer. slang ‘a mouthpiece’ – i.e. by the epenthesis of a ל lammed [See also section...]

And so – in light of this – it seems to me likely that the root of all of these ‘guidance, instruction’ words is ראה - [see]. The causative hiph’il of ראה is הראה her’oh [‘was made to be seen’ i.e. ‘is shown’ - and it was metamorphosed into the הורה hoerah root [that was indeed suggested by Evann Shoshan as the actual base root of the ‘instruction’ term] – and from this הורה were developed the other ‘guide based’ related forms - הרה [pregnant] - ירה [shoot, cast] etc.

We also find a slightly different link between a concept of ‘seeing’ and concepts that are thought or emotion related in the base רא that denotes ‘see’ in that the biblical root ראה ro’oh means ‘see’ – while the related root ירא yoreh denotes ‘fear – awe – respect’ – emotions that are felt as one sees [or otherwise senses] various emotional catalysts.¹⁸¹⁵ Note that the word ‘respect’ [regard] is itself built out of the Lat. specere that denotes ‘to look at’^{1816,1817}. The related Hebrew מורא denotes – awe –

¹⁸¹⁴ But some historians suggest instead that the term may derive instead from a possibility that the early Quakers were among those sects who used to shake while praying.

¹⁸¹⁵ Rabbi Nachman Yaakov Gross has noted homiletically that a link between these terms may lie in the fact that the more that one ‘sees’ i.e. perceives the presence of G-d in the universe, the more he will revere Him.

¹⁸¹⁶ Also the Lat. vereor and vereri [whence Eng. re – vere] apparently derive from the same Lat. verb videre [behold, look, observe] that is said to be the etymon of Span. ver [to see]. See also caveo pg... and also pg...Also – vision – visage – revise

¹⁸¹⁷ Specere likely derives from the biblical Hebrew ציפה tzofeh [look over, look out at]

reverence – respect – fear¹⁸¹⁸. The word נורא norah means ‘awesome – frightening’. The Lat. words vereor and verendus which denote – fear – dread of – respect for – do indeed derive from the ירא verb and the noun יראה yirah [fear, respect] via the Lat. root vereri [respect – fear – stand in awe of] that is indeed said to be the source of the word ‘revere’. Note also that the Hebrew יראה does also signify both ‘fear’ and ‘respect’.¹⁸¹⁹

In Psalm 76:12 מורא is translated ‘the Awesome One’ – ‘the One to be feared’ - Cf. also Malachi 1:6

And from this same רא [see] base was likely metamorphosized as well the Hebrew ירה [to show, guide] that is the source of the biblical Hebrew ‘guide related’ terms - תורה Torah - מורה teacher - הורה parent - ירה throw with aim¹⁸²⁰ – and also others¹⁸²¹ – See section...

However there is also a root נבט [to look] whose more prevalent usages are in the hiph'il הביט hibit [he looked] - מביט mabit [I, you, he looks]. And thus ‘videre’ may either be a derivative of the Hebrew root חזה [to see, look] i.e. by ח > V withering or a development of the בט base of נבט [See pg...]

The Eng. verb ‘see’ derives from the Ger. seh[en] = to see – which is itself either a derivative of Hebrew חזה [to see, look] by apheresis of the first radical ח ches - or else a ‘reverse rhotacism’¹⁸²² of the Hebrew ראה [see] by ראה > see. Another possibility is שור shur

ראה [see] is apparently the Babel etymon of the word ‘real’ in the sense that what one actually sees is definitely ‘real’ – in the same way that the Lat. verus = true¹⁸²³ – whence the words ‘very – verily – verify – verity’ likely relates to the root of the Span. ver and the Fr. voir [to see] which derive from the Lat. videre [to see] that apparently derives in turn from the Hebrew חזה CHoZeh – and in the same way

¹⁸¹⁸ Cf. also the Fr. word regard that means ‘look’ and Eng. phrase ‘in high regard’

¹⁸¹⁹ TZ. M. pointed out that a similar see/ respect relationship is to be found in the Aramaic chezvana which Artscroll renders – awesomeness – albeit that Jastrow has it instead as ‘wonder’

¹⁸²⁰ ...perhaps the source of Eng. hurl [and hurtle?]

¹⁸²¹ ירא may be the etymon of the Eng. word ‘worry’. Cf. יין wine

¹⁸²² as may have occurred as well in the cases of – רך > suave, soft, sick, assuage – and קרא [call, call a name] and Ger. heiss[en] [to be called, be named]. Also Hebrew תפס [sew] and Lat. tapes [tapersty, carpet]

¹⁸²³ Also Lat. vero – [in truth – with certainty] – and veridicus [truthful]. This is an example of a gradual rhotacism phenomenon.

that the Ger. sehr [very] derives from the word sehen [to see] ¹⁸²⁴.¹⁸²⁵ See section.... for more concerning this topic – including the Hebrew roots of these terms. But see also pg...¹⁸²⁶¹⁸²⁷ נבט הביט

The PBH ראיה ra'ayah that denotes – proof, evidence similarly derives from ראה. Cf. also 'seeing is believing'. Also source of reality, realize

Cf. 'seeing is believing'¹⁸²⁸

The Lat. word adpareo means I occur – happen – appear - be evident – show up – and the related word appareo means – come in sight – show – vision – appear – Pareo meant – appear¹⁸²⁹ – present – obey – yield - and it seems to me that a proto- Lat. 'par' particle that is shared by these two terms likely derives from the Hebrew inner base פע pha of יפע and הופיע that denotes – 'appear – reveal – shine' – much like the way that it spawned the ancient Grk. words phaein and phanein¹⁸³⁰. See pg....

It seems to me that the Hebrew verb חזה chazeh – that denotes 'to see, look, view' yielded German words that denoted the same things as the Lat. par based terms and the Grk. pha based terms – to wit –

¹⁸²⁴ Also OCS videti [to see] and Pol. widmo [appearance – phantom – spectre]

¹⁸²⁵ Consider as well with regard to the 'real' derivative term 'realize' that the phrase 'but now I realize...' is also expressed as 'but now I see...'

¹⁸²⁶ See also caveo, caveat pg...

¹⁸²⁷ Also Russ. vera [faith] – Dutch waar and Ger. wahr [true] and OE waer [true, correct]

¹⁸²⁸ The Russian word vera does indeed mean – belief – faith – trust

¹⁸²⁹ ...whence Span. parecer – to appear – seem like – and apparently also the source of the words – apparent - transparent

¹⁸³⁰ Also phaos [light, daylight]. It is probably also the etymon of ancient Grk. 'Pharos' – the name of a historic lighthouse of ancient Alexandria

Ge-schehen = occur, happen / scheinen = appear,¹⁸³¹ seem, shine / erscheinen = turn up, turn out, appear / There are also –Eng. show¹⁸³² – and shine and sheen .- Ger. schau = show, display, exhibit. OHG skinan [to shine]¹⁸³³

By the apheresis of its initial ח ches חזה chozeh went from theoretic chzeihen to German sehen [to see] – whence Eng. see and seer – As we have explained in section... the word very and veritable and Lat. veritas [truth] and verus [true] derive from the word ver which means ‘to see’ in Spanish and which is apparently a Later Latin or a V. Lat. streamlining of Lat. videre = to see] because that which is true – and that which is for sure – is that which your eye can see. ¹⁸³⁴And in like fashion – the Ger. sehr [very] derives from the word sehen [to see]¹⁸³⁵

Its חן yielded the VD particle of videre [to see] and the VZ particle of Eng. vision – visage – visor – vista - visit¹⁸³⁶ – and also Ger. weisen and Dutch wijzen - to show . Also Lat. visum and visus [sight – vision – appearance – seeing] – video [see – look – behold – observe – perceive – regard – visit – espy]. Also advise/ advice . But see also הביט נבט

Its חנה permutation spawned the words – Ger. sicht / Eng. sight – and Eng. scene ????

מחזה machazeh denotes ‘appearance’

However – Lat. videre can also have derived collaterally from the בט inner base of הביט – נבט to look, see pg...

See also Lat. caveo [beware, take care] – pg.... See also sections

¹⁸³¹ These connections suggest that the word ‘happen’ derives from the Hebrew הפע hofah [appear]

¹⁸³² The צג base of Hebrew יצג yotzag – [to present, demonstrate] is an alternate candidate – Also for Ger. zeigen [to show]. For צ to SH transformation Cf. צאה and [gen.] צאת [excrement] to Ger. scheisse [excrement] and צל [shade] to shade

¹⁸³³ R. Dov Richter suggests a possible shine link to the biblical שני shoni – as Onkelos has for תולעת שני at Levit. 14:4 צבע זהיר [bright, shining color]

¹⁸³⁴ שכה [see, look] is an alternate possibility. See also ראה pg...

¹⁸³⁵ Wiktionary assigns it instead to OHG ser [sore, injured] see pg....

¹⁸³⁶ ...also source of – provide – provident – prudence - view

Also OE sceawian [look at , see] O.Sax skauwan – Dutch schouwen - OHG scouwon – [all = to look at] – Ger. anschauen [to look at¹⁸³⁷] - ¹⁸³⁸

See also חזח at L prefix section pg...

However it is also very possible that some or all of these Gmnc. Sch... terms derive instead from חזח via the the Aramaic / Talmudic word חזש shochaz – that meant ‘to expose to sight, to uncover’ – which was the result of a Tower of Babel event ש prefix to the חז base of חזח .¹⁸³⁹

These apparently inter-related words apparently derive from חזח either by חז to SCH – withering – or by חז to חזח to SCH permutation and withering . Or they can be related even more closely to חזש

The modern Hebrew word חזח chazzan [cantor] originally denoted in post biblical Hebrew – supervisor - overseer – officer – sexton – deriving thusly from the root חזח [see – look at] and it eventually came to mean ‘cantor’ because it was often the man who oversaw the synagogue goings on that also led the congregation in prayer

¹⁸³⁷ ... not – ‘to show’

¹⁸³⁸ Gothic ‘skaunjai’ originally meant ‘conspicuous’

¹⁸³⁹ Jastrow links חזש to חזח

Ger. sehen [see] and Eng. see can have derived from both ראה [by reverse rhotacism] and from חזה - by simple aphesis of the ח - chzeh to seh –

The ancient Grk. base ὄραω ora / ora'aw [to see, look] derives from ראה ro'oh - either by withering – or perhaps by transposition

And so it seems possible that the Eng. word 'happen' can have derived from the Hebrew הפע hophah [appear]

However it seems very possible that the videre term can also have developed colaterally from the בט VT base of the verb הביט [to look, observe]¹⁸⁴⁰

Note that the Span. ver [to see] is said to be a streamlined descendant of Lat. videre [see] [see pg...] – but we can know that the seeds of this Span. 'ver' = 'see' already existed even in Latin itself – for the Lat. verus, veram, vera that denote 'real, true' [whence also verify, very] apparently derive from a base ver whose initial signification was 'something that one can see' – and thus 'real'. See ראה pg... See also caveo pg...

Gesenius regards the שכה term as etymologically related to the Latin scio [know – perceive – notice] - sagax [shrewd – knowing – discerning] and sagus [prophetic, sage¹⁸⁴¹] – as well as to the Ger. sehen [to see, view]¹⁸⁴²¹⁸⁴³ I assume that סכה [see] is probably the etymon of the Eng. verb - scan

טרח is probably the etymon of the Latin terms – tergo and tergeo [brush – purge – scour – scrape – whence detergent] – tero [grind against – fricative – scrape] – and perhaps also – stringo [brush – graze, rub, scrape] – destringo [draw – graze – strip] – and traho – draw – pull – drag - attract] Also draught

The words רואה [see] and אורה light – might be related metaphysically by means of alliteration in that they feature the same letters

¹⁸⁴⁰ Robert de Bruyn has suggested שעה shaw'ah [to observe – to turn to – pay attention to] as the source of 'see' – and סכה sochah [look, see] as the source of 'see, sight'

¹⁸⁴¹ In its sense of 'sage' sagus might derive instead – or collaterally - from Hebrew זקן zokein [old, elder]

¹⁸⁴² Nevertheless – Gesenius had either failed to consider – or had rejected for some reason – our theory of the transformation of languages out of an original Hebrew in the Tower of Babel event.

¹⁸⁴³ However other etymon candidates are חזה chzeh [see, look] and ראה re'eh by 'reverse rhotacism.'

The חל element of חלל [hollow] is apparently the metaphysical source of the biblical word חלון [window]

The biblical root חמק denotes rounded curves – whose entirety can only be perceived by a viewing from a point above. Cf. Cant. 7:2 – חמוקי ירכיך [the rounded curves of your thighs] . The verb חמק is said by many to denote ‘slip away’¹⁸⁴⁴ but it seems to me that it means more specifically – to slip back behind the frontal part of a curved item. See also Cant. 5:6 and Jer. 31:21. חמק is apparently the source of the Eng. nautical term ‘hummock’ [a small conical curved hill]¹⁸⁴⁵ Perhaps the words חבק and חמק derive from a חיק root whose main sense was ‘closeness to the body’ – It seems to me that the biblical חמק that denotes the [rounded?] shape of the thighs may be the source of the Lat. thigh term - femur

LIST OF BIBLICAL HEBREW WORDS [TRI-LITERAL ROOTS] – BEGINNING IN CHES/ CHET - THAT WERE OBVIOUSLY OR MOST PROBABLY CREATED BY MEANS OF A SUFFIXIAL EXPANSION OF A MORE BASIC PRIMARY HEBREW BI-LITERAL INNER BASE BEGINNING IN CHES - CHET , OR BY MEANS OF THE EPENTHESIS OF A MATER LECTIONIS LETTER - WITH BOTH THE TRI-LITERAL ROOT AND ITS BASE HAVING BEEN CREATED / DEVELOPED METAPHYSICALLY BY G-D IN PREPARATION FOR HIS CREATION OF ADAM AND EVE [AND NOT INCLUDING REDUGATE FORMS¹⁸⁴⁶ – OR ROOTS FASHIONED BY MEANS OF PREFIX TO THE INNER BASE¹⁸⁴⁷ – OR ROOTS DEVELOPED BY ANY OTHER METHODS THAT ARE AS YET UNKNOWN - THAT I HAVE DISCOVERED]¹⁸⁴⁸

Base	meaning	derivatives	Explanation/ comments
חב	Combine, attach	חבב [love, hold dear] – חוב [oblige, debt] – חבל [bind, rope] – חבק [hug, embrace] – חבר [connect,	Perhaps also חבץ that is the base of the flower חבצלת - and

¹⁸⁴⁴ E. Klein > turn away, slip away – J. Furst > turn around – Gesenius > go around -

¹⁸⁴⁵h There may be a link between חמק and עמק [deep] in that a item that is חמוק can only be viewed fully from a height above. A link to חבq chovaq [embrace] seems possible as well. It seems to me that Shoshana regarded חמק as the depression formed when the thighs are pressed together and thus related to the word עמק

¹⁸⁴⁶ ...such as חשש – חצץ

¹⁸⁴⁷ Cf. חש out of חש

¹⁸⁴⁸ ...such as אחד – יחד

		combine] ¹⁸⁴⁹ – חבש [bind] - 1850 חובל - loan collateral, pawn ¹⁸⁵¹	whose Talmudic usage is as compress
חג	Round, circular	חגר [gird] – חגלה [roundish galliform fowl] חוג [circle, globe] - חגא [dance, fest, stagger]	
חד	One, single	חדש [new = time # 1] – חדר - [chamber = basic unit of dwelling]	Also base of אחד [one] יחד [together, as one]
חצ	Out – outward	חץ [arrow – shot out] – חצר [courtyard] – חציר [vege-tation outing from the soil] – חצב- [to hew] ¹⁸⁵²	
חט	Line item	חטר [branch, staff] חוט - [cord, thread] - חטא [sin = the crossing over a line] ¹⁸⁵³ ¹⁸⁵⁴ - חטה [wheat on the stalk]	
חכ	palate	חכם [wise, understanding – who knows the taste of a	

¹⁸⁴⁹ As a lesser possibility, we might regard the חבר term as the result of a ב epenthesis into a חר base of אחר [another] in that ‘an other’ is the companion of the first???

¹⁸⁵⁰ Perhaps also חבת מ of base חבת - as it denotes a pan to which the fried items adhere

¹⁸⁵¹ It seems conceivable that the root חבא that means – to hide – derives from the word חוב obligation of the base חב in that people who hide are usually forced to do so by circumstance.

¹⁸⁵² Also the presumed PBH חצף khotzaf [impudent, brash] whose ancient Grk. THR parallel terms also derived from the חצ base – See pg.. The term may amount to the affix of a ח to the root חוץ [out] in the sense that the מחצף is – *going out of* the bounds of propriety. Maybe also שחץ [arrogance] – and רחץ [wash the outsides / surface of]

¹⁸⁵³ Also PBH חייט chayot [tailor]

¹⁸⁵⁴ cf. עברה [a crossing over] – also Eng. trans-gress – The Lat. pecco [sin, transgress, mistake – whence Span. Peccado = sin] derives from the Hebrew פשע pasha [sin, careless error] – which פשעו [treading]

		thing] ¹⁸⁵⁵ Also- ¹⁸⁵⁶ חכה [fish hook] ¹⁸⁵⁷ ¹⁸⁵⁸	
חמ	Warm, hot	חמל [clement, merciful] – חמס [violence, robbery i.e. acts of heated passion] ¹⁸⁵⁹ – 1 # חמץ [ferment] – חמה [the sun – which provides warmth to the earth’s inhabitants ¹⁸⁶⁰] – חמה [anger] ¹⁸⁶¹ #2 חמץ [oppress, victimize] ¹⁸⁶² ¹⁸⁶³	

חן	To care for, offer refuge, rely	חן [strong protection] חסו –[to pity - ¹⁸⁶⁴] חסד [kindness] ¹⁸⁶⁵ -	
# חר 1	Burn [hence also damage]	חרב [defecate] ¹⁸⁶⁶ – חרב – חרך [parch] – חרך – חרם [destroy, to make forbidden] – חרל [thorn] – חרם [1 #sing] - חרס [the sun i.e. a ball of fire] - חרף [bitter – sharp – winter – risk – shame – insult – all sharp	Gesenius recognized many roots in this inner base family

¹⁸⁵⁵ Cf. the link between Span. Saber [to know] and sabor [taste]

¹⁸⁵⁶ Assumed PBH חייך khayokh [stutterer]

¹⁸⁵⁷ Hooks fish at its palate

¹⁸⁵⁸ Rabbi Shlomo Pappenheim suggested that the חכם term relates to the word חכה [wait] in that the wise person waits in order to consider the matter at hand before he speaks or acts. Shoresh Yesha agrees but also adds that the words of a wise person are pleasing to the חייך palate.

¹⁸⁵⁹ Cf. – hothead – hot tempered – hot [stolen] merchandise – and packing heat [carrying a gun]

¹⁸⁶⁰ The more popular word for sun is שמש shemesh – which likely derives from the fact that G-d has designated it to be a שמש shamosh/ meshamesh - [one who attends to the needs of] the earth and its inhabitants] – and also because the word שמש is probably a combination of the words שם אש [there is fire] that alludes to the sun’s intensely fiery nature

¹⁸⁶¹ Perhaps also חמד khomad [covet] in notion of – be hot for – warm up to

¹⁸⁶² Hapax legomenon חמוץ Isa. 1:13 . Perhaps a secondary form of חמס [violence]

¹⁸⁶³ A Talmudic חמד that meant – to shrivel by heating derives from חם [hot]

¹⁸⁶⁴ Perhaps also the biblical root – חשך khosakh [to withhold, restrain] by common ח / ש samekh / sinn interchange – and the PBH חסך khosakh- [to spare, withhold] But see also pg..

¹⁸⁶⁵ The origin of the similar word khasidah חסידה [stork] is revealed in another dissertation.

¹⁸⁶⁶ But Menachem ben Saruk links חרא instead to חור [hole] in the notion of – anal cavity. A lesser candidate might be חרות [freedom] in that excrement is freed from the body

		/stinging/ burning type concepts]] חרס –a burning, itching eruptive skin disease] Also חרש kheres [earthenware baked in a kiln or baked by the sun [- חור]] - [white] ¹⁸⁶⁷ - תחרות [anger, wrath] חרי – חרון envy	
חש	sense	חוש [sense] – חשב [think, reckon] – חשן [breastplate of the High Priest – that sensed divine communications from G-d] – חשק [to desire] - ¹⁸⁶⁸	Also base of נחש [to divine]
חר #2	hole	2 # חרך [crack] ¹⁸⁶⁹ - חור [hole] ¹⁸⁷⁰ – חרז [items connnected by string threaded through holes] ¹⁸⁷¹	
חנ	Favor, charm	חון [to grant] - חנם [as a favor = for free] - ¹⁸⁷²	
חז	Hold	חזה [look, behold] – החזיק – [hold firmly, occupy]	אחז [hold, grasp]
#2 חד	sharp	חדק [thorn]	See also pg... ¹⁸⁷³

¹⁸⁶⁷ Bricks etc. turn white when burned in extremely hot fires.

¹⁸⁶⁸ There is also the biblical reduplicate form חשש [to sense, suspect] and the presumed PBH root חשד [to suspect]

¹⁸⁶⁹ Perhaps also חרש [to plough] which involves digging into the soil

¹⁸⁷⁰ However – Avnei Shayish linked the following roots to the חור concept of ‘hole’ – חרט חרוץ חרות חרש – חרט [engraving, incisions] - חור [hole] חרך [crack] - חרז [threading through a hole] - - חרב חרמש חרול [swords, items that pierce, making holes] - חרא [feces] and חרק [gnashing] which exit through holes – among others whose validity seems to me unclear

¹⁸⁷¹ Cf. ברז and ברזל which similarly involve חז + ברז

¹⁸⁷² ...perhaps also חנט [ripen] – and חנף [flatter]. But flatter may constitute instead an ח epenthesis into the חפ base of חפה cover – in the sense that a flatterer covers up his true feelings and intent

¹⁸⁷³ Reuvan Klein wrote that Ohalei Tehudah and Ramban regarded חדק as a metathesis of דחק - but I see it more likely as a combination of דק & חד [sharp & thin]

החש denotes – ‘bringing low, making subservient, bend down, and downward turn’

The Eng. ‘obsequious’ descends from the Lat. ‘obsequi’ [to accommodate one’s self to the will of another, yield, comply, submit] – which is thought to derive from a compounding of the Latin ob [the polyvalent prepositional prefix used here in the sense of ‘after’] & sequere ‘to follow’¹⁸⁷⁴ – [sequere being, in that sense, a Tower of Babel derivative of the Hebrew סגר sogar = to close, shut - and hence also in the military sense of closing ranks behind ¹⁸⁷⁵]. It seems possible, however, that the ‘sequi’ element involved in *this* particular term ultimately derives instead from the Hebrew שחש [to bow to, bring low, bend] – via an SH – KH > S-KW Tower of Babel withering - as doing the will of another is figuratively a form of ‘bowing to’ him. And the Lat. ‘sequester’ [an agent, trustee i.e. who does the bidding of another] may derive from שחש in like manner.

The Eng. ‘obsequious’ descends from the Lat. ‘obsequi’ [to accommodate one’s self to the will of another, compliance] – which is thought to derive from a compounding of the Latin ob [the polyvalent prepositional prefix used here in the sense of ‘after’] & sequere ‘to follow’¹⁸⁷⁶ – [sequere being, in that sense, a Tower of Babel derivative of the Hebrew סגר sogar = to close, shut - and hence also in the military sense of closing ranks behind ¹⁸⁷⁷]. It seems possible, however, that the ‘sequi’ element involved

¹⁸⁷⁴ Douglas Harper’s excellent and magnanimous public service - the ‘Online Etymology Dict.’

¹⁸⁷⁵ סגר sogar is the source of the words ‘secret, secretary, secure, [= Span.seguro] , second, sequence, sequel, Span. seguir [to follow]’, Russ. zakryt [shut] and perhaps also of ‘scar and cigar’ - among others. Ger. sicher [sure, secure] Eng. sure [by elision] – Span. cerrar [to close] – Also – by S-G-R > S-R-G permutation - Lat. serraculum [bung, stopper] – seraglio [enclosure, cage] See also izquierda [pg...] To ‘close ranks’ is to follow, one after / behind the other. Also Fr. suivant [following] – Indonesian segera [immediately, soon]. Cf. Eng. to secure a house or submarine is to shut its portals

¹⁸⁷⁶ Douglas Harper’s excellent and magnanimous public service - the ‘Online Etymology Dict.’

¹⁸⁷⁷ סגר sogar is the source of the words ‘secret, secretary, secure, [= Span.seguro] , sure, second, sequence, sequel, Span. seguir [to follow]’ and perhaps also of ‘scar and cigar’ - among others. The related Talmudic word סגרן denotes - surrender

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The [more basic שח forms] שוח and שחה mean ‘to bow low / prostrate, capitulate, to be subservient, lower’. The biblical Hebrew השתחוה [to bow low] is a hithpa’el form of the שחה root [to bow].¹⁸⁸² The biblical שיחה [pit, ditch, depression in the ground] is known to be related as well¹⁸⁸³

Based upon the reports of all of the experts שחה and שחח are two separate but very closely related roots that share most of the member usages of a pool including – bow – bow down low – lower – bend humble – depress / be depressed – press or cast downward – sink – prostrate – sink down . We find their past tense usage in the sense of bowing down both in the form וישתחוו לו [Gen. 19:1] and אפים [Gen. 42:6]

The שיחה word of כרו לפני שיחה Psalm 57:7 denotes ‘pit’ which does in a way constitute a lowering of the ground level – and the notion of bowing is conceptually related to that of lowering – and / or the indent of a pit might be regarded as similarly bent to the bowing of a person’s figure.

In Lament. 3:20 ותשוח עלי נפשי is variously translated – I / my soul is bowed down – despondent - downcast – humbled - depressed

¹⁸⁷⁸ The toponym בבל Babel is likely the source of the Eng. word ‘babble’ and of the Lat. balbus [babble]

¹⁸⁷⁹ It seems to me however that the sequester form Eng. term that denotes ‘keep apart, enclose for safekeeping – and the Port. sequestro that denotes ‘kidnap’ may derive instead from the Hebrew סגר sogar [close]

¹⁸⁸⁰ Douglas Harper’s excellent and magnanimous public service - the ‘Online Etymology Dict.’

¹⁸⁸¹ סגר sogar is the source of the words ‘secret, secretary, secure, [= Span.seguro] , sure, second, sequence, sequel, Span. seguir [to follow]’ and perhaps also of ‘scar and cigar’ - among others.

¹⁸⁸² The ישח of וישחך בקרבך Micah 6:14 is regarded by some as related in the sense that ‘you will be made to stoop over’. Rav Hirsch has it as a a cramp that bends / contorts the body

¹⁸⁸³ And so I disagree with / I am uncertain concerning - ????? Rav Hirsch who attributes a sense of ‘lowering’ to the root שחה - but if he is correct – it might be related to the שכך base of שכך that denotes [lower, subside – see pg...] by ח / כ interchange

I shall endeavor now to tie these words and their meanings together in a [more or less] 'neat package'.

It seems to me that explanation / reconciliation of this group of words begins with an inner base שח of the root שחה whose original sense is 'bowing, subservience' – and it seems as well that the inner root's most neutral derivative is שחה - that does indeed possess its basic senses of 'bow low / prostrate, capitulate'¹⁸⁸⁴, to be subservient'. Rabbi Pappenheim perceives the שחה and שחה forms of - לשון כפיפה ועקומת - Psalm 42:6 – and those of – Psalm 10:10 – 57:17 – and 119:85 as – קו הישר

It seems to me that – at that point – the שח inner root was metaphysically / divinely modified by the affixing of a ר - to yield the additional form or word שחר – whose initial meaning of 'dawn, first light' was a sense development of the inner root's sense of 'bow' in that the 'dawn' figuratively / metaphorically represents the 'bowing in' of the day – [and it *may* simultaneously also represent the 'bowing out' of the night, as well]. Consider, if you will, that in olden times such 'bowings in and out' were not restricted to theatrical performances; this was the established custom for the entering and exiting of kingly and priestly courts and those of nobility. The biblical phrase עלות השחר denotes daybreak or dawn - Joshua 6:15 . in light of this it seems possible that the שח base of שחר is the source of the Gmnc. dag that denotes – day – and that is the base element of Gmnc. Dagen to become day [whence – Eng. dawn]

The שחר term that denotes – to seek, search for, and to beseech [Cf. א-לי אתה אשחרך Psalm 63:2] stems originally from the notion of rising early in the morning to seek out one's needs. And that is why we use the term שחרנוך to describe our beseeching of divine forgiveness in the very early morning selichot prayers recited during the ten days of penitence. And the early morning שחר term was eventually extended to apply to seekings at any time of the day – [but perhaps used mainly in the cases of spiritual seekings] And indeed – many very pious Jews strive to begin their prayers as soon as the dawn breaks even all throughout the year – and that is most likely the reason why Jewish prayer has come to be called – in Yiddish – davening – a term that is cognate to – dawning - and that has probably evolved out of an early Gmnc. Word on the order of tagening / dagening

Incidentally – with regard to the basic שחה [= bow (down)] term –

¹⁸⁸⁴ It seems to me that the word 'capitulate' [to surrender, give in] relates to Latin capit [head – see pg. ...] in the sense of 'a bowing of the head in surrender'. We find similarly that the Hebrew head base - קד - also serves biblically to denote 'to bow to' Cf. ויקדו וישתחוו. Exod. 4:31 . See however Harper's OED at 'capitulate'.

Rav Hirsch connects סגד to the phonetically similar biblical שכת of אבן משכית a stone upon which worshipers of pagan deities would bow down [Lev. 26:1].^{1885 18861887}

I agree with the Artscroll rendition and with those authorities who regard the presumed form ישח as a derivative of the root שחה and who render וישחך בקרבך [Micah 6: 14] as – [the sickness of] your innards will cause you to bow / stoop [from cramping].

The root סגד sogad [to bow down to, fall in supplication]¹⁸⁸⁸ appears four times in the later biblical Hebrew Book of Isaiah – and ten times in the Aramaic part of the Book of Daniel. It seems to me likely a borrowing from Aramaic – and specifically - a combination of a Arami-zation of the Hebrew base שחה = bow to – with the addition of a finishing third radical ט daled.

However – the experts do not realize that the Latin sequi base possesses two main senses and that it derives from two distinct Hebrew roots. In its main sense of ‘second, following, consequence’ - sequi derives from the Hebrew סגן¹⁸⁸⁹ – but the sequi of the senses of ‘subordinate - obedient i.e. - to accommodate to the will of another - does not relate to a sense of ‘follow after’ as in the other cases - but rather – it derives instead from the different Hebrew root שחה - shochoh [to bow to – which is the base of the hithpa’el השתחוה hishtachaveh = to bow down] . Such [‘confusing’] phenomena were common in the Babel development of Latin from Hebrew – and I have found that the same Lat. word often stems even from three different Hebrew sources. But see also סגן pg...

But see also סגן סגן pg...

Span. Segun [= according to – depending on – under - and so the sense is ‘following’]

¹⁸⁸⁵ The biblical hapax legomenon הסכת [Deut. 27:9 – ושמע ישראל –] may relate as well - in the sense of ‘submit by paying attention’.

¹⁸⁸⁶ The Middle East word sajada [he worshipped] which is related to the biblical word סגד [bow down] – is said by Harper to be the source of the word masjid – which is in turn said to be the ultimate source of the word ‘mosque’.- [the Middle East prefix ma denoting ‘place’] – and Wiktionary has masjid as meaning ‘place of prostration’ . And thus it seems that the sense of the Middle East root SJD may have been ‘to prostrate oneself in worship’. The Baal HaTurim defined the biblical term משכיה moskia as ‘temple, house of prayer’ and in light of this ??????Yaakov has suggested משכיה as a possible collateral source for the mosque term. The source of the Hebrew סגד is explained on pg...

¹⁸⁸⁷ Or this might relate to the word הסכת of Deut. 27:9 that means ‘pay attention’ concerning which Radak suggested a possible link to the idol deity name סכות Sakhus [Amos 5:26]

¹⁸⁸⁸ Gesenius says that this word is used Tanakhically only in the sense of idol worship – but it is featured in the masoretic Jewish prayer בריך שמייה דמרא עלמא with reference to HaShem.

¹⁸⁸⁹ ... or from its base.

What I did derive from Radak's entry however – was an additional sense that he also regards the possible שחוט usages as – beaten – flatten – sharpen as details of a שחט sense of 'malleability' – for he quotes Chazal as describing זהב שחוט as quality gold that can be worked [כי הזהב המשובח יוכל אדם לשמשכו] and so as easily as soft wax [ואמרו רבותינו ז"ל זהב שחוט שהיה נמשך כשעורה] "ולשטחו כי הוא רך וכו

And thus it seems to me from that seemingly possible additional perspective that the שחט term might constitute instead the affixing of a ט to the base שח of the root שחה that denotes 'bowing, subservience' [see pg...] in that malleability entails a condition of subservience to the craftsmen handling the subject material.¹⁸⁹⁰

. A very similar circumstance has indeed also developed [in my humble opinion] in the case of the [four time Isaiah] word סגד that denotes 'bow down to reverently'¹⁸⁹¹ and that I regard as a combination of a secondary or an Aramaic סג form of the Hebrew שח base of שחה shochoh [to bow – Cf. השתחוה] finished similarly by the affixing of a ד - so that סגד = ד + סג .

However - another [rather novel] interpretation has occurred to me as well – to wit –

If we understand the וחכם באחור ישבחנה phrase as intending 'but the wise man subdues / controls his anger' as has indeed been done by Koren Bible and a few others – it may be possible to regard this ישבחנה term as a secondary form of ישוחנה [by ו / ב interchange] - whose sense would be 'will master [his emotions] – will make them subservient to his will' – the base root being then שוח [bow down, be subservient] See pg... We may find a similar development in the case of the word טבע out of the inner base טע - See pg... But it seems to me nevertheless that the idea of making subservient would have been expressed instead by a hiph'il format

This last hypothesis is supported by the Targum translation of משביח שאון ימים [Psalm 65:8] as ממאך " רגוש ימיא " ['who humbles / lowers the tumult / rush of the seas'] and also by the similar Targum to Psalm 89:10 בשוא גליו אתה תשבחם - wherein another [albeit non-masoretic] translation also similarly renders – 'You *subdue* their storm tossed waves'¹⁸⁹²

These hypotheses are supported by the fact that the Lat. secundus [second , subordinate] is also used to describe winds and currents that are favorable – propitious – fortunate – to the effect it seems to me –

¹⁸⁹⁰ Albeit that third radical ט affixes seem rather rare

¹⁸⁹¹ ... and that is also a biblical Aramaic root in the same sense

¹⁸⁹² And so I have presented three different possible collateral origins for the שבח root

that these winds/ currents are figuratively subservient to the will of the seaman. And indeed – this secundus term is assumed to belong to the Lat. base sequor [to follow, to be subordinate to] – which I assume is related to the Lat. obsequus base that means – subordinate – an agent] and which I have recognized as a derivative of the same שחה base that I am now assigning to this שבח root

Note however that Menachem ben Saruk regards the calming of stormy waves and of angry fools as a matter of ‘breaking rage – to the effect that [although he does not suggest it] the שבח term might be a secondary form of – or otherwise metaphysically related to the root שבר [to break] – by ר / ח guttural relationship

As for the שבח that means praise – it derives either from the base שבח [to return] in that when we praise someone who truly has earned it, we are giving him something [praise] that we owe him, by rights – or alternately – we are acknowledging our subservience to him that was engendered by the good that he has rendered

שחין boils may derive from שחה [bow] in that it awakens the concept of subservience to G-d.

There is a שחיס shochis term / hapax legomenon that denotes ‘plant or crop aftergrowth’. Now – some authorities see this as a probable metathesis of the שחיש term in the [exact] same sense [Radak] – but this need not be so – i.e. *if* it were the reality that the aftergrowth is in some way actually or figuratively ‘subservient’ to the original crop. Perhaps it can be regarded an attachment of sorts to the original first crop and thus subservient to it, figuratively speaking - as For - if the aftergrowth *is* in some way subservient to the first – then it would be possible that this שחיס is a derivative of the Hebrew root שחה shochoh = to bow, [figuratively] to be subservient, render homage – which is the base of the popular term השתחוה hishtachaveh [to bow].¹⁸⁹³

שחה [bow, bend forward] may be the source of the crooked and slant denoting words ‘skew, askew, askance, [a]squant’¹⁸⁹⁴ – as well as that of the Russ. cheek term shcheke – Beyloruss scake - and of other

¹⁸⁹³ A שחיש link to [refuse, scum] seems doubtful. Rav Hirsch links שחיש to שחס [grow??] and to שחץ [haughty]

¹⁸⁹⁴ ...perhaps also the ancient Grk. skoliosis [twisting]????

similar Slavic cheek terms in that the cheek is a bending item¹⁸⁹⁵. It may also be the source of ancient Grk. skolios [crooked] – Lat. scelus [crime, wickedness] – OE sceolh [wry, oblique] – all of these entailing the affixing of an L to the שחה base.

And thus the שחית term would constitute an o suffix to a שחה based inner root – See section...

Note that the word שחד shochad – which means ‘bribe’ - likely relates to the שח base as well - in that the accepting of a bribe makes the recipient subservient to the giver. [See section]¹⁸⁹⁶. Also – the word שחין [boils or severe itching of the skin] may derive from שחה as well, poetically / cynically – as the experience of such afflictions causes the sufferer to appreciate much more readily that ‘G-d is the boss’.¹⁸⁹⁷

See also section ... for more concerning this root, including - שלח - .]

The word גגד which means ‘to bow down, bend’ appears frequently in Aramaic and it is found in the Hebrew section of Tanakh four times – in the Book of Isaiah¹⁸⁹⁸. גגד seems to me a possible Aramaic Tower of Babel derivative of the שחה root [bow] – with the two base consonants ש-ח withered to גג - and with the addition of a ד in the role of third radical. Gesenius does indeed maintain that the Isaiah גגד is a borrowing from Chaldean.

Middle east – sagha [incline] < שחה [bow] It seems to me that G-d used the THR withering method in the initial Greek and Germanic languages – and that the Grk. THR words then went into Lat. and onward from there. The ג gimel and the ח ches are related sounds – even though the ג is not counted in the א ח ר group. Here is an example of the similar results obtained concerning the withering transformations of the word גגד neged [against, contra] - Negate – naught – not – nix – negar [Span. deny] – negotiate – Ger. nichts – Lat. nihilo – Russ. nyet – Ger. vernichter = ‘annihilate’ – Also regular Yiddish nisht and Litvak Yid. Nit.

¹⁸⁹⁵ ...and perhaps also of Eng. ‘cheek’ itself and of the OE ceace [jaw] in that the cheek and jaw are bent items.

¹⁸⁹⁶ The Talmud suggests that the שחך root contains the idea שהוא חד that he is one – in that the accept of the bribe unites the taker to the briber Ketubot 105b

¹⁸⁹⁷ And perhaps the word שחל shachal - which is rendered by some as ‘young lion’ and by others as ‘jackal’ – and which some indeed regard as the source of the animal term ‘jackal’ – does truly mean ‘jackal’ - for that animal seems to move with its head ‘bowed’ as it searches for food. In its possible alternate sense of ‘lion’, however, may have spawned the PBH שחלת shachelet that many authorities regard as the operculum [the anatomical part of many sea snails that covers the shell opening] – that may have been a component of the קטרת k'tores - for lions ‘roar’ and very often if one puts the opening of a conch type seashell to his ear, he will hear a ‘roaring type’ noise.

¹⁸⁹⁸ ...wherein are occasionally found a number of Aramaic sounding words [Cf. פתגיל – a distinctive garment]

Neged נגד also yielded the Eng. words negate, negotiate, naught, not - Lat. negare [whence denegare > deny] renegade, and nihilo [nothing] – annihilate - and Rus. nyet [no] and the Ger. nicht [not] and vernichter [annihilate]. Also – enantios [opposite] Old Lat. nec [not] and – anti [by elision of the gimmel] . In the sense that miserliness involves a denial of another’s request , it seems to me that נגד is also the source of 14th Cent.nygart - 13th Cent. nig – Ger. knicker – OE hneaw - O.N. hnoggar and Eng. niggardly – all of which denoted ‘stingy’. Also source of ancient Grk. prefixes – ant, anti [opposite, against.] Note that the hard G and the H are phonetically related [Russian imigrants sometimes pronounce high as ‘guy’].¹⁸⁹⁹

See also section ... for more concerning this root, including שלחן . See also שחש in section...and see also pg... for an analysis of Babel שחה derivatives

The word נגד which means ‘to bow down¹⁹⁰⁰’ appears frequently in Aramaic and it is found in the Hebrew section of Tanakh four times – in the Book of Isaiah¹⁹⁰¹. נגד seems to me a possible ‘reborrowing’ from Aramaic of what is in reality an Aramaic Tower of Babel derivative of the שחה bow root – with the two base consonants ח-ש having been withered to the phonetically matched ג-ס - and with the Babel event addition of a ט in the role of third radical¹⁹⁰². Gesenius does indeed maintain that the Isaiah נגד is a borrowing from Chaldean.¹⁹⁰³

The biblical שחש [to sharpen] and the PBH שחז shakhaz [sharpen] may be derivatives of the טח base that means – sharp, whet – by שח prefix

Note that the Lat. seq base that denotes – follow and derives from סגר sogar [close] in the sense – to be close behind was blended together in Latin with a seq base that denotes – obedient, subservient – that derives from the Hebrew שחה shokho [to bow] Cf. to close behind

¹⁸⁹⁹ Perhaps also Eng. niggle [petty carping]

¹⁹⁰⁰ ... and perhaps also - bow and kneel in prayer

¹⁹⁰¹ ... wherein are occasionally found a number of Aramaic sounding words [Cf. pethigil – a distinctive garment]

¹⁹⁰² I.e. in a manner similar to that of the expansion of שחז from the שח base - See pg...

¹⁹⁰³ Cf. Aramaic תגר tagor [merchant] that is a withered form of Hebrew חגר

PARTIAL LIST OF AKKADIAN DERIVATIVES OF HEBREW WORDS BEGINNING IN CHES / CHET

חד	khad	happy		khadu	Happy, rejoice
חרב	khorav	Destroy		arbutu	Desolation [milit.]
חרם ¹⁹⁰⁴ 4	khoram	destroy		[na]harmutu	destroy
חב	Khov, khob	[in] debt		Habalu, habulu	Debt, in debt, borrow
חסה	khosaw	Protect, care for, refuge		Hasanu -	Protect, take care of, care, shelter ¹⁹⁰⁵
חסה	khosaw	Protect, care for, refuge		Hisnu, hatanu	Protect, shelter
חרץ	khoretz	Dig trench, cut into		hirsu	Rut, track
חרש	khoresh	plow		eresu	To plant – till cultivate, plough

חוץ	khutz	Out, outside		Kiditu & kidanu	Outside, exterior
חנק	khonaq	Choke, strangle		khanaqu	Choke, strangle

¹⁹⁰⁴ In addition to their sharing of the חר inner base whose basic meaning is burn – which is thus also an indicator of destruction - חרם and חרב may be additionally related metaphysically by B/M labial interchange

¹⁹⁰⁵ Perhaps also חוס khus [trust, rely] > ra-hasu [trust. Rely]

חלל	khalal	hollow		khararu	hollow by L/R dissimilation
חלב	Khalav/ khalab	Milk, milking		Khalabu, khilpu	Milk, milking
חץ	kheitz	arrow		usu	arrow
חבר	khaber	Friend, combine		lbru, ibrutu	Friend, friendship
חמש	khamesh	five		[Malta] hamis	five
חד	khad	one		edu	Single, only

טרח	torakh	Disturb, trouble		Dalhu, dilihu etc.	Disturb, trouble – by L/R dissimilation ¹⁹⁰⁶
חוט	khut	Thread, line		qattanu	Fiber, thread
חוט	khut	Thread, line		kitu	Flax, linen, tunic
חוג	khug	Circle, globe		kakkultu	eyeball ¹⁹⁰⁷
חום	khom	Hot, warm		emenu	Hot, fever
חום	khom	Hot, warm		hamatu	Hot, burn, fire, fever
חוט	khut	Thread, line		akhatu	Line drawn, shoreline
תחום PBH	T'khum	boundary		takhumu	Border, boundary
חמה	khaimoh	Anger, wrath		kamalu	Anger, wrath

¹⁹⁰⁶ The Akkad. Dilihu term that denotes – to make muddy – could be a figurative טרח derivative – or otherwise – a derivative of Hebrew דלח dolakh [to roil]. In Ezek. 32:13 for example – Koren Bible translates דלח of human walking in water as –churn up- but the דלח of animal feet in water as – make muddy! Cf. later Hebrew ללכוך likhlukh [dirt] derived from לך leikh [walk, go]

¹⁹⁰⁷ Cf. חוג > eye, aug pg....

חור	khoer	hole		khurru	Hole, cavity, cave
חץ	kheitz	arrow		Azannu	Arrow quiver
חמץ	khamatz	oppress		hamashu	oppress
חלל	khalal	hollow		khararu	hollow

A FEW OBSERVATIONS CONCERNING CHES WORDS –

חוטב Khotav [hew] may relate to חצב khotzav [hew] by צ / ט interchange . Both may derive from the חצ base of חוץ [out] in that hewing is a form of cutting out a desired material [stone, wood]

The word חצר khotzir [heather] may relate to חטר khoter [shoot, branch] by צ / ט interchange

Tzahar צהר and צחר tzakhar both mean ‘shine’ and are probably related metaphysically¹⁹⁰⁸. And צחר [shine, whiten] is itself the result of a ר affix to the word and base צח that means – clear – white – bare – pure - bright – base of root צחח - so צחר-[white] intends – a doer of purity etc.

The conceptually related words חפר [dig] and חור [hole] may be related by ו / פ labial interchange – even though the vav of חור is a diacritic. Or חפר may amount to the infix of a פ into a base חר that denotes hole

The root שחף [vener, cover]¹⁹⁰⁹ may be a metaphysical derivative of the base חפה that means – cover – by ש prefix. שחף Could be a metathesis of the root שפח that implies an attachment to in the words משפחה משפחה¹⁹¹⁰

The word חשקים that denotes ornamental bands, fillets around a column that ‘hug’ the column is a figurative adaptation of the חשק root that means desire, crave – because they ‘hug’ the pillar

¹⁹⁰⁸ זהר [bright, shine] is another member of this metaphysical root group

¹⁹⁰⁹ Also Talmudic - shell

¹⁹¹⁰ Or it could amount to an ח infix into a variant of the base פח

The root נחת that denotes – to lower – to sink into – may be related to the root תחת that means – under – bottom

The verb חקר that means – investigate – i.e. get down to the bottom or source of a matter – may derive from the קור element that means – source and dig for the source . The related word מקור also means source

Note that the osamekh and the ת tof are related letters – and note also that the word חסל means – to finish off – and the חסיל is a locust that eliminates crops – while the חתול [cat]¹⁹¹¹ is the animal that eliminates mice in a dwelling

Note that חטם means muzzle, restrain - חסם means muzzle, obstruct – and חתם means – close, seal

Also חטף and חתף both mean – snatch, grab¹⁹¹²

The word חטא [sin] is also spelled a few times in Tanakh as חטה

Rav Hirsch assumed the existence of a root that denoted חסח being considerate – and that was related to חוס and חסה

I will G-d willing explain the origins of the ches featuring words חלב – חלד – חכה - חרץ – חנך - חנט – חלץ among others in other videos

The word מחיר that denotes – price of – compensation for – may relate to the similar root מכר [to sell] – that is the etymon of – merchant – market – commerce – by כ / ח interchange. Rav Hirsch sees the base of these terms as denoting ‘exchange’ and with the similar root מחר denoting – tomorrow – the day that will ‘switch with’ today

The word חיל khayil / khail [wealth – valor – noble deeds] may be an extension – by ל affix - of the base חיי khayi that means – live – in the notion of life lived to the full

The Biblical name רחל rokhel means ‘ewe’. It has been rendered by different languages in many ways – including mainly as – Rachel – Rochelle – Raschel – Raquel – Rahil – Rukhel

PARTIAL LIST OF BIBLICAL HEBREW ROOTS FORMED BY THE PREFIXING OF A CHES TO A BI-LITERAL BASE. THIS PRINCIPLE WAS DISCOVERED BY WILHELM GESENIUS [] ALTHOUGH HE MAY NOT HAVE RECOGNIZED THAT THIS WAS A METHOD USED BY G-D HIMSELF IN HIS CREATING OF THE HEBREW LANGUAGE OF ADAM AND CHAVA

¹⁹¹¹ חתול is said to be a PBH term – but it seems to me that cats must have been present in Israel in the biblical era.

¹⁹¹² חטף is probably the etymon of snap – and maybe of snatch as well

Base	Transliteration	meaning		Trilateral root	meaning	Explanation, comments
טפ	taf	Hang down, drip ¹⁹¹³		חטף ¹⁹¹⁴¹⁹¹⁵	Snatch by hand	Hands hang at ends of arms base of 3 letter root חטף
צר	tzar	Narrow, restrict		חצר	Courtyard	Enclosed space, restricted on all sides. But see also pg...
תמ	tom	Finish, complete		חתם	To seal	חטם]andחטם [?are secondary forms of this root ¹⁹¹⁶
טא	taa	Dirt, mud ¹⁹¹⁷		חטא	sin	A stain on the soul, or the record-or 'dirty behavior' טאטא -- [broom] is enantiosemic ¹⁹¹⁸
פז	faz	Anxious motion		חפז	run in panic, confusion	
דר	dor	dwell		חדר	Chamber, room ¹⁹¹⁹	
מט	mote	Down, descend		חמט	Lizard, skink ¹⁹²⁰	Moves close to the ground

¹⁹¹³ I assume that the connection between these two senses is that often - a dripping drop will hang in place for an instant before it breaks free and falls,

¹⁹¹⁴ חטף [snatch] seems a secondary orthography

¹⁹¹⁵ Cf. טפח [handsbreadth] – and תפש grasp [by hand]

¹⁹¹⁶ The similar words חטם and חטם that denote – muzzle – shut – are metaphysical / phonetic 'spinoffs' of חתם

¹⁹¹⁷ This is the source of טאטא [broom] by enantiosemy. Also the source of טנא which I assume to denote a basket whose sides were smeared with clay to prevent spillage . Menachem ben Saruk is probably correct in his attributing of the word טיט [mud, clay, mud] to the טא base.

¹⁹¹⁸ ...as in – dusting the furniture. But see also חטא pg....

¹⁹¹⁹ But חדר can also relate colateraly to the חר base of חזר [see below] that denotes – circular – by חר/ד relationship, in that חדר also possesses a biblical sense of – surround – enclose - encompass

¹⁹²⁰ Rav Hirsch has it – snail moving close to the ground

של	shahl	disengage		חשל	Straggle	= Trailing behind ¹⁹²¹
פש	fosh	Move all about		חפש	freedom	A free man can go - here and there -where and when he pleases – roots פוש פוש ¹⁹²²¹⁹²³

קר	kor	source		חקר	To investigate ¹⁹²⁴	מקור = source
רד	rad	descend		חרד	Shudder, tremble	Often a precursor to falling ¹⁹²⁵
שק	shahk	Feed, desire		חשק	To desire	תשוקה = desire
זר	zar	circular		חזר	To return, repeat – also – to go around ¹⁹²⁶¹⁹²⁷	= come full circle ¹⁹²⁸
גל	gol	round		חגל	Roundish galliform fowl	See also note ¹⁹²⁹
שר	shor	Continuity, connection		חשר	() Wheel spoke () torrent [water] () collection of [water] ¹⁹³⁰	() Links rim to hub () continuous flow () collection of.. ¹⁹³¹

¹⁹²¹ Some scholars link חשל instead to כשל [fail] by ח – כ interchange. Radak regards חשל as a metathesis of חלש [weak]. Ernest Klein has it as – weakened – enfeebled – faint – and - lagged behind. Note that even weakness is perhaps also a type of disengagement – a disengaging from a condition of strength.

¹⁹²² Gesenius did not mention this possibility – but he did regard a biblical פשה as denoting – spread out – and the term בגדי חפש לרכבה [Ezek. 27:20] as – loose riding clothes [wherein the rider could move freely]. Gesenius and Julius Furst saw in חפש a sense of spread out – stretched – laid out – and Gesenius did indeed have the חפש term of Psalm 88:6 as denoting - couch

¹⁹²³ The word חפש khiepeis [to search] spelled with a sinn may relate to the פוש root as well in that searching often involves going here and there

¹⁹²⁴ i.e. – to get to the bottom of a matter

¹⁹²⁵ Cf. tremble / shudder terms - רעד מוט - totter from מוט - tremble from רד

¹⁹²⁶ Apud Gesenius. E. Klein and others. The PBM חזר did indeed also mean – to go around

¹⁹²⁷ The Talmudic חזר meant – go around – return – restore – repeat – turn – turn back – among others – See Jastrow

¹⁹²⁸ Or alternately - חזר return could also be derived colaterally from חזה [to see, show] in the notion tht something that returns - is seen again

¹⁹²⁹ Another possible collateral source is - חג base [denoting round] plus ל suffix

¹⁹³⁰ But some authorities interpret the phrase חשכת מים || Sam. 22:12 instead as חשכת מים [a darkening of waters]. One opinion has the חשר term as denoting instead a felly – in which case it would relate to the idea of

¹⁹³¹ שר is the base of - אשר - אשור - שרה - שריון - שיירה - שאר - שארית - among others

לק	lok	lick		חלק	smooth	לק base of לקק – smoothing can be done by licking or polishing
גב	gahv	high		חגב	grasshopper	A high jumping insect ¹⁹³² - See next
גבא & Aram. גב	Gabeh, gov	Pit – [lion's] den – indentation		חגב	grasshopper	So maybe thus called because its dens are indenta-tions in rocks/ ground
זק	zahk	Shackle, bind		חזק	Grab hold	In hiph'ol החזיק ¹⁹³³
סד	sod	Foundation		חסד	Kindness, charity	עולם חסד יבנה – Psalm 89:3 ¹⁹³⁴
בל	bal	Negative, not to be done		חבל	Damage,sabotage	
דק	dahk	Thin, fine		חדק	Pointy thorn	See below....
בל	bal	Negative, not to be done		חבל	Pain, pang ¹⁹³⁵	חבלי לדה
רץ	rotz	Run		חרוץ	Eager, industrious	A rarer usage of the root

continuity in that it is round ? or in that the felly figuratively gathers together the spokes. Artsroll renders חשרת as an abundance – in which case it would probably relate to the word עשר [wealth] by ח/ע inter-relationship¹⁹³² But see also pg...

¹⁹³³ Or alternately חזק grab hold could constitute the affix of a ק to the ח base of אחז [hold, seize] that denotes – hold – or it could amount to a compounding of both bases חז and זק

¹⁹³⁴ Homiletic approaches – Consider the following possibilities – (a) [Your חסד i.e. G-d's] lovingkindness will continue to be built up עולם ל – forever - — (b) Mankind can build up the world עולם further by doing kindness – (c) G-d created the world to allow mankind the ability to do kindness (d) The World was built by G-d as a kindness to mankind – but in (c) and (d) one might need to apply an al tikri and read יבנה [will build, will be built] instead as Y-aw bonoh [G-d built] - (e) a world of kindness will be built – And so חסד can derive from חסה [care for] and/or it can relate to the fact that kindness is a foundation of the world. But see also חסד pg...

¹⁹³⁵ A lesser candidate is Hebrew חלה [ill]

פּש	fosh	Move all about		חפּש	Lat. pateo ¹⁹³⁶	Stretch out, extend ¹⁹³⁷
פּש	fosh	Move all about		חפּש	Lat. passus ¹⁹³⁸	Outspread, outstretched ¹⁹³⁹

See also peto, petere – pg...

Gesenius may be correct in assuming that the verb חרג [tremble in fear] is the result of a ח prefix to the base רג of רגש רגע that denotes 'emotion'

Rav Hirsch is [in the author's opinion] correct in his assigning of the biblical חרגול chargol [cricket] term to a חרג base - i.e. as a 'suffixial lammed quadrilateral extension thereof – [See section...] – for he regards the חרגול locust species as 'the cricket' – and he astutely attributes the חרגול cricket name to the חרג term that he regards as denoting 'gnash teeth in anger' - i.e. because of the 'clicking [gnashing, grinding] of the cricket's *teeth*' – and correctly so, apparently - i.e. in light of the fact that the cricket's sound is made by the rubbing together of *tooth-like structures that line its wings*¹⁹⁴⁰ – so that it is, in that respect, similar to the gnashing of human teeth. This theory does also link the חרג root to the חרק root¹⁹⁴¹. However – some experts regard the biblical חרג term as denoting – leap forward, burst forward – and in light of this the חרגול term might derive instead from the idea of the forward leaping of the grasshopper.

חזה to see, look at may constitute the prefix of the חז to a base זה zeh that means 'this' – in the sense of 'look at this' ???

Other roots that may have been made by the same method include – חמש - חדל – חלף - חפץ –

Gesenius assumed that the word חשמן khashman means 'fatcat' [rich aristocrat] and that it amounts to the prefixing of a ח to the word שמן shomein [fat]. Some scholars claim that the fem. flower term חבצלת khavatzet denotes a flower that features layers of petals and that its base is the בצל term that means 'onion' [a layered item]¹⁹⁴². The Almighty may have decided to form the root חשה khashaw [be silent] echoically out of the shushing sound 'shah' – with the ח prefix. The word חרא kharah [excrement]

¹⁹³⁶ However pateo also denoted – being open – and this usage derived from פתח [open]

¹⁹³⁷ This hypothesis is based upon the opinions of Gesenius and Julius Furst – who saw חפּש in this light - and as denoting as well – loose, relaxed

¹⁹³⁸ However passus also denoted – being open – and this usage derived from פתח [open]. And another passus [pace, step] derived instead from פּשע posaa [to pace, step]

¹⁹³⁹ Ibid

¹⁹⁴⁰ See Wikipedia 'cricket'.

¹⁹⁴¹ Shores Yesha suggested that a plague of חרגול locusts denoted the revealing of G-d's anger – חרון גלה

¹⁹⁴² I have suggested instead that it constitutes the affixing of a ח to the supposed PBH root חבץ [press, compress] in that the flower's numerous petals are pressed tightly together

could conceivably constitute the prefixing of a ח to the base רע [bad] – with the ע ayin exchanged for an א

The scimitar weapon or military scythe - term חרמש is likely the result of a ש suffix to the root חרם [destroy]¹⁹⁴³

Parkhurst suggested חרטם as חרט תם perfect at writing. Gesenius had seen חבצלת as ח - בצל - Shoresh Yesha suggested חבצלת as ח - בצל - חי ב צל lives, begins growth in the shade

Talmudic חלז [form a sinus] may involve base לז of לוז [twisted, perverse]

Talmudic חלז gird, lift loins for labor from חלץ

Integrate into chart

MORE CONCERNING THE ח PREFIX PRINCIPLE

/ מוש means 'feel, touch' חמש - means 'five' – the amount of fingers on a hand - - the hand being an item that feelstouches - See חמשים pg... - but see also / פוז move excitedly, randomly - חפז move hurriedly, excitedly / זה this - חזה see, look – i.e. in that 'seeing' a thing is a major factor of an ability to identify¹⁹⁴⁵ Perhaps also חשך chosakh [to spare, reserve, hold back] – and the שכ base of שכך [to cover, some say also – to protect]¹⁹⁴⁶

Those who translate the biblical חשמן as 'fatcat' [Psalm 68:32] see it as the prefix of the ח to the word שמן [fat]¹⁹⁴⁷ – and those who see the affliction חנמל [Psalm 78:15] as denoting 'insect infestation' can have it as a ח prefix to the word נמלה [ant]¹⁹⁴⁸

¹⁹⁴³ Apud Rav Hirsch. He also regards the חרם root as signifying – segregate – keep separate – aa in the usage of – excommunicate – and prohibit possession of – and he regards חרם 's sense of destruction as – separation from existence

¹⁹⁴⁴ Scimitar probably derives ultimately from the Hebrew שמד shomad [to destroy]

¹⁹⁴⁵ And so the חזה term could be made up of both the חז particle of אחז [to hold] - see pg... - and the inner base זה zeh [this]

¹⁹⁴⁶ Other or lesser candidate pairs include – בט [an inner base denoting 'out' – as in בטן / הביט- and חבט [to beat – and it seems to me that חבט may denote really 'to oust by beating' – Or it might be the result of a combination of חבט = force out] / - חדל - see pg... / מץ חמץ see pg... / חזק זק חזק see pg.... / פץ [burst] חפץ [desire] / פר [break, separate] חפר [dig i.e. = break ground] – perhaps also רד [descend] and חרד [shudder, tremble] Cf. מוטטה [fall, descend] and מטט [totter] – and if so רעד [tremble, quake] might constitute the epenthesis of an ע ayin into the רד base / כך [such, so] חכך [= to taste according to Rav Hirsch – but he did not propose or endorse the inner base theory]) / שפה sofoh [edge, end, lip – and related to סוף] חשף [to strip, lay bare – and thus to expose the surface i.e. outer edge of an item ?]

¹⁹⁴⁷ It seems that Avnei Shayish linked חשמן to חשן - denoting the Kohen who wore a breastplate

¹⁹⁴⁸ Radak and Others suggest that חנמל means – crop damaging frost or hailstone – and that it constitutes the affix of ל to the word חנם [for free] in the notion the חנמל causes one to have labored in vain

Onkelos – Radak - Gesenius regarded ספס as denoting – peeled off –as in Aramaic - and as relating to the root פשח [to strip, peel]

Parkhurst has ספס as beaten to pieces in light of an Aramaic פסח denoting – pound [v] and the word פפ that means ‘bit’

Radak regards one usage of root חלם as denoting – vigor – health – strength – and he has the stone term חלמיש chalamish as denoting hard, strong rock – Although he does not mention that the חלמיש term is an outgrowth of חלם [vigor] other scholars do. Rav Hirsch perceived a חלם sense as – items connected together – wherein the חלום term [dream] is a connected series of unrelated episodes – and in line with this he suggested that the חלמיש stone is a stone composed of tightly packed together granules – The stone Granite is indeed called a granular stone – and it has the appearance of having been made by means of the pressing together of tiny particles or grains – whence its name – granite.¹⁹⁴⁹

¹⁹⁴⁹ The Talmudic גולמיש - a species of hard stonelike cedar derives from this.

SEE ALSO חג חגר חרג worksheet

Biblical כוח / כח ko'ach denotes 'strength, power'. The biblical נכח nokhach denotes 'to be before – in sight of – over against – opposite – against – in opposition to an outside element or force.'

Perhaps the word כוח ko'ach – that seems to be an element of the נכח root – and that is understood to signify 'strength, power' - really means initially - 'strength to oppose – to resist - overcome'. Indeed, the concept of 'strength' may embody the sense of 'presence of an opposing element' as the main purpose of strength is for overcoming obstacles – overcoming opposition. כח is indeed apparently the base of נכח - which signifies 'opposite, opposition'.¹⁹⁵⁰

Note that in physics, a 'force' is defined as 'energy exerted *against* something'.

The presumed post biblical word כרח [to force, compel] is apparently the result of a resh epenthesis into the root כח that denotes 'strength, force [n.]'. The phrase על כרחך - that means 'you are compelled, even against your will, you must admit that...' ¹⁹⁵¹ is Talmudic, but it may already have been in use in the biblical era, as well¹⁹⁵². See pg...???

However further consideration has indicated that כרח might instead be related to the כרע root that denotes – knee – bend – subservience – [see pg...] in that the verb מכריע denotes the causing of one side of an argument to 'bend' or be subservient to the other – as we find in the phrase – עד שיבא¹⁹⁵³ הכתוב השלשי וכריע ביניכם

See also כלח pg...

¹⁹⁵⁰ The biblical creature כוח 'ko'ach is regarded by a number of masoretic experts as 'a very large lizard'. It seems to me that R epenthesis can have transformed the כוח term into the Grk. krokodilos [crocodile] which is surely a very strong / powerful כח creature.

¹⁹⁵¹ Its root being – כרח

¹⁹⁵² Possible source of Eng. [from Fr.] corvee –[forced labor]

¹⁹⁵³ Jastrow has מכריע as – outweigh – overbalance – put the knee of the balance down

I have entertained the hypothesis that the word שכח [to forget] will relate to the root שכה [to settle down, calm down, lower] in that a 'forgetting' may be seen as an act of relaxing or lowering from the state of 'remembering'.¹⁹⁵⁴ Now - one might imagine this a bit too poetic a concept – but consider if you will that German words signifying 'forget' include verleren [to lose¹⁹⁵⁵] and vergessen – vergessen being related to the Ger. word giessen [to pour, pour out, spill]¹⁹⁵⁶ – whence the O.E. 'forgieten' and the Eng. 'forget' – as forgetting amounts to a figurative 'pouring out' from the memory. But see also the Aramaic שכח - pg.....

Furthermore – the Spanish olvidar [to forget] may derive from the Hebrew אבד ovad [to lose].

However – lexicographers assign it to the Lat. oblivisci [forget – and related to 'oblivion']¹⁹⁵⁷

the Polish forget word 'opuszczać' does indeed also denote - 'leave, drop, pull down – and *let down*'

The commentators attribute to שכך shokhakh the meanings – 'to subside, calm down' [Cf. Esther 10:7 שככה see also Esther 2:1 and- וישכו המים - Gen. 8:1]¹⁹⁵⁸. Perhaps the shoulders are called שכם shekhem because they often eventually droop, sink, lower as we age [i.e. age G-d willing].¹⁹⁵⁹ – or perhaps it derives from the fact that people rest burdens / packages upon their shoulders – as Col. Rabbi Steinberg has indeed suggested¹⁹⁶⁰ It is indeed rather interesting as well that there is a familiar phrase 'stoop shouldered' and that Gesenius defined שכך as 'to incline one's self, to stoop'¹⁹⁶¹.

¹⁹⁵⁴ I found later that Gesenius assumed a link between שכח and שכך although he never mentions a possible existence of a bi-literal inner base. Col. Rabbi Jeremy Steinberg notes that the Commentator – Manot Aharon compared the שכח forget term to the שכך term in the sense that forgetting amounts to a 'waning or receding of thought, intention or memory.' At כשך חמת המלך [Esther 2:1]

¹⁹⁵⁵ See section ... for an explanation of the Tower of Babel origin of 'lose and verleren' among many other related words.

¹⁹⁵⁶ Giessen is a Babel derivative of the Hebrew חוץ chutz [out, to out] along with the other 'out' related words of this form – such as 'geyser, gush, gust, [in]got = initially a pouring of molten metal'. See section ... for a study of dozens more out related חוץ derivatives.

¹⁹⁵⁷ אבד - may be the source of the Lat. obitus [ruin, death – whence obituary] in its more distant death related usages. אבדון avadoen has been suggested by R. Dov Richter as a possible source of 'abandon'

¹⁹⁵⁸ וישכו and two other specimens might theoretically relate to a שכה root but none is suggested

¹⁹⁵⁹ Cf. another Hebrew shoulder term כתר that I regard as a development of the inner base כפ that denotes 'bend'. See pg....

¹⁹⁶⁰ It seems that Rabbi Pappenheim regards the שכם shoulder as a flat body part that lies at the bottom / foot of the head and neck. בין הצואר לכתף He also mentions [at שך] another reason that I do not comprehend

¹⁹⁶¹ ... in setting a snare [Isa. 5:26]

The biblical word לשכה lishkoh denotes 'room – chamber' [perhaps also dining room]¹⁹⁶² and it may contain a שכ base related sense of 'a place to sit down in' or 'a place to set one's gear into'. And it may indeed constitute a combination of ל [to] and שך – [a place wherein *to sit down, rest.*] There is also a more rare term נשכה nishkoh of the same usage – that appears to be an alternate form of לשכה¹⁹⁶³ .¹⁹⁶⁴ ¹⁹⁶⁵See also pg...

And thus it seems to me that a שכ inner base denotes - 'sink or lower into a different position, status or circumstance.'¹⁹⁶⁶

The biblical שכב shokhav [lie down, sleep – also cohabit] apparently relates to a שכ base in its basic sense of 'a downward movement to a condition of rest'.

שכב is the probable etymon of Ger. schlaf [sleep] and Eng. sleep [by kh > L dissimilation] and of Lat. cubare, cubere [lie, lie down] – whence also – concubine, incubate, cubicle, succumb, covey¹⁹⁶⁷ by apheresis of the ש shin – as occurred in the case of שפלה shfailoh [lowland] to valley¹⁹⁶⁸ - and שבועה

¹⁹⁶² It appears mostly in reference to specialized chambers in the Beis HaMikdosh [Holy Temple]

¹⁹⁶³ Radak perceived a לשרך root for this word

¹⁹⁶⁴ Gesenius and others suggest that this לשכה is a borrowing from Grk. lesche - λεσχη [public hall, chamber for relaxing] but the reverse is more likely true, as the multiplicity of our specimens indicates. Balashon mentions a lesche [a club room] in Delphi.

¹⁹⁶⁵ However Klein has לשכה instead as a secondary form of נשכה

¹⁹⁶⁶ שכה might be the source of the veb 'slake' [thirst] – by the withering epenthesis of the L. See also שלך pg..

¹⁹⁶⁷ These fine Lat. based examples are selected from the lists of Prof. I.E. Mozeson. – being among the thirty percent or so of his suggested connections that the author is able to endorse

¹⁹⁶⁸ However, the Lat. vallis / valles denotes both 'hollow' and 'valley' – and its sense of hollow derived from the Hebrew חלל [hollow]. Vallis' sense of 'valley' can have either (a) from Hebrew שפלה - (b) secondarily from an own initial Latin sense of 'hollow'. The Eng. 'valley' can have derived from – (1) Hebrew שפלה directly . (2) Lat. vallis = valley – [or – (3) Lat. vallis = hollow.]

shovua [swear] to vow. See section ... for many more examples of this Babel aphasis phenomenon.¹⁹⁶⁹
See pg....

It seems to me to there is a שכ base that denotes - 'sink or lower into a different position, status or circumstance.'

שכל shakol denotes 'bereft of child, children' - G-d forbid and also 'miscarriage' - G-d forbid. In light of the שכ base's apparent sense of 'downward motion' - it seems that this word may be analogous to the Hebrew idiom ירד מנכסיו - 'he lost all his possessions, lost his wealth, was impoverished' [Lit. - 'he descended from his possessions' - as ירד = descend]. שכל would thus imply 'to descend from one's children' - G-d forbid.¹⁹⁷⁰

הוכח / נכח and נכח

The biblical נכח nokhach denotes 'to be before - in sight of - over against - opposite - against - in opposition to an outside element or force.'

The biblical הוכח / יכח terms are variously defined [i.e. in its various usages] as - rebuke - reprove - censure - to prove true - to show - upbraid - bring to account - refute - dispute - to judge - to be proven guilty - to claim against - to correct by punishment - to argue down. Many of these bear the sense of 'opposition to'.

¹⁹⁶⁹ Note bene that while Hebrew roots are in my opinion comprised of inner bi-literals that denote their essence affixed by a third radical that may or may not possess a particular meaning - nevertheless - with regard to the Babel event transformations of the original Hebrew terms - in some cases aphereses occurred that disrupted the original bi-literal base - cubere being an example of that phenomenon.

¹⁹⁷⁰ Perhaps שכל might collaterally be regarded as a metathesis of כשל [failure, stumbling]

'Proof' is a force / כח that overcomes prior doubt

And there are also terms נכח nacho'ach [Prov. 24:26] and נכחה nekhochah [Amos 3:10] that mean – up front – open – evident – true – just - good. The נכח senses – 'true – just' may be related to the idiomatic 'up front' [= honest] that is related to the נכח idea of 'to be before' – or they may relate to the usage as 'prove' in the sense of 'proven' [proven to be true, suitable]

The morphological similarity between the יכח and נכח words stems from the fact that tests - reproofs - disputes – claims against – judgements of – are all forms of 'confrontation' – and confrontation involves the נכח borne concepts - 'standing before' or 'being opposite to' – all relating ultimately to the concept of 'an opposing force'.

There is a relationship between the words נכח opposite and הוכיח reprove that is analgous to a relationship between Eng. 'in front of' and 'confront'.

Note also that the similar English words 'opposite' and 'oppose' embody a relationship similar to that of some of the usages of the יכח and נכח terms

The biblical תוכחה means 'punishment – rebuke – reprimand – admonition – reproach' – all of these being forms of opposition

In Gen. 31:42 the phrase ויוכח אמש means – He admonished, rebuked [last night]

With regard to אותה הכחת לעבדך ליצחק Gen. 24:14 – the phrase is variously rendered as – 'let her be the one that you have - chosen / selected – appointed – designated' – and Rabbi Pappenheim maintains that it intends – 'be the woman You have chosen to be Isaac's *opposite / his mate*' – but it seems to me that the phrase intends instead – 'be the woman that you shall have proven to be the correct wife choice for Isaac – i.e. by Your compliance with my request – to the effect that Your having proven her to be the right candidate will oppose and overcome any possible doubts that would otherwise stand in the way of this shidduch [match].

It seems to me that Rabbi Pappenheim holds that the כח and נכח terms are linked by the fact that כח strength is a requirement for remaining steadfast in the face of opposition- but I perceive a different connection – namely – that נכח means simply 'against, opposite' and כח 'strength' amounts to 'a force to be exerted *against* an opposing force or element'.

It seems to me that Rabbi Pappenheim suggests that in such usages as דבריך טובים ונכוחים II Sam. 15:3 [your words are good and true/proper] the נכוחים term's sense of 'true' relates to the word כח both in that the words 'possess the strength to stand up to challenge' - and/ or in that their truth is plainly across from us and open for all to see.

The Biblical כחד kochad means 'destroy, cause to disappear, deny, block off, withhold, conceal and it is thus likely the result of a ט affix to the כח inner base

See also כחש below.

The PBH term ויכוח denotes – 'argument, dispute, debate' – all items that involve opposition¹⁹⁷¹

The כח particle of נכח NoKHaCH [against, opposite] does in my opinion signify 'against, opposite from' and it is in my opinion likely the Babel etymon of German gegen [against – toward – versus] , and [ent]gegen [in opposition – contrary to – against] – whence also ultimately the Eng. 'against' and 'gainsay' [deny – contradict – dispute]¹⁹⁷²

It seems to me that the word כח signifies essentially 'a force to use against' – and the similar word נכח that means 'against, opposite' relates to the כח term's sense of 'against'

However – in Gen. 25:21 לנכח אשתו is translated – concerning his wife – for /on behalf of his wife - but some have instead 'in the presence of his wife'

In Isa. 30:10 - אל תחזו לנו נכחות is translated – do not prophecy for us – truths – right things – true visions – but it seems to me possible as well that the intent is – do not prophecy for us admonitions

German gegend - a vicinity, region also derives from gegen . Cf. V. Lat. [terra] contrata = [land] lying opposite, [land] lying before – whence ultimately Eng. 'country'. Cf....

¹⁹⁷¹ The later use of the term to denote simply 'discussion' is likely a sense development of these earlier usages

¹⁹⁷² Yiddish 'atkeigen reddem' means 'to insolently contradict'

It seems to me that כח means 'a force against'

I have explained [pg...] that the root נגד denotes both opposite, against and tell, recount because telling is an activity that involves a speaker who is facing and thus 'opposite to' a listener.¹⁹⁷³

The word counter may derive from a modification of the נגד base of נגד contra i.e. - G- D > G-n-D > cond + Lat. suffix [tra] > contra > OFr. counter . And thus it seems that there is a conceptual connection between the verb 'to counter' [to oppose] and to encounter [to find]¹⁹⁷⁴ But see also כח pg..

There is a conceptual link between facing someone – telling someone something – and negativity. Confronting is linked to countering in both the נכח and נגד roots

And therefore it seems to me that the presumed to be Aramaic שכח¹⁹⁷⁵ that Jastrow has as 'to find' also denotes 'to encounter' – and thus it is probably made up of a ש pros thesis to the כח base that is also involved in the root נכח that means – 'against, opposite from'.¹⁹⁷⁶ To the effect that the relationship that exists between counter and encounter also exists between נכח and Aramaic שכח^{1977 1978}

כח is also the base of כחד and כשח

It seems to me that the base כח [strength, force] really means – a force against – whereas קח [strong] may mean instead more exactly – a force for

Rav Hirsch perceives a root כח whose senses are – (a) exert power – (b) ability to act. Rabbi Pappenheim defines the נכח root as – התנגדות [opposition]¹⁹⁷⁹

Cf. also the word 'affront' wherein the idea of facing another has the negative sense of 'insult'. And also the American idiom - 'a facedown'.

¹⁹⁷³ Perhaps also the source of Ital. Mudnes dialect ghegna [face] in the sense of countenance

¹⁹⁷⁴ Countenance – which denotes 'face' may relate in the sense of something one has found when he sees the other person.

¹⁹⁷⁵ i.e. as it could still be of biblical era Hebrew – even though undocumented

¹⁹⁷⁶ Note that the Talmudic word שכיהא means prevalent – a thing that is encountered , And the Ger. and Yid. word gegend [neighborhood, vicinity] derives also in the sense of 'an area of encountering'

¹⁹⁷⁷ Or alternately could be a compounding of [encounter] and [to descend] in the sense of 'falling / chancing into an encounter'. For the שכח that means 'forget' see pg....

¹⁹⁷⁸ Also the Lat. and Span. Contra [against] and encontrar [find, encounter].

¹⁹⁷⁹ And so Rabbi Pappenheim basically recognized the same conceptual connection between כח and נכח as I – but only two hundred years earlier.

It seems that the root נכח means – against – and the word כח means – a force against

נכח	nokhach	Opposite, against	khach	Ger. gegen [towards, against] entgegen = [contrary to – in opposition] - Eng. against, gainsay
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Although the word חסד [kindness, charity] appears to relate to the חס root that means – to pity – care for – the word חסיד chassid that denotes a fervent adherent seem to relate instead to the חסה senses of trust, reliance and faithfulness – but some expert have as a sense development of kindness

The PBH Aramaic קלה that denotes ‘cast forcefully – cause an uninterrupted flow or jet’ – to rise in a column’ - may derive from the Hebrew כח that denotes ‘force’ – i.e. by ל epenthesis¹⁹⁸⁰ accompanied by Aramaic ק / כ interchange¹⁹⁸¹. A different PBH Aramaic קלה that denoted ‘stalk, stem’ may derive from the Hebrew base קח [take] in that the stalk / stem ‘holds / takes’ the flower / inflorescence – also by ל epenthesis. Or – alternately - the קלה stem term may also derive from the כח base in that the stem is the element of ‘strength’ that holds aloft the inflorescence . And indeed the קלה usage ‘to rise in a column’ seems to suggest the קלה is itself the base of the Lat. columna and columnen – whose meanings included ‘pillar – post – column - support’ – items that provide the strength to support the construct above it – and which is likely also related to the similar Lat. collum that denoted [among other things] ‘neck’- that is the supporting column of the head [See צואר pg.] and that indeed also denoted – ‘stalk’ itself. This to the effect that the Aramaic קלה term may well have been the intermediate source of these Lat. C-L-M column terms. See also כלל pg....- The similar Lat.column term did mean – neck. Perhaps the that denoted stalk, column was in reality a term of the biblical era

The ‘croak’ term that is attached to the sound made by frogs is apparently a חרג derivative [via khorag > croak]. OR חרגא – חרק Furthermore, the very ‘frog’ term is itself most probably a khrog > frog Tower of Babel physical and conceptual withering development - in the sense of the frog being ‘the khoreg’ i.e. ‘the croaker’¹⁹⁸² – so that the name was withered at the Tower of Babel from ‘the khrog’ to ‘the frog’.¹⁹⁸³ The German word for ‘toad’ is, incidentally - ‘krote’ – an apparent offshoot of חרג via a relative

¹⁹⁸⁰ The development of this קלה from the Hebrew קלע [to sling] seems a lesser possibility.

¹⁹⁸¹ See pg....

¹⁹⁸² Indeed, even the post biblical - and probably Aramaic - קרקור kirkur – that denotes the croaking of frogs and the braying and other rough sounds made by certain animals – most probably descends from the חרג term as well – or it may be instead imitative - for the biblical [קרקר] which denotes ‘to destroy, raize’ – is apparently unrelated to ‘croaking’ – and is said to derive instead from the word קיר kir [a wall] – in an enantiosemic manner [just as שרש sharesh [uproot] derives from the word שרש shoresh [a root] .

¹⁹⁸³ And so we have here an example of the varied witherings of the ח khes - ח > K in croak and ח > F in frog. [A gradual ח > V > B withering may have been the source of the (Irish) ‘brogue’ term].

of 'croak'. The Provençal *graisant* [toad] term is most probably a Tower of Babel derivative of the Hebrew *חרג* *chorag* - [KH-R-G > G-R-S] which appears to me to initially have denoted 'making a rough or rattling noise'.

Among the other probable occidental language frog or toad *חרג* *chorag* derivatives that I have identified are – 'Sardinian *arraca* – Aragon – *granota* – Furlan – *crot* – Cornish – *cronek* – Asturian *xaronca* – Ladin – *arosch* – Eston. *karakoen* – Provençal *graisant*' - and a number of Gmnc. and Scandinavian language terms on the order of 'frosch – frisch – frosk'.

A Latin term for 'toad' is incidentally – 'rubeta' – a word that likewise appears to be based upon a type of 'toad sound' – i.e. – a sound that apparently corresponds to the echoic English 'ribbet' frog sound. This fact supports the hypothesis that 'frog' stems from *חרג* *chorag*.

The English sound term 'creak' and the body rattling sound term 'crepitus' – caused by bone on bone friction - may similarly relate, as well¹⁹⁸⁴

Dr. Jastrow translates the Aramaic *חרגא* as 'dying agony'. This death agony interpretation may relate to the rattling sound sometimes made by dying persons *רחמנא לצלן*. And thus, the rather insensitive colloquial phrase - 'he croaked' – that refers to the passing of a person [for whom the speaker did not have sufficient regard] - apparently relates to the 'rattling' sounds sometimes made by dying persons – and it ultimately derives from the Hebrew *חרג*, as well.¹⁹⁸⁵

The bird species 'crane' – many of whose species produce rough sounding calls – may also similarly derive from *חרג* [Cf. 'whooping crane']. The crane was known as 'geranos' in ancient Grk.¹⁹⁸⁶ and as 'grus' in Latin. The call of the crow [bird] – which is called 'craque'¹⁹⁸⁷ – and the 'crow' term itself may both derive from *חרג* as well.¹⁹⁸⁸ The name of the heron bird – that emits rough creaking calls – likely derives from *חרג* as well – and the same holds true for the related 'egret' – whose name likely developed via a *חרג* to *חגר* permutation – CH-R-G > CH-G-R > EGRet. Note, however, that the Biblically mentioned bird

¹⁹⁸⁴ Lat. *crepitus* meant 'creaking, rattling'. *Crepo* - *Crepax* – *crepaxis* – *crepare* denote – sounding, creaking. These terms derive from Hebrew *חרג* and/ or *חרק*. C.T. Onons lists this as source of *decrepit* – but Hebrew *חרב* [destroy] seems an alternate candidate

¹⁹⁸⁵ This being apparently what the Targum referred to by the words *חרגת מותא* and *ומטוויניא*, although the additional translation is still puzzling. See pg...

¹⁹⁸⁶ Cf. the Aragon and Catalan *granota* [toad]

¹⁹⁸⁷ ...denotes figuratively to boast – Cf. to crow about

¹⁹⁸⁸ Or – crow may descend from the Hebrew *ערב* *orev* [raven] via the Lat. *corvinus* [raven] – as Prof. Mozeson has suggested. See section...

עגור agur is said by some to be the crane – and that the egret term also fits perfectly with it.¹⁹⁸⁹ OHG egret was heigaro¹⁹⁹⁰

חג חרג חגר worksheet – compilation

חגוים are crevices and or indented areas in rock and boulder surfaces. [Cf. שכני בחגוי הסלע - 'the dwellers of rock crevices' (סלע = boulder, rock) Jer. 49:16] In light of the fact that some species of grasshoppers and other orthoptera insects live around and under rocks, it seems likely that the similar biblical grasshopper or locust term חגבים is a term that reflects the fact that that species lives in חגוים boulder crevices etc. – with the ו vav having been interchanged for a ב vais.¹⁹⁹¹ The name of the winged locust, sol'om סלעם may indeed derive from a fact of its dwelling near rocks סלעים as well. But see also pg...

חגוים are crevices, clets and or indented areas in rock and boulder surfaces. In light of the fact that some species of grasshoppers and other orthoptera insects live around and under rocks, it seems to me likely that the Tanachic term חגבים chagovim [grasshoppers] constitutes an orthographic 'spin-off' from the חגו term – by ב / ו interchange - and that these חגב locusts

¹⁹⁸⁹ The name עגור agur may derive from the gargling sounds that these birds make

¹⁹⁹⁰ This heigaro can easily have developed into heron – but in light of Rashi's identification of the angry bird with the אנפה anafah – it seems possible as well that the heron and crane terms developed from the word חרון charon [anger]

¹⁹⁹¹ A lesser possibility will have חגב as a secondary form of the locust term גוב gov . See pg..

or grasshoppers were named for the fact of their use of crevices as dwellings¹⁹⁹² – just as it seems to me as well that the סלעם siloam winged locust was likely named for the fact that it lives in or around boulders [סלעים – sing. סלע]^{1993 1994} See also pg. ... Cf. also Horites – חורי

The Hebrew חוג chug is a circle, sphere, globe [Cf. Job 26:10 – חק חג על פני המים and Isa. 40:22 חג הארץ]. The Tanakhic חג term denotes ‘festival – holy day – the holiday sacrifice’¹⁹⁹⁵

In יחוגו וינועו כשכור [Psalm 107:27] יחוגו is translated ‘to reel, stagger [as a drunkard]’¹⁹⁹⁶. The phrase והיתה אדמת יהודה למצרים לחגא [Isa. 19:17] is translated – ‘. and the [mention of the] Land of Judah will be for a trembling / terror to Egypt’.

However, I endorse instead the hypothesis of John Parkhurst and Rav Hirsch [and those others] who hold that the Hebrew חג [holiday] is so called because the Jewish holiday is a cyclical / yearly event – with the Jewish festivals falling every year at exactly the same point in the yearly cycle / cycle - [חג חוג being a circle] – to the effect that חג and חוג both belong to a חג

¹⁹⁹² A lesser possibility will have חגב as a secondary form of the locust term גוב gov . Or perhaps the word חגב [grass-hopper] amounts to the prefixing of a ח to the גב base of the root גבה that signifies ‘high’ – in that these insects spring high.

¹⁹⁹³ However, Rav Hirsch assigns the סלעם term to a סלל root in a perceived sense of ‘tallness’ – as he regards it as a ‘long necked locust’. Note also that the Talmudic סלעם also meant – swallow – devour – consume – ruin. See לע entry – pg. ...

¹⁹⁹⁴ This would have occurred metaphysically by either of two formulas. If the root term is חגו – the transformation process would have entailed a simple ח / ו interchange - חגו to חגב . But if the root is instead חגה the process would have been - חגה singular > חגוים plural > חגבים plural by ח / ו interchange and then < חגב singular by ‘back-formation’ from the plural

¹⁹⁹⁵ The Tanakhic term ההג that features the prefix ה heh generally denotes the holiday of Sukkoth [Eveven Shoshan]

¹⁹⁹⁶ Also has an Aramaic form שגא

= round, circle inner base¹⁹⁹⁷. And the related Talmudic korban חגיגה chagigah - holiday offering term is so named for the fact of its connection to a חג . See also חוג pg...¹⁹⁹⁸

With regard to other round related English terms. Circle and gyrate are from כר base of כרכר [dance around] . Greek kyklos [circle] and Eng. cycle are from Hebrew עגל agol [round]. Hebrew רקד rokeid [dance around] is probably the etymon of Eng. rotate, rotund

Now – Radak endorses the view of Rabbeinu Hai Gaon who states that the the biblical word חג chag [festival, holy day] is related to 'חוגו' and חגא in their sense of 'shaking motion'¹⁹⁹⁹ in that the festivals were events that involved a good deal of happy dancing.

The fact that Tanakh uses the word חוג to denote round and circular items has made it clear to me that the חג cyclical holiday and the חגא reeling terms derive with it from a חג base

The phrase חגוי הסלע chagei ha – sela appears in Tanakh three times and Radak and many other scholars regard it as denoting clefts and crevices in rocks and boulders. Radak does however also mention two other theories. He states concisely that חגוי הסלע may relate to the round related concept of חוג הארץ - to the effect that he may see in the חגוי term an element of חוג roundness – and might therefore regard the חגוי הסלע term as denoting 'curvatures in the rock'. Radak also mentions that the Targum Yonasan translate it as שיני כיפא

¹⁹⁹⁷ Reuven Klein mentions an opinion of Rabbi Yakov Tzvi Mecklenberg to the effect that the חג holiday term derives [somehow] from the fact of the happy gait of the celebrants walking to Jerusalem / Yerushalayim during the Shelosh Regolim festivals

¹⁹⁹⁸ Rabbi Reuven Klein has noted that Rabbi Y.T Lippman Heller relates the חג chag holiday / festival term to the fact that people celebrate the holidays by dancing in circles [חוג חגים]. He also informs that the masoretic commentator - HaKsav V'Hakaboloh - stated the the three שלש רגלים Shloshah regolim holidays are called חג because the populace would go by foot to Jerusalem on those days – moving forward in a מחוג dancing fashion

¹⁹⁹⁹ חגא is likely the etymon of jig [dance] and 'jiggle'

[lit. 'teeth of the boulder'] which seems to imply that the חגוי הסלע are protrusions on the rock surface – rather than indentations in it.

Now - in light of the fact that the חגוי chagvei herein is a plural masculine genitive it appears that the regular plural form is חגויים chagovim – and Evann Shoshan does indeed regard its singular form as חגו chagov

However – Radak holds instead that its true initial root is חגה - and he points out that the root of the word שולו sholav is similarly שלה . [It is also assumed by many that the root of the rooster term שכוני is the verb שכח] .

And indeed Evann Shoshan himself recognizes a קצה kotzeh term that yielded a genitive plural קצוי katzvei²⁰⁰⁰ . And so - in light of all this it is uncertain if the true root of חגוי is חגו - or חגה

Now – while the 'curvatures in the rocks' hypothesis would link the חוג round concept to the חגויים chagovim concept under the same חג base – it seems to me more likely instead that חגו chagov does indeed stem from a חג base – but not from the same חג base as חוג - as I shall now explain -

For you see - there is an important Hebrew root family whose inner base is חק that includes the roots חקה chokah and חקק chokek [to carve out, engrave, hew, set on a borderline and fig. 'to institute a law'²⁰⁰¹] – and in light of it, it seems to me that the חגו chagov term may derive from a חג base that is a secondary form of the חק base – by means of a ג / ק interchange - in that חגויים crevices are in effect 'carvings' and 'engravings' in the stone . For I

²⁰⁰⁰ According to Evann –Shoshan , there are three Tanakhic versions of a קצה root noun that basically share related senses of 'edge – end – limit' – all spelled the same קצה – but punctuated differently as – kotzoh – kotzeh – and kaitzeh

²⁰⁰¹ Cf. the idiom '[not] etched in stone'

have indeed demonstrated exactly such a $\text{ג} / \text{ק}$ interchange phenomenon in the case of דוק [of the inner base דק] and דגל [of דק 's spin-off inner base דג]²⁰⁰² . See section...

And in light of this information, it seems to me as well that the Tanachic term חגבים chagovim [grasshoppers] constitutes an orthographic 'spin-off' from the חגו [rock clefts] term – by $\text{ב} / \text{ו}$ interchange - and that these חגב locusts or grasshoppers were named for the fact of their use of crevices as dwellings – just as it seemed to me earlier that the סלעם siloam locust was likely named for the fact that it lives in or around boulders [סלעים – sing. סלע]²⁰⁰³ See also pg....

This would have occurred metaphysically by either of two formulas. If the root term is חגו – the transformation process would have entailed a simple $\text{ב} / \text{ו}$ interchange - חגו to חגב . But if the root is instead חגה the process would have been - חגה singular > חגים plural > חגבים plural by $\text{ב} / \text{ו}$ interchange and then < חגב singular by 'back-formation' from the plural.

It may be of note that although it is the קצה term that denotes 'end, limit' multiple times in Tanakh – a קצב term also possess the same meaning a few times.²⁰⁰⁴

חג may be the etymon of 'egg' and of the egg words O.E. aeg – Russ. jajco – Saxon aja – Ger. ei –Kurdish/ Kurmanji hek – especially in light of the fact that – unlike the eggs of chickens – which are only roundish [oval] - most bird's eggs are truly round.

חג may also be the etymon of the word 'ring' [via O.N. hringa ?]²⁰⁰⁵²⁰⁰⁶

²⁰⁰² However the חוג of $\text{בחקי חוג על פני תהום}$ [Prov. 8:27] denotes 'globe' and not 'a carving'.

²⁰⁰³ However, Rav Hirsch assigns the סלעם term to a סלל root in a perceived sense of 'tallness' – as he regards it as a 'long necked locust'. Note also that the Talmudic סלעם also meant – swallow – devour – consume – ruin. See לע entry – pg...

²⁰⁰⁴ Cf. Jonah 2:7 לקצבי הרים ירדתי - wherein it seems to be an alternate form of קצוי

²⁰⁰⁵ Also the L.L. and Occitan baga [ring] by $\text{ח} > \text{B}$ withering

²⁰⁰⁶ ...whence also Old. Ital. aringo [arena, Public square] and possibly also harangue

Some etymologists link the Lat. annus, annum [year – age – ring] that is a cyclical concept as mentioned above - with the Oscan²⁰⁰⁷ akno [year, holiday, time of offering] - and the similar Lat. anus means ‘ring, circular band’ and also ‘(ring shaped) opening of the rectum’. And thus, akno is a conceivable גח derivative candidate that likely served as an intermediate between akno and the Lat. annum and anus -from both conceptual and morphological standpoints [CHuG > AKno]²⁰⁰⁸

This to the effect that Lat. annus year [a one year cycle] and anus ring²⁰⁰⁹ [a circle] do likely derive from גח via the Oscan akno.

In light of the above it is also conceivable that eggs were especially designated as the Passover Seder’s memorial symbol of the Pascal sacrifice because the egg’s roundness is reminiscent of the cyclical nature of the yearly holiday offering.

See also גח pg...

?????THE HEBREW גח ROOT, et al - Prof Mozeson cites the seemingly parallel yud ' > [G] relationship apparent in the word pair [Heb.] עין ayin [eye] and Teutonic augon [eye] as corroboration of his צין > sign hypothesis. While his assumption may be correct, the fascinating fact of the similarity between the ‘Eng. eye – Ger. aug [eye]’ word pair – and the ‘Eng. ‘egg’ - Ger. ei [egg]’ word pair – suggests the alternate possibility that the etymon of both the ‘egg’ and ‘aug’ terms is the withered Hebrew גח khug [circle] – as the egg of many birds - and the eye - are both circular in appearance. [Or - it may indicate that גח is a collateral source of ‘aug and eye’, *along with* עין]. Also eye terms – Dutch oog – Sax. eag – Ital. occhio – OE eagan - Russ. oche

²⁰⁰⁷ ...a pre-Roman Italic language.

²⁰⁰⁸ ...whence also Fr. year [annee] and ring [anneau]

²⁰⁰⁹ ‘Ring’ may also derive from חג

In this instance, khug's כחג will have withered into a vowel sound – as occurred in the cases of the witherings of (a) כחדר kheder [chamber] to Lat. 'atrium' – (b) כחוצה khutz [out] to 'out, aus, ex-, osten-, utter, utmost and oust' - and perhaps also in (c) כחוק khoq [rule] to Lat. 'axioma'.

The Latin 'augur' – to 'see' the future [by examining entrails etc.] may therefore also relate to the German 'aug' [eye] – and this link may thus constitute an indication of Germanic contribution to the formative stages of Latin. A similar relationship is found in the word pairs 'see and seer' and in the Hebrew כחזה khazeh [see] and כחזה khozeh [a seer – II Kings 17:13].].²⁰¹⁰²⁰¹¹

Incidentally, the biblical term - כחוג הארץ khug ha'aretz = 'the round globe of the earth' [Isa. 40:22] indicates that masoretic Judaism was already – very early on – aware of the fact of the earth's globularity.

However, the 'aug' element of the Lat. based 'augment' [to add to, increase] probably derives instead from a Proto – Gmnc. 'auch' [= also] - which may, in turn, derive from the Hebrew כאחר akher [another] – Cf. Rashi's use of the term - 'דבר אחר' [another matter] to signify 'also'.

²⁰¹⁰ However, some etymologists believe instead that augur is somehow distantly related to Lat. 'augere' [increase], while most assume that its 'au' particle relates to the Lat. 'avis' [bird] because birds were employed by Roman soothsayers to predict the future by various methods – and they also assume that its 'gere' particle derives from the Lat. garrere [to chat] – so that augere means 'to say by means of birds'.

Now, with regard to that theory, the Latin word 'avis' means both a bird and a sign or omen. Avis – in the sense of 'bird' apparently stems from the Hebrew - כעוף ofaf [bird, flying creature]. Now, it is quite conceivable that avis's sense of 'sign, and omen' derives from the fact that birds were employed by Roman soothsayers to predict the future by various methods – but it is perhaps more probable that this 'sign' sense of avis is related to the Hebrew כאותose [= sign, omen] by a Tower of Babel development in which the mater lectionis ו vav - was pronounced instead as the consonant 'V' [i.e. instead of as the vowel 'O', as it is employed in the Hebrew כאות] – so that the resulting word would be read as 'avis' [or ovis]. Bear in mind that, even if the vav may originally have been pronounced as a 'W' i.e. as 'wav', Latin has no 'W' sound and it would therefore have converted כאות's wav into a 'V'.

XXXXXX Incidentally, the word 'soothsayer' most probably derives from Heb. כעתידי osid = future - via the omission of its initial ayin vowel > sid > sooth - as the soothsayer's business is to tell [say] the future. 'Say' derives from Hebrew כשח sokh [say] along with saga and the Ger. sag [say]. כאות Ose apparently also spawned the Eng. 'oath' and perhaps also 'auspicious'. See also our coming paper concerning the relationships between the words כשבוע shvuah [oath, swear] and כשבועה shovuah [week] – and between the words vow / vouch and week / woche.

And, the Lat. 'garrere' [chat] apparently derives from Hebrew כגד gad or כגד [no]gad [tell] - by means of the D > R 'sharrup' principle – whence also the word 'garrulous' – as well as 'chat' itself and chatter in the sense of talk.
²⁰¹¹ These include – Lat. videre [see] whence – 'vision – very – Lat. verus [true] – gaze – guise / disguise – and perhaps also 'guide'. Also Eng. comb. term 'wise' [as in likewise] that meant – way – fashion – manner – custom – condition state – which is attributed to an assumed proto-Gmnc. wison [appearance, manner]. Also OHG wisa [manner, wise] - Perhaps also 'gaudy' i.e. in its sense of 'showy'. See also gaudy – pg...

However, the number 'eight' [and Ger. 'acht' - and Lat. 'octo'] derive from the Hebrew alphabet's 8th letter ח 'khet', whose numerical value is 'eight'. But see instead ארך pg...

The auger – a spiral drill term – is said to stem from a 'false separation' of the M.E. term – a nager [a nave drill] – but auger - in its sense of 'boring tool' could conceivably relate instead to the round חוג khug.

It has been keenly observed and suggested that Jewish holidays are called חג 'khag' because they are 'cyclical' i.e. because they always 'fall out' at the same point of the yearly cycle – a cycle being a חוג 'khug'. And, perhaps one of the metaphysical reasons for the placing of an egg upon the Pesakh / Passover seder plate to serve as a remembrance of the paschal קרבן חגיגה korbon chagigah – the festival sacrifice - is because the Gmnc. word 'egg' and the term חגיגה khagigah [festival] – both derive from the same root - חוג khug [circle].

Eye terms derived from חוג include OE – ege – O.S. age – O.N. auge – Swed. oge – Dut. oghe – O.H.G. ouge – Ger. auge – Goth - augo – Lith. akis – OCS oko – Lat. oculus – – and Armen. akn. Also OCS oko – Lith – akis - Tocharian – ak. – Sanskrit akshi, aksha and akji. Ancient Grk. aigeh αυγη [eye].

Also Anc. Grk. okhos okkhos οχος, οχχος²⁰¹² = eye & Lat. oculus = eye²⁰¹³

At the same time however – there is a fascinating similarity between the 'Eng. eye – Ger. aug [eye]' word pair – and the 'Eng. 'egg' - Ger. ei [egg]' word pair that suggests instead that the Hebrew חוג khug [circle] may be the etymon of both of the round 'egg' and 'aug' terms - i.e. especially so in light of the fact that the eggs of many birds - and the eye - are completely circular in appearance.

²⁰¹² Woodhouse and Liddel- Scott do not record these terms but Francis Valpy quotes Hesych regarding it. See next.

²⁰¹³ Also quoted by Valpy. A number of 19th Cent. British philological journals also mention 'old Grk.' eye terms okos – okkos

However, the 'aug' element of the Lat. based 'augment' [augere = to add to, increase, enlarge, enrich] probably derives instead from a Proto – Gmnc. 'auch' [= also] - which may, in turn, have derived from the Hebrew אחר akher [another]²⁰¹⁴ – or from the Hebrew עוד ode [yet more]²⁰¹⁵ Cf. the use [by Rashi etc.] of the term - 'דבר אחר [another matter]' to signify 'also'.

The 'aug' term is apparently also related to the eye terms - Span. 'ojo' — Russian oche – Lat. oculus . Also related are the German 'acht' and achtung²⁰¹⁶ [to watch, caution, heed]^{2017 2018}. Mozeson's linking of the Ger. aug and the English 'ogle' is correct. [The word 'august' = 'revered, venerable' may also relate similarly i.e. in the sense of 'deserving of regard'].. The English onion and French oignon *may* relate etymologically i.e. on account of the onion's strong tearing effect on the eyes. Acht is the source of Eng. 'ought' Another possible source for acht [caution] is חזה [look, observe]

The Hebrew ח ches is phonetically related to the letters ק kuf [harder than the ח sound] - and כ khof [similar to the ches sound] – and Tower of Babel words that feature the derivatives of these letters

²⁰¹⁴ This would also accord somewhat with a hypothesis of mine to the effect that the ancient Grk. ὄψε opse, opsi [late] may derive from אחר

²⁰¹⁵ The hypothesis of עוד ode to auch, is corroborated by the example of the permutation of the Hebrew דבר D-B-R daber [speak] iwhich was not only transformed nto the Tower of Babel B-R-D brad > Dutch prat[en] [= speak – whence English prattle] – but also into the brad > prach > Germanic sprach [= speak – whence English speak], as well - wherein the D ending was withered to a Kh sound. Nevertheless, the Grk. auxo and auxein [to increase] – and the Goth. aucan and OE eacian [increase] favor the אחר origin hypothesis. Ultimately, however, both theories may reflect the actual reality. דבר was also transposed at Babel as follows – DoVoR D-V-R (word, thing) > Ger. wort [word] pronounced V-R-T VORT > WORD. But see also ארך pg.. The Eng. word preach apparently belongs to this family as well. דבר is likely also the source of the rapid speech terms – jabber and gibberish. See also Harper's OED at jabber. It seems to me that דבר may likewise have been the source of the talking bird names – parrot – and parakeet – Parakeet is said to derive from the Ital. parrochetto – which seems to feature a vestige of ch sound that appeared in the Ger. sprechen – but without the S prefix.

²⁰¹⁶ See our entry concerning the Latin 'caution/watching words – caveat, cavisse and cautio, et al.

²⁰¹⁷ חוג may thus also be the ultimate [albeit distant] source of Lat vig[il] = watch

²⁰¹⁸ However, the number 'eight' [and Ger. 'acht' [eight] - and Lat. 'octo'] all derive from the Hebrew alphabet's 8th letter ח 'chet', whose numerical value is 'eight' [courtesy - L.Y. Rosenfelds].

are often similar to the *ch* words derivatives that I have listed herein. For example – with regard to the *kuf* - *Kuf* bearing words that correspond to *Ches* bearing words include - אנק [groan] and אנח [sigh] - קץ [end] and חוץ [out] - קבץ [gather] - חבץ [compress] . Derivative pairs include for example - קפץ [jump] and cavort - קוה [hope] and hope, Ger. hoff - קשה קשיא [difficult, question] and quest, query, question - יקר [dear] and Fr. Cher – Eng. cherish & Span. Caro - = dear²⁰¹⁹. Also קדרה Chowder²⁰²⁰ - and קרב karov [near, approach] to harbinger, harvest – and קרב kerev [in the midst of] to harbor [harbor a criminal in your midst]

Note that קץ means end and חוץ means – out, outside – which are located immediately after the end of a structure or item

And regarding the *khof* – we have - שלך [throw] and שלח [send away] - חבל [rope, bind] and כבל [fetter, chain] מכר - [sell] and מחיר [payment for a bought object] - חור [hole] and כרה [dig a pit]- אנכי - [I] and אנחנו [we] - And some derivative pairs include - כסה [cover] and Anc. Grk. kisteh [cover] - כסא [chair] and Fr. Chaiz - כבש [conquer] and quash - כל [all] and Eng. all and whole.

A later thesis will demonstrate that the words - live – look – liberty and - linger all derive from Hebrew words featuring the letter *ch*

There is a class of biblical Hebrew trilateral words that end in a *ch* - that are conceptually related to words that feature the same first and second radicals. Among these word pairs are - קור [cold] and קרח [ice] - פרה [fruit, produce] and פרח [flower]²⁰²¹ - קשה [hard] and קשח [hard, cruel]²⁰²² - ירה [shoot out] and ירח [moon]²⁰²³ קמה [standing grain crop] ²⁰²⁴ קמח [flour] - היה [be, exist] סחר סהר חיה [live]

It seems of note that the Hebrew words חמה khamoh [sun] - חם khom [warm] and נחם nikhom [console, comfort] all appear to feature the same base חם khom as does also the verb חמל khomal [to treat with clemency] and רחם rakhem [merciful] – while the *sol* base of the words console and solace seem to share a base *sol* that means in Latin – ‘sun’ and ‘sun warmth’. Note that solace and console are regarded as warm feelings – and that the *חמ* base might thus be the etymon of ‘sol’ – by

²⁰¹⁹ The Hebrew word קשיות [kashyus and/ or kshius] that denotes ‘hardening’ yielded the Lat. caseus = cheese and the Eng. cheese – in that cheese is a hardening of milk.

²⁰²⁰ Apud I.E. Mozeson

²⁰²¹ One might imagine that the Lat. fruit term – fructus derives from the Hebrew פרח [bloom] – but it derived instead from פרה [to bear fruit] . The Hebrew ה is phonetically related to the ח and to the ק - and it was easily transformed / withered into a hard C sound

²⁰²² Cf. no hard feelings

²⁰²³ Rav Hirsch astutely pointed out that the moon directs unseen forces that control natural activities on earth [i.e. gravity – tides – growth of vegetation]

²⁰²⁴ Note therefore that חמ may relate to both קמה and צמח

radical withering²⁰²⁵. The warmth related word רחם [mercy] also features the חם base. It may be of note that the ancient Grk. word saunion denoted an Iberian spear that the Romans called soilferrum [= solus ferrum – only iron]. See also calere pg... Lat. sol = sun – solis = of the sun. Cf. also קמץ to clutch – that entailed a נ to L dissimilation. However נח might also relate to the base חח that means – resting, ease – and the root could even be the result of a combination of חם²⁰²⁶ + נח

חח denotes both comfort/ console and regret in Tanakh – and also – to repent – to feel sorrow, grief – and to have compassion to the effect that its true main meaning appears to be to ‘experience a change of heart’ and its exact meaning does depend upon the particular context wherein it is featured. Mitchell First noted that Rashi did indeed see this to be the case with regard to the words – קדש – זמר – קלס - קלס - דבה > . See Rashi to Num. 14:36-37 – Deut. 22:9 - Ezek. 16:43 - Habak1:10 – Exod. 14:31

INTEGRATE???

נחח - חח denote ‘move, remove’. חל means ‘slither, crawl’. [Micah 7:17 and Deut. 32:24]

The חל Z-KH-L root appears in Tanakh four times. A number of meanings are attributed to this root, with varying degrees of certainty, but its sole undisputed Tanakhic meaning[s] – is ‘to creep, crawl’. Zokhal generally refers to creeping animals, occurring in that sense in the phrases חמת חולי עפר - ‘the poison of the crawling things of the dust’²⁰²⁷ – and ארץ כנחש כחלי - ‘as the snake, as the crawlers of the earth/ground’²⁰²⁸. Talmudic/ Midrashic literature features the root in this same pure meaning of ‘creep’, as well as in the related senses of – חיל – zokhil ‘worm’ and זחלא zakhla and חל zakhal - a species of footless locust.

The ‘close to the ground’ biblical usage of the חל Z-KH-L verb in these two verses appears, for the most part, to refer to creatures who inch along or slither on their bellies, or who move forward by creeping or slithering on legs so short that their forward movement has the appearance of ‘their trunks touching the ground’. These zokhel creatures are thus, for the main part, members of one of the lizard or reptile, snake, snail, or worm families, and perhaps also of the non – flying insects. We have not found biblical or

²⁰²⁵ Note also that חם might similarly be the etymon of Lat. caleo, calesco [heat, warm]

²⁰²⁶ The cale base of Lat. calefacto that denotes warm may also derive from חח but it might instead derive from the word חלט - see caldo etc. pg...

²⁰²⁷ Deut. 32:24

²⁰²⁸ Micah 7:17

Talmudic incidence of the word in reference to rodents or to other mammals, but Alcalay's dictionary does mention the modern Hebrew term 'זחילת פנתר' – 'leopard crawl'.

The זחל root also appears in Job 32:6 - על כן זחלתי ואירא 'Therefore / was *zochel* and I feared'. According to Mandelkern, זחלתי in this context may signify (a) I hid - (b) I withdrew and stood afar - (c) I put my mouth to the dust²⁰²⁹. Mandelkern also reports that Targum Yonasan and Targum Suri render זחלתי as – 'I trembled in fear' – and that the Septuagint has it as – 'I was silent'.

The root also occurs enigmatically in Kings I 1:9 - אבן הזחלת 'the stone of the *zokheles*' or - 'the stone that "zokhel"s' – the site of a monument or of a natural landmark near Jerusalem where Adoniah the son of King David offered sacrifices. Rashi and Rabbag suggest that it was a large stone that people attempted to move [slowly] – hence 'zocheles', as in the case of the crawling creatures mentioned earlier. Radak and Metz. Zion attribute the name to the fact that there was a small stream or a trickle of water nearby - and this interpretation would explain the additional Aramaic and Modern Hebrew *zokhel* usages of 'flow' and 'trickle' of water/liquid. Finally, Targum Yonasan holds that the אבן הזחלת - Evann Hazokheleth was a stone upon which people stood in order to see great distances – an interpretation that could possibly explain the roots' additional Aramaic meaning of 'to be bright, to brighten up'.

Aramaic זחיל *z'khil* is a worm and דחיל *dakhil* [fearful, terrible] is the Aramaic derivative of זחל in its sense of 'fear'²⁰³⁰ [Cf. Hebrew זהב *zahav* and Aram. דהב *dihav*, both of which mean gold.²⁰³¹]. Middle Eastern *zakhil* means 'withdraw'. The usage as 'afraid' may be a sense development from the idea of a low standing creature that must constantly fear animals / men that are bigger or higher than it.

The root זחל might conceivably constitute a blending of the inner bases – זח [move] and זל [flow]

We have uncovered an extant network of etymological connections involving the following elements –

(1) Snails and slugs

²⁰²⁹ This sense may relate to *zochel*'s sense of crawling in the dust

²⁰³⁰ This sense of 'fear' is said to be a sense development from the fact of snails' hesitancy in movement

²⁰³¹ A similar transformation also occurred in the process by which the Heb. זאן *ozen* [ear] became the Lat. 'audio' = hear]

- (2) Seashells
- (3) The spiral form
- (4) Lime and mortar
- (5) Dyes and colors
- (6) Types of motion
- (7) Lizards, snakes and other crawling creatures

And especially with regard to snails -

- (a) They move on their bellies.
- (b) They move slowly.
- (c) Some species contain an internal fluid that has been used by man in the making of various dyes since ancient times.
- (d) Most species live in protective shells which they carry with them as they move
- (e) Their shells possess either markedly or moderately spiral features
- (f) The shells of snails – as well as those of other mollusks – metamorphose naturally into limestone - like materials under specific conditions

. We shall continue with an analysis of the Tower of Babel derivatives of the Z-KH-L root....

A. - Z- KH –L > Z–L - KH

The word 'slug' is a simple S-L-G withering of the Z –L –KH permutation. The Turkish term for 'slug' is SaLyanGoz. The German term is SchLanG²⁰³² and Danish SLanGe - Frisian SLaK [snail] – Sorbian [Wendish] SLiniK - Modern Grk. SaLiGkari - The Old Irish SeLCHe and Scots Gaelic SeiLCHhaeg – Also - Tuvan SeLeSka [lizard] - and Russian SLiZen [slug] also apparently derive, among other חלז form similar

²⁰³² ...also a Germanic term for 'snake' – another gastropod

snail and slug terms ²⁰³³. The snail and lizard related words ‘sluggish – slow – slither – sloth - slink – [and slide?] probably also derive as well.

B. - Z-KH-L > KH- L – Z

The Aramaic gastropod snail term khilazon and its Persian cognate khalzun all relate. Also, the Grk. helix and [h]eliktos – which denote ‘spiral’ – a sense development of the spiral shaped shell of the khilazon²⁰³⁴. The ‘spiral shape’ denoting ‘volute’ – and the spiral snail terms ‘volute and whelk’ apparently derive as well. The snail term balatta²⁰³⁵ is apparently a khalaz > balat withering. See n > P,V, B pg... The Chuvash, Tatar, and Uzbek lizard are ‘KaLTa²⁰³⁶ - Tajin lizard is KaLTakalos. The Kharkas lizard is KHILeSki and the S. Altai is KeLeSkan²⁰³⁷. The Latin CuLubre [snake] is a probable derivative.²⁰³⁸²⁰³⁹ Lat. blatta / blalta is purple dye

[The Kannada halli [lizard] and Hungarian hullo [reptile] may also derive via KH- L – Z]

C. - Z-KH-L > KH – Z – L

The Finnish KoTiLo [snail] - Java KHaDaL [snail] and the English CuTtLefish , which swims but also glides on its belly²⁰⁴⁰ along the ocean bottom.²⁰⁴¹ Also, the Faroese and Iceland – EDLa and Swed. ODLa [snail] –

²⁰³³ ...and probably also ‘salamander’.

²⁰³⁴ The Grk. ellein [turn, twist] may be a further derivative

²⁰³⁵ ...mentioned in Shiltos Giborim’s section regarding the Khilazon

²⁰³⁶ Uzbek is kalta kesak

²⁰³⁷ The Slovak polz [slug] – Czech plaz [reptile] and other Slavic P-L-Z form snail or lizard terms may be further KH- L – Z > P-L-Z withering developments.

²⁰³⁸ ..whence asturian culiebre

²⁰³⁹ The snail ‘conch’ term may also derive, by more radical withering.

²⁰⁴⁰ But see also cod – pg...

²⁰⁴¹ The ‘weasel’ term may also relate – as the weasel is a low moving creature – but it may instead or collaterally have derived from the root 77a gozal [to steal] – as the weasel is a thief of chicken’s eggs.

As the לחל gastropod snail [whence khilazon] is the source of the ancient biblical azure blue dye תכלת tkheles²⁰⁴² – a ‘lost’ KH-Z-L term in the sense of snail can have been the source of the Spanish azul – [blue, azure] and the blue mineral term ‘lapis [stone] lazuli’ [blue]. There also appears to have existed a related Proto Latin term – erul’ that was a rhotacized version of the azul derivative – a word that was the base of the Latin name of the ‘blue eyed’ Germanic tribe – the Eruli²⁰⁴³ [Herulae] - See also...

???? and of the Lat. ca-erulus [blue, azure] and ca-erula [the (blue) sea]

The mammal ‘weasel’ may derive as well, by a ן to V/W withering, as the weasel also moves close to the ground. [See pg...] But weasel might derive instead from גזל gozal [steal] See pg....

[Consider also the lizard terms - Breton – khaz [redan] – Bulg. custer – Turkmen hazzyk – Latvian cuske and Slovene kaca [snake]. It is possible that KH – Z – L’s final ‘L’ has been omitted or dissimilated in all of these cases.]

D. Z-KH-L > L-Z-KH

The Finnish LiSKo [lizard]- Russian and Turkmen uLiTKe [snail] may derive from לחל via this permutation method

E. Z-KH-L > L-KH-Z

²⁰⁴² A G-d willing – future paper will explain the origins of the Hebrew words תכלת and ארגמן argamon.

²⁰⁴³ ...as ‘blue eyes’ were a matter of note in the Mediterranean part of the world.

Azeri iLBiz and Georgian LoKokina [snail] – Dalmatian LaCaS - Albanian – LiGavec [slug].

I mentioned earlier that the Greek Leimax, Lat. limax – and their many occidental derivatives – including the Ital. lumaca - Fr. limace – and Venetian limega – are either derivatives of לחר 's L-KH-Z form permutation or derivatives of its L-Z-KH form²⁰⁴⁴. The Slavic snail term 'slimak' is likely an 'S – prosthesis' of the earlier limax or leimax term. .

The English LiZaRd - Lat. LaCeRta [lizard] – French LeZarde -and Frisulian LiSieRte derive from either L-Z-KH or from L-KH-Z. Also English aLliGaTor [or via al lagarto = the lizard]. Also the lizard terms – Galician LaGarTe - Asturian LLaGarTesa – Irish LaGhairT and Ital. LuCerTola -²⁰⁴⁵ But see also pg....

The Portuguese and Galician – lesma [snail] is either an L-Z-KH form derivative - or perhaps a metathesis of the L-KH-Z > Limax form [LMS > LSM].

Lime and limestone are made of pounded sea shells [i.e. snail shells] . Our coming paper [G-d willing] concerning the origin of the words murex, mortar and argamon will also explain in detail how the limax snail term is the Babel source of the words – lime and limestone – Lat. limes [limit, boundary] whence Eng. limit – lime and linden tree – limb – limbo [Lat. 'border of hell] – Lat. linere [to daub, smear – whence liniment] – Greek limne λιμνη [marsh²⁰⁴⁶, swamp, lake] – Eng. linen and others.

Also Lat. limus [mud, mire] – Ancient Grk. alinein [smear, anoint] and leimax [snail] O.E. lim [birdlime] – Russ. slimak [snail] – Old Ir. sligm [smear] – and leinam [I stick to]

The original un-permuteded לחר Z-KH-L form may have yielded the Estonian SiSaLik [snail] and the Turkmen SuWuLgan. It is likely related to the Middle eastern SiKHLiyya [snail] and ZaKKLafa [reptile]. [It may also have yielded the Hungarian csiga and Estonian tigu [snail] – and the Armenian sogun].

²⁰⁴⁴ There are many examples of S/Z to M dissimilation in Grk. Cf. Grk. geyesthai [taste] and geyma [taste]. Cf. also the Lat. lux [light] that is apparently the source of the Lat. light term 'lumen' [whence Eng. illuminate]. Harper's OED does not mention my lux to lumen connection – but he instead links it to a theoretical PIE word 'leuk' that corresponds with my theory that the word light is ultimately the result of a reversal of the Hebrew word לק qal that does indeed mean 'light' [light weight – light color – light importance] so that qal became laq whence Lat. lux . See pg....

²⁰⁴⁵ The biblical word לטאה leta'ah which is thought to denote a type of reptile – is also a candidate etymon.

²⁰⁴⁶ Many marshes are based upon limestone beds.

The Latin TeGuLa [tile²⁰⁴⁷] may relate to the fact ancient tiles were sometimes made of [the snail based] limestone – [or to the fact that actual seashells were sometimes used as tiles]. The German ZieGeL [brick] may derive via the fact that ancient bricks were sometimes made of limestone – or to the fact that lime was used as mortar to hold bricks in place²⁰⁴⁸.

The Babel permutations of another biblical Hebrew ‘crawl / slither’ term - זחל zokhel – yielded the words ‘lizard and Lat. lacerta [lizard]’ - by means of a Z-KH-L > L-Z-KH permutation process - and the word ‘alligator’ – by means of a Z-KH-L > L-KH-Z > L-G-T permutation and withering.

Indeed, the Babel permutations of the זחל root also spawned the word ‘slither’ itself [via Z-KH-L > Z-L-KH] - as well as the Semitic חלזון khilazon [the creeping murex snail] via a Z-KH-L > KH-L-Z permutation.²⁰⁴⁹ By association with the spiral shape of the khilazon snail shells, this same Babel permutation also resulted in the Greek spiral term ‘helix’, among others.

[Future papers will reveal the Tower of Babel origins of over one hundred snail and dye related terms – as well as the origins of the biblical terms – תכלת tkhelet and argamon ארגמן if The Almighty will so allow].

The ‘snail’ term derives from Germanic SNGL form[s] that are said to be diminutives of the root of the word ‘snake’ [The German snail is ‘schneke’]. Snake is apparently the result of a N-K-S > S-N-K Tower of Babel permutation of the Hebrew נחש nachash [snake].

A ארץ that denotes ‘eager, diligent, industrious’ may constitute a prosthesis of a נ to the inner base ארץ that signifies ‘will, desire’²⁰⁵⁰. However some regard this sense of the term as a figurative or idiomatic development from an original sense of ‘sharpness’.

²⁰⁴⁷ The English ‘tile’ is said to be a tegula descendant.

²⁰⁴⁸ Current etymological thought regards tegula [tile] as a derivative of the Lat. teger [to cover] – whence Eng. detect – protect – protégé . Span. tejar [to tile] may relate as well

²⁰⁴⁹ ... to the effect that the PBH חלזון is a borrowing into Hebrew of a permutated Hebrew root

²⁰⁵⁰ Gesenius does indeed suggest a relationship between Arabic words denoting ‘desire, yearning’ and ‘eagerness’ – although he did not recognize our נ pro thesis hypothesis in this instance.

The operative inner base of לקח is קח . קח 's 'take' related Babel derivatives include - cog,²⁰⁵¹coax, coach, coquette, [re]cog[nize], cajole, cogent, engage, cage, choose, Span. coger [take] and escoger [choose] - also Ger. kauf [buy] and Pol. kupiec [buy] and perhaps also 'catch and caught' and the Mid. Ger. Yiddish khappen [to catch]'. Also 'cheap' from O.E. ceap [a purchase] and 'cop' from Lat. caper [to buy] and / or Dutch capen [take] and Old. Fris.capia [buy]. Also Eng. [arrow] quiver that is known to be cognate to Ger. kocher – O Sax. kokar – OE cocur. Also OCS kupito – [quag]mire – M.E. chapman [purchaser, customer] - Spanish leccion and Eng. lesson – [The Hebrew לקח lekach idiomatically denotes 'lesson'] – Note that the ancient Grk. legein that means 'to choose' derives from the trilateral לקל while the Eng. choose and the cog base derive from לקח 's inner base²⁰⁵²קח . Perhaps also the 'quick' element of 'quicksand' – Eng. caught – OE laeccan [sieze, grasp] – OCS leca [catch] Perhaps also 'keg'²⁰⁵³. Perhaps also choose and choice as well..Also Lat. cupa [handle] and Lat.cupa [axle] ,Eng. cozen [cheat, defraud] and ME cosyn [fraud – trickery] derives either from קח of from the שק base of – שקש' [to ensnare, trap]. Some of these via Lat. caupo, cupo [petty tradesman, shopkeeper]²⁰⁵⁴. OE ceapian = to trade, traffic, purchase. OE ceapian [to buy and sell] Goth. Kaupon [to traffic, trade]

Keeping in mind that the תח base of אחז [hold, seize] is likely the etymon of German hals [neck] – see pg... - it seems to me that תח is probably also the base of the Calabrese and other Ital. dialect neck terms – codo and coddò. And perhaps also – Gallic. Percozo and Polish [szyja] / Russ & Macedon shee'ah [neck] and the Lat. guttur [neck] . And then – in light of the fact that the throat and the neck are closely related items – to the effect as well that the Hebrew throat word גרון goroen spawned not only many European throat terms [Russ. / Serb gorlo – Fr. gorge – Irish scornach – Port. And Gallic. Garganta - Indonesian kerongkonga] - among many other gor based throat words – but it apparently also spawned the gor based neck words Uzbek gardon – Papiamentu garganta – among others – it seems therefore that the תח base that yielded neck terms may in like fashion also have yielded the throat denoting terms – Lat. guttur²⁰⁵⁵ – Irish sceadaman – Note also that the Yiddish neck term haltz which derives from an earlier form of Ger. – is closer to the ת or TZ sound of the תח base than the modern Ger. hals

Also - Douglas Harper links Eng. throat to OHG drozze – Ger. drossel – O.Sax. – strota – MDutch – strote – Dutch strot – Ital. strozza . And so it seems to me that these terms resulted from a Tower of Babel event THR transformation of the ת ches of the תח base.²⁰⁵⁶ To the effect it seems that these THR terms derived from the תח base in the same way that the ancient Grk. thorax [chest] derived from the Hebrew תרה [anat. - Chest] . See pg... Also – to throttle [enantiosemic]

²⁰⁵¹ Mozeson assigns cog to Hebrew חוה

²⁰⁵² The noun gear is from Hebrew גרר gorer [to drag along]

²⁰⁵³ But keg [small barrel] could itead derive from חוק ker khug [round]

²⁰⁵⁴ Possibly also involved in the Lat. caupulus / caupilus [kind of small boat]

²⁰⁵⁵ However, the Lat. guttur [throat, neck, gullet] terms may derive instead from גרון – [source of gargle – gurgle – groan – grunt enter alia.]

²⁰⁵⁶ Ital. strozzare [strangle] is apparently an antiphrastic or enantiosemic development from the original throat sense.

It is known that the Hebrew word טעם ta'am that means taste has also come to denote 'reason, explanation' – and that the Span. Saber means – to know – while the Span. Sabor and the Eng. savor denote 'taste. Mrs. Marion / Matla Shajnfeld has astutely suggested the following explanation.

Knowledge and understanding are based upon the perception of man's senses. And other sense terms are regularly employed to denote knowledge or understanding – as in – Yes, I see – and – OK I hear you. And so in like fashion – the sense of taste came to be used to denote understanding – reason – knowledge – in the notion that one can figuratively taste the truth of an actuality. And along these lines I would add that I have noted in my manuscript that the word שכל saikhel [intelligence] is probably a metaphysical extension of the similar word – שכה sokhoh [to see] . Also – along similar lines – the word חכמה khokhmah [wisdom] is probably derived from the word חך khaikh that denotes – palate – in the idea that wisdom is figuratively the ability to taste – i.e. to discern truths and actualities²⁰⁵⁷ . This hypothesis does also go a long way to explain the similarity – and the apparent conceptual and cognate relationship between the words – taste – and test. Ernest Klein suggested that the word חנך khoneikh [to educate, to train, inaugurate] derives from the word חך [palate] in that educating of children was begun in olden times by first rubbing the palate of a young student with chewed dates.

In its usage as inaugurate, initiate חנך may have derived as an extension of the root חנה that means – to encamp – as I see חנה as the source of the word throne – and bearing the inauguration type sense of the establishing of a reign or of a dynasty. See also חנה מחנה pg...

The Lat. arator [plowman] and aratro / artrum [plow – via Grk. arotron = plough] and Lat. arare [to plough – arō = I plow] derive from the root חרש choresh in its usage as ploughing - by lenition of the ח into a vowel.²⁰⁵⁸ The Lat. arti [art] and artifex and artisan [artisan] derive similarly from the חרש choresh root in its sense of – smith – smitty – artisan . The Hebrew חרש cheireish that means dumb likely derives from the חרש cheireish that means deaf – in that people who were deaf from birth in ancient times could not learn words to speak [because of their inability to hear any sound]. And the חרש cheireish that denotes deaf may have been fashioned from the choresh חרש that denoted – smith/ smitty in that blacksmiths often suffered hearing loss on account of the constant banging / clanging noise associated with their work. Note also that the Latin words cerdus [workman, laborer] and cerdo [handicraftsman] apparently derived from the aforementioned Hebrew חרש [artisan/ smith] term – while the very similar Lat. word surdus that denoted – deaf – mute – soundless/ noiseless – derived from the Hebrew חרש that meant – deaf and mute. But see also חרש pg....

²⁰⁵⁷ The related words חנך [train, educate] and חכה [to wait] are explained in my book. Incidentally – the presumed slang word hokum [nonsense, emotional/ sentimental hype] – may be an atiphastic derivative of the חכמה term

²⁰⁵⁸ This חרש is also the etymon of the Akkad. ereshu [till the soil]. Ernest Klein links ereshu to the Talmudic Aram. אריס oris [tenant farmer] but it may relate instead to the biblical ארש oreis [marriage engagement] in the sense of a legal commitment

Note that the Grk. ἀροω arōw that means – to plough – also meant – to be begotten – and that beget sense may be a conceptual derivative of the Hebrew חרש usage as ‘to manufacture, to do a handiwork’

And– in addition to these observations of mine - Prof. I.E. Mozeson correctly suggested in his first book – The Word – that the word חרש choresh [thicket, woods, grove] is the etymon of the Eng. hurst [a wood, wooded rise, hillock, grove] and of the Ger. horst [thicket]. Also source of Chaldee חורשא [wood, thicket] Cf. Ezek. 31:3²⁰⁵⁹ Talmudic חרש = forest Cf. also Talmudic חרש [entangle]

Incidentally – with regard to the חרש chersh - term -

The Latin word - Cerdo means ‘workman, journeyman, artisan, craftsmen, cobbler, currier, tanner, smith’²⁰⁶⁰ – almost all of these being professions that entail skillful work – The biblical Hebrew Ch-R-Sh חרש choresh means ‘artisan, smith’ - [and the current. Hebrew חרשת charosheth denotes ‘skillful working, manufacture’] – and so we have here apparently a Babel word development involving a base חרש CheReSh > CeRDo – with a Sh > D fortition. Indeed likely spawned the word ‘art’ as well – by CH – R – SH > A – R – T Babel witherings. [See section...]

The חרש term is often used in Tanakh to denote work in wood and metal – and indeed – especially in metal [Cf. Gen. 4:22 לטש כל חרש נחשת וברזל ²⁰⁶¹ - who polished? /sharpened? all metalwork / instruments of copper and brass.] In light of the historical fact that olden times metalworkers and blacksmiths experienced a significantly higher than normal rate of deafness because of the constant high levels of noise that accompanied their trades, it is probable that The Almighty poetically employed the חרש choresh form to become the structurally identical word חרש cheiresh [deaf] .

And because some ‘deaf from birth’ people are also born dumb – while others who were born deaf were generally unable to properly learn to speak – the same חרש term came to denote as well - both biblically and in later times as well – the concept of muteness.

And thus it is rather noteworthy, dear reader, that the hypothesis that the Hebrew חרש [deaf / mute] terms relate to the Hebrew חרש ‘blacksmith, metalworker, artisan’ term – and the hypothesis that

²⁰⁵⁹ חרש - could also be the etymon of ‘forest’ – by ח > F Babel event transformation. See pg...

²⁰⁶⁰ The Eng. ‘smith and smitty’ terms most probably derive from the Heb. שמד shomad [smash, destroy, annihilate] along with the words ‘smite’ and ‘smash’

²⁰⁶¹ נחשת might be the true etymon of the mineral nickel – and especially so in light of the fact that נחשת is often translated as ‘copper’ – and a German word for nickel is ‘kupfernikel’. Also the metal term zinc may constitute a נחש N-K-S > S-N-K > zinc permutation development

the Latin *cerdo* term is a Tower of Babel withered derivative of the Hebrew *choresh* term – are both corroborated by the fact that Latin's word for deaf [and for dumb] is 'surdus, surdi' – a term that is virtually identical, phonologically, to 'cerdo' - its word for 'artisan'.²⁰⁶²

.See notes²⁰⁶³²⁰⁶⁴

Note however that it is also possible that the *חרש* term in the sense of 'dumb' is the result of a metaphysical *ר* epenthesis of the Hebrew word *חשה* *choshoh* – which means 'to be silent'. [See section]²⁰⁶⁵. The truth is, in my humble opinion, that both explanations are probably collaterally correct.²⁰⁶⁶²⁰⁶⁷

In addition to these theories – the *חרש* metalwork term can also relate to the *חר* base that signifies fire [See pg...] in that fire was employed in metalwork.

The English word - 'absurd' is regarded as a compound of Lat. *ab* + *surdus* and regarded as having meant 'out of tune' and 'foolish' - but it may more correctly correspond to the [deaf related] idiom of 'an unheard of ridiculousness' – as the Lat. *surdus* meant 'deaf, mute' - and the particle 'ab' is here assumed to have played the role of intensiveness

²⁰⁶² The 'S' and 'C' sometimes interchange in Latin . Cf. *serra* and *cerra* -

²⁰⁶³ With regard to metalworkers – incidentally – the name of the Roman deity of metalwork and the forge – *Vulcanus* – is apparently related to that of *Tubal Kayin* the close descendant of Adam who is mentioned in the Torah as the inventor of metal work. It may also be of note that the Grk. mythological *Vulcanus* counterpart was *Hephaistos* ['deity' of smiths – metalwork – artisans] whose name accords with the biblical Hebrew *חפץ* *chafetz* [to desire, a desired article]

²⁰⁶⁴ Similar Latin C / S interchange can be seen in the word pairs *sinuosus* / *laciniosus* [both denoting 'folds, bends' – See pg...] – *sero* [I close] and *cero* [(sealing) wax] – *cirrus* [lock of hair, tendril, fringe of garment] and *caesaries* [hair, hairlocks, curls]. See also [la]certain and *saurus* [pg...] Perhaps also Lat. *curto* [cut, curtail] and Lat. *sortis, sors* [cut, allotment, portion, sort]

²⁰⁶⁵ Or alternately, it could be instead an antiphrastic development from the *חוש* term that denotes 'sense, perception' in that deafness amounts to a lack of perception.

²⁰⁶⁶ i.e. much as would be the case if mom had gone to the store because Bobby needed milk and because Debby needed juice. Mom would surely have gone to the store even for only one of these items – but it happened to be the case that she went for both.

²⁰⁶⁷ The English word - 'absurd' is regarded as a compound of Lat. *ab* + *surdus* and regarded as having meant 'out of tune' and 'foolish' - but it may more correctly correspond to the [deaf related] idiom of 'an unheard of ridiculousness' – as the Lat. *surdus* meant 'deaf, mute' - and the particle 'ab' is here assumed to have played the role of intensiveness

The root חרף choref is the source of the biblical חרף - [taunt, insult, blaspheme – Psalm 69:10 & 57:4] - חרפה [disgrace, shame Gen. 34:14]²⁰⁶⁸ - חרף [jeopardize, risk – Judges 5:18] and חרף choref [winter, time of bitter cold] all of which entail a ‘stinging’ that is metaphorically akin to ‘burning’. And thus חרף may itself also be a metaphysical derivative of the חר base in its sense of ‘burn’.²⁰⁶⁹ See also חרל pg....

חרף is incidentally also ultimately the Tower of Babel etymon of the words – ‘grief’ and ‘sharp’ – that also share a sense of ‘stinging’ – [and via ‘sharp’ – also the words ‘shrew, shrewd and ‘crafty’].²⁰⁷⁰ See section.... Also denoting bitterness - and also ‘debilitations of old age’ in בימי חרפי ‘in the winter years of my life’ [Job 29:4] As Artscroll and many others translate.

However, the biblical use of the word חרף choref is indeed a mystery – for on the one hand springtime is regarded by many as the time of the [re] birth of nature and as a time of youthfulness and growing – while winter is compared to old age – because of the bitterness that is more associated with being old and because the white hair of old age is likened poetically to ‘snow on the roof’. And Radak and many others do indeed regard the חרף choref term as signifying winter or fall/ winter – and the קיץ kayitz as denoting summer. Nevertheless Radak and Ramban read the phrase - בימי חרפי [Job 29:4] as the days of my youth - and Radak also mentions an opinion that is indeed [also] that of Ramban to the effect that the verse לא יחרף לבבי [Job 27:6] insinuates one’s returning to the ways of his youth. Ramban explains that days of youth are called חרף because the חרף comes at the beginning of the year. This to the effect, apparently, that although they recognize that חרף denotes bitterness – and although they know that חרף means winter – they nevertheless absolutely reject the poetic concept of spring = youth.

²⁰⁶⁸ Cf. Lat. flagitum [shameful disgrace] which relates to fire – [Lat. base flag = burn [from פלד flame]

²⁰⁶⁹ Rabbi Pappenheim sees חרף as a combination of חר and אף

²⁰⁷⁰ ... and perhaps also of the ancient Grk. akros [sharp, pointed – whence ‘acid’]

An inner base $\chi\alpha\rho$ CHAR is shared by the ancient Grk. words - $\chi\alpha\rho\iota\varsigma$ charis [grace – favor – kindness – goodwill – thanks – boon]- / $\chi\alpha\rho\omega$ chairaw - $\chi\alpha\rho\omega$ charaw - $\chi\alpha\rho\eta$ chareh - $\chi\alpha\rho\eta\nu$ charehn – $\chi\alpha\rho\alpha$ chara - all of which denote – glad – delight – joy - / Also – $\chi\alpha\rho\iota\epsilon\iota\varsigma$ charieis [graceful – lovely – elegant – beautiful – neat] – and $\chi\alpha\rho\tau\omicron\varsigma$ chartos [bringing joy – cheer – cheerful] . And thus it seems apparent that this $\chi\alpha\rho$ base is the result of a N [nunn] to R dissimilation withering that took place in the Tower of Babel event – for the \aleph Hebrew word יָרַח chein – and its biblical derivative דָּוָן chinom [as a favor, without charge] possess exactly the same meanings as the words featuring this base. The experts maintain that those terms that denote delight – joy share the same origin as those that denote – grace – charm – gratefulness – beauty but I am not sure of this.

And so now we can realize as well – that the Grk. base $\chi\alpha\rho$ char – and its derivative $\chi\alpha\rho\tau\omicron\varsigma$ chartos – are the predecessors of the Latin words – grates and gratia – that denoted – thanks – favor – goodwill – grace²⁰⁷¹ and gratitude – and that are indeed the intermediate sources of the Eng. terms – grateful – gratitude – gratuity- congratulate - grace – and the Span. gracias [thanks] . I assume that יָרַח may thus ultimately the etymon of Eng. cheer as well. Note also the apparent parallel between the Hebrew word pair יָרַח and דָּוָן [for free] and the Lat. gratia [favor] and gratis [for free]

	Grk. thrysos ²⁰⁷² $\theta\rho\upsilon\sigma\omicron\varsigma$
	, boldness $\gamma\iota\omicron\nu$
	Lat. thyrus – spike, goad, point, spear, sting ^{2073,2074}

²⁰⁷¹ ...whence also - disgrace

²⁰⁷² $\theta\rho\upsilon\sigma\omicron\varsigma$ – the stem or stalk of a plant – and thus a supporting element. It is said to be the etymon of Ital. / English ‘torso’

²⁰⁷³ This may be the source of Ger. strauss [bouquet] See also section...

²⁰⁷⁴ But thyrus’ usages as stalk derive from the Grk. thrysos [see above].

אחר	Ah - kher	To be late, to lag ²⁰⁷⁵	Ah - thrar	Tardy, retard ²⁰⁷⁶
אחר	Ah - kher	To be late, to lag	Ah - thrar	tarry ²⁰⁷⁷

dross²⁰⁷⁸

²⁰⁷⁵ The אחר root's form of אחרִי akharei [after, behind] yielded the English 'after' – and its alternate sense of 'other' yielded the words 'other, alter, either, the Ger. andere and the Span. otro [all denoting 'other'] – 'among others' – the conceptual development here involving the idea that 'the 'other one' follows after the first'. [Some West Indian folk indeed similarly refer to 'another one' as 'a next one']. אחר is apparently also the etymon of the German 'oder' [= or – whence 'or' itself] - and possibly also of the Ger. 'auch' [also, too, even]. The modern Hebrew word for 'responsible' is אחראי [lit. 'standing behind....'] Ger. oder [or]

The 'otter' creature was likely named for the fact that it *alternates* between swimming 'normally' and swimming on its back – just as the seal is called phoca in Latin and fokh in Persian because פֹּכֶחְ 'fokh' is the operative element of the Hebrew הפֹּכֶחְ hofakh (to switch, overturn) - and because the seal 'switches' to an upright position after initially swimming solely on its back at the water's bottom. [הפֹּכֶחְ is, incidentally also the Tower of Babel source of the words 'havoc, capsize, (s)witch and fickle' and of the Lat. fucus (color – changing eye make-up) and the naval term 'faking' (laying down rope in alternating directions)].

²⁰⁷⁶ ...also the Span. 'tarde' [afternoon]. Tanakh does indeed employ even אחר's apheresized form - חֶרֶךְ khar – albeit only once, in Sam. II 20:25

²⁰⁷⁷ = to delay, to retard [according to Douglas Harper – 'of uncertain origin'. Some suggest a link to Lat. tardare [delay, retard']. Lat. tardus means 'late, slow, lingering'. The ches of אחר yielded tarry's T-R – and its רֶשִׁיחַ reshish may have been the source of tarry's second R.

²⁰⁷⁸ (a) dregs, in particular – scum formed on the surface of molten metal - (b) worthless stuff, rubbish. These definitions may thus link dross to חוץ - chutz in two ways – i.e. (a) as an item that is either at the very bottom [the dregs] or the very top [the scum] and thus, in each case, 'at an outer limit', but, perhaps instead (b) as an unwanted item that is to be 'thrown out' – Dross replaced OE cognate driest and daerst [dregs, lees]. Dregs – which nowadays mainly denotes 'sediment' - probably also derives from khutz, as the dregs and dross terms appear to

Among the more than forty 'out related' Occidental language words that can easily be assigned to the χIN khutz root [i.e. purely from a standpoint of phonetics - their having descended from the Hebrew by means of more simple and obvious witherings] are the English terms – 'hatch [a chick exiting its shell and the exit door of a submarine], hedge, out, oust, ost - [comb. form of ostensible, ostentatious], the Ger. aus [out, ex] - the prefix ex -, the words exit and extra - utter [in both the sense of speaking = the putting out of words and in that of 'outermost or extreme']. Also 'utmost, adjacent and the combination form '-ject' [both - via Lat. jacere = to throw, fling, emit and utter]. Also the words - gush, German Giessen [pour out], geyser [a gusher], ingot [from *in* & OE goten, geotan = poured out into (a mold)], forget & the Yiddish fargossen / Ger. vergassen [lit. 'poured out' (of the memory)] . Goth. Giutan – O.N. geysa [gush] Russ. & Pol. Usta [mouth] -

And also - gutter, gust, jut, jet, jettison, jetsam, jetty, cost [money put out], accost, coast - [the Span. cuesta indeed, signifies both cost and coast], coat [an outer garment or layer]²⁰⁷⁹, Fr. cote, husk [dry outer skin of fruit] and chassis [outer frame]'. Also – Ger. schussen [shoot] and Eng. shoot – and 'shout' [call out²⁰⁸⁰], and the skin words - Lat. cutis – Eng. hide – Ger. haut – Du. huid – and Slovak (po)kozca' – as skin is an outer layer]. 'Chaff – the element from which the grain has been outed – probably derives from χIN , as well. 'Post' [in the sense of 'afterward'] derives via a Khes > P withering – and the Ital. buccia [a peel – an outer coating] may derive via a KH-TZ > B - TSH transformation. These terms, and many other χIN khutz derivatives, will be discussed in detail in my forthcoming book.

				Thrasys [Grk. bold, Goth. Gadaursan ²⁰⁸¹ , O.C.S. druzate ²⁰⁸² , Lith. dristi ²⁰⁸³] etc. ²⁰⁸⁴	
חרב	khorav	destroy	Thr-rav	Sterbe [Ger. to die] ²⁰⁸⁵	See next

have been used interchangeably, and both refer to waste that has been ousted from the body of the desired product.. OHG trestir. Ger. trestler [grapeskin, husk] apparently similarly derive from χIN as well. Perhaps דיש [thresh] is a lesser candidate

²⁰⁷⁹ The Hebrew word כסה kisah [cover] is an alternate etymon candidate

²⁰⁸⁰ צעק tzo'ak [cry out, shout] is an alternate candidate]

²⁰⁸¹ = dare, be courageous

²⁰⁸² = be bold, dare

²⁰⁸³ = dare

²⁰⁸⁴ Whence also OHG giturran [dare, courageous] Yiddish tur [dare] O.E. durran [to brave danger, dare, presume] and English dare.

²⁰⁸⁵ ...whence Eng. 'starve' [hunger to death]. Cf. חזק khazak [strong] > Ger. starke [strong] and חרב khorav [destroy] > Ger. krepieren [drop dead]. But see also חוב pg....

The Ger. sterbe [to die – whence Eng. ‘starve’] can conceivably descend from חוב as well, by metaphor – as the act of dying is, in a sense, ‘obligatory’ upon all flesh.

Weintraube, traube	Ger. grape ²⁰⁸⁶
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חוטים – pl. of חוט thread	khutim				thrum ²⁰⁸⁷ strum ²⁰⁸⁸ - see also סרח קג...
חוש	khush	(1) To sense ²⁰⁸⁹	thrush	Trace [of] ²⁰⁹⁰	

²⁰⁸⁶ In light of the fact that Ger. term was apparently originally ‘weintraube’, ‘weintraube’ most probably signified ‘the item from which wine is *driven out*’ [by ‘foot stomping’ or by winepress] Note that the German words for ‘drive out’ are ‘austreiben, vertreiben’. See also... Cognates include Dutch wijndruif, the Swed. vindruva , as well as other Gmnc. DRV form grape terms. This hypothesis is supported by the fact that the Hebrew word for ‘expel, drive out’ is גרש GRS gorash – while Slavic grape terms include the Bosnian and Croat ‘grozda’ and the Czech ‘hrozen’ - and Slavic ‘expel’ terms or bases include the Croat ‘jerati’ and the Pol. ‘gnati’ – [all apparent גרש derivatives]to the effect that grozda and hrozen apparently also like-wise [i.e, like traube] originally signified ‘from which [wine] is driven or forced out’. The Iberian Gypsy Calo language term for ‘grape’ – which may be of ancient Egyptian origin – is similarly ‘garyas’. Indeed, the word grape’ may itself be a radically withered גרש descendant, but this is not as much indicatd as the other hypotheses.

²⁰⁸⁷ Yarn fringes that remain upon the edges of a loom after the garment /material piece has been cut off . Also – left over bits of yarn - aggregations of fibers, threads – See Wiktionary at Thrum

²⁰⁸⁸ ‘... to play a stringed instrument’. [also appears as thrum – C.T. Onions] - See previous – or – the trum element of these terms may constitute a withering of an initial thrut form developed from the singular word חוט

²⁰⁸⁹ Job 20:2

²⁰⁹⁰ = ‘a hint of’. Indeed, ‘the word ‘hint’ will itself also be a Tower of Babel חוש derivative in this respect, i.e. by a gradual khush > khit > hint withering process. Another conceivable candidate is the word זכר ZaiKHeR [memory, remembrance, trace of] by Z-KH-R to Z-R-KH > TRaCe by Tower of Babel permutation and withering

The ' ךח inner particle'	khotz ²⁰⁹¹		sthrotz	stress ²⁰⁹²	
				(Ver)driessen ²⁰⁹³	
חוצ	khutz	out	throtz	Trotz ²⁰⁹⁴	Despite this (Ger.) ²⁰⁹⁵
חסה	khosoh	Rely, support	throsoh	Latin [trans]trum ²⁰⁹⁶	

פש or שפ	Khasop, khasof	To bare, to strip	sthrasop	To strip ²⁰⁹⁷
			sthrask	stark ²⁰⁹⁸

²⁰⁹¹ As in ךחנ nokhatz [stress, urge] and ךחל lakhatz [oppress]. This may relate to the ךח khutz root in that stress is generally regarded as a force from 'the outside'. Cf. verdrriessen.

²⁰⁹² The biblical ךחל lakhatz [oppress, pressure] and ךחנ nakhutz [pressure, urgency] apparently share the ךח particle in a sense of 'pressure and stress'. That 'pressure' sense may relate to the ךח root [signifying 'out', outside] in the sense of 'action of an outside force'. ךחל is the apparent ancestor of 'lathe'.

²⁰⁹³ = to distress

²⁰⁹⁴ Cf. also Ger. trotzen – pg...

²⁰⁹⁵ i.e. 'it has been decided to discount this element – that is to say – to 'put it out of the chosen course of action'

²⁰⁹⁶ The transtrum is a crossbeam or a structural element of a ship. Its trum or strum element is a probable ךח derivative.

²⁰⁹⁷ ...so that sthrisp was eventually streamlined into 'strip' - or, strip can have derived via the Hebrew שפ poshat [to strip] via a P-SH-T > SH-T-P permutation followed by a SH-T-P > SH-T-R-P epenthesis to eventually result in 'strip'.

²⁰⁹⁸ 'Starch' relates similarly, and perhaps also – 'sturdy'.

Incidentally, with regard to Torakh טרח – Torakh - in its ‘straight’ i.e. unpermuted T-R-KH form - is most probably also the source of the words ‘TRAGEDY²⁰⁹⁹, DIRGE²¹⁰⁰²¹⁰¹, TRAWLER, TRUCK, [DIS/ PER] TURB²¹⁰², - by means of a third radical KH > V > B dissimilation - TURBULENT²¹⁰³, TURBAN²¹⁰⁴, INTRICATE and EXTRICATE, INTRIGUE, STRUGGLE²¹⁰⁵²¹⁰⁶, TRAY, TRAJER [Sp. ‘carry’] TRAGEN [Ger. ‘carry’], DRUG [as in ‘drug on the market’], DRAG²¹⁰⁷, TUG, [by the elision of its ר - CONTRAPTION²¹⁰⁸, DRUDGE, DREDGE, TRAVEL²¹⁰⁹, TRAVAIL, TROUBLE, TRABAJO [Sp. work, labor] TRIBULATION, and TRICK [from Lat. tricari – to make trouble] TRICKLE [to descend with difficulty] - as all of them entail the elements of bother, effort, and burden²¹¹⁰ and as they also all agree morphologically with Torakh’s T-R-□ form. טרח also spawned ancient Greek THRASSEIN²¹¹¹ [trouble] and THORYBOS [disturbance] . The more distantly conceptually related words TRY, TRIAL, TURBINE,²¹¹² TOW²¹¹³ TURBID²¹¹⁴ [dense, cloudy, confused, muddled]and TROWEL²¹¹⁵ may also relate, and the word STRESS may relate as well, as an S - prothesized torakh form [i.e. in its senses of adversity or hardship] ^{2116 2117}.

The Latin word TRICA meant – vexation – trouble - trifles

²⁰⁹⁹ Tragedies are emotionally burdensome. ‘Comedy’ derives from חמוד ‘khumud’ = pleasant , desirable [along with – commode – accommodate - commodity – via Lat. commodus [appropriate – convenient – satisfactory] XXXXXX]

²¹⁰⁰ A sad, morose, song.

²¹⁰¹ Probably also ancient Grk. threnos [dirge, lament] whence Eng. threnody [lament]

²¹⁰² ...from Lat turbare – to disturb. However, Latin ‘turba’ [crowd] probably stems either from Heb. צרף tzoraf [to amalgamate] or from a 1-3-2 permutation of צבר tzobar [to heap together, to congregate] See also Lat. caterva pg..

²¹⁰³ ‘full of commotion’

²¹⁰⁴ On account of the difficulty involved in the wearer’s donning of it.

²¹⁰⁵ And thus ‘struggle’ is another ‘s’ prosthesis of טרח torach

²¹⁰⁶ Perhaps also the Roman scraper tool - strigil

²¹⁰⁷ ‘to pull with effort’

²¹⁰⁸ a derivative of ‘contrive’

²¹⁰⁹ Perhaps also the noun ‘a trip’ derives from as opposed to linking senselessly to the stumble ‘trip’ as some have suggested

²¹¹⁰ and also the source of many others - perhaps including ‘tractor’and trial as well

²¹¹¹ A different perception of thrassein as the probable etymon of ‘dark’ – which is incidentally homologous with ‘Torakh’ - may instead relate to Hebrew חשך Khoshekh [darkness] – by ches > THR withering [via OE deork = dark] . See pg...

²¹¹² The similarity to other ‘turb’ lemma suggests that its sense of ‘swirling’ may ultimately be rooted in torakh.

²¹¹³ ...via OE ‘togian’- which can easily be an elided torakh derivative.

²¹¹⁴ Linked by Webster’s to Lat. turbare – to disturb

²¹¹⁵ A term used to denote a variety of hand tools

²¹¹⁶ ‘Torque’ – measure of a force causing rotation – and [Lat] turbo = whirl and [Grk] strobos = whirlwind may also relate.

²¹¹⁷ Or ‘stress’ may derive instead from the base צר tsar [distress, pressure, restriction]

[Con]trive and strive²¹¹⁸ – which both carry a combined sense of ‘difficulty and exertion’ and both stem from the word טרח torakh [bother, effort, burden] . Also Ger. streben [strive, aspire]

Also – troubled waters

The Polish ‘torba’ [a bag] may relate, as well.

The FR. trouquer and Med. Latin ‘trocare’ denoted ‘barter’. A 16th cent. ‘truck’ denoted ‘an act of barter’ [Cf. ‘traffic’ above]. The 1912 ‘spun truck’ meant ‘knitting work’. The current Eng. truck vehicle is said to derive ultimately from the Grk. trokios [wheel – a turn related item] and the Grk. trokhileia is ‘a system of pulleys’. The word ‘trudge’ likely derives via a combining of the טרח term with the Hebrew דרך dorach [to tread]. Earlier forms are tredge, tridge

I suggest that the טרח root was made into terms denoting ‘carry’ and ‘tolerate’ – and that the German word for ‘carry’ is ‘tragen’ while the Ger. word for ‘tolerate’ is ‘vertragen’.²¹¹⁹

Strephein also means – whirl, spin. Strophein and trepein = turn. Tropos is a turn. Also Lat. tropus [turn, manner, figure]

Greek strobein = whirl. Strobos = twist, whirl²¹²⁰

Lat. turben and tortus = spiral

Lat. turbo = turn – whirl - whirlwind

²¹¹⁸ ‘Strife’, a troublesome thing, relates as well

²¹¹⁹ A similar relationship exists in the case of the Eng. ‘bear’ [Cf. ‘Greeks bearing gifts’ and ‘more than I can bear’]

²¹²⁰ From these developed the mod. Eng.. strobe

Grk. *otropheus* = pivot, pivot and post

Note that טרח spawned both the exertion term 'to drag' as well as the Eng. slang 'bother term' – 'a drag'

Concerning the rarely used verb צנח *tzonach* –

צנח is mentioned in two different contexts. Josh. 15:13 – 20 speaks of Kaleiv כלב בן יפנה and his daughter עכסה Akhsah. Kaleiv had given his daughter in marriage to his younger brother, עתניאל Othniel, as a reward for his having conquered the city - Kiryat Sefer. Othniel had earlier been allotted a tract of land in the Negev – a tract that his new wife Akhsah considered as of inferior quality – and she urged her husband to request from her father Kaleiv – who was in charge of the land allotment for their tribe – to allow them an extra piece of land. It seems that Othniel did not wish to bother his father in law [for whatever reason²¹²¹] and so he declined - and so Akhsah decided to ask him directly herself. Verses 18 & 19 state –

ויהי בבואה ותסיתהו לשאול מאת אביה שדה - ותצנח מעל החמור – ויאמר לה כלב מה לך? – ותאמר תנה לי ברכה כי ארץ הנגב נתנני – ונתתה לי גלת מים – וכו"

This verse is generally translated thusly – 'And it was when she arrived – she urged him [her husband Othniel] to request of her father a field [i.e. another field] – and she alighted – descended – slid off – dropped down – from atop the donkey . And her father [Kaleiv] said to her 'What is the matter?' – And she replied – 'give me a blessing [i.e. *a source of blessing* (Artsroll)] for you have allotted to me [arid] negev land – so please give me also springs of water'. And the rest of verse 19 relates that her father Kaleiv did accede to her request.

Now the verb צנח also appears in Tanakh two more times. First of all – the incident of Akhsah's request to her father is repeated word for word [including the word ותצנח] in Judges 1:14. And then – in

²¹²¹ He probably did not want the other members of his tribe to think that Kaleiv had shown him favoritism.

Judges Chapter IV – we find the narrative that tells of the killing of the enemy general Sisera at the hands of the woman Yael. Verse 4:21 states –

ותבוא אליו בלאט - ותתקע את היתד ברקתו - ותצנח בארץ – והוא נרדם ויעף וימת
stealthily – and she drove the peg into his temple – and it went [through his head and] into the ground
– and he had been asleep deeply - and he died.’

Now – in this verse the צנח verb is also being used in a sense of ‘descending’ – i.e. the peg being inserted down into the soil /earth – and in light of *this* usage – some commentators translate the ותצנח of Akhsah as intending – not a simple alighting from the donkey – but rather – a forceful jumping from it wherein she practically penetrated somewhat the soil . And they use the word ותנעץ [she stuck into (the ground)] to translate ותצנח - doing so apparently in order to reconcile the descent of Akhsah with the ותצנח of the peg of Yael that sank through Sisera’s head – into the ground.

There are however a few difficulties with regard to the Akhsah – Kaleiv narrative – and in light of those difficulties I shall suggest an entirely new and different explanation of the צנח term – to wit –

First of all – we must ask –

- (a) Of what relevance to the land allotment story is the fact that Akhsah descended from her donkey?
- (b) If Scripture desired to advise that she alighted from the donkey – why did it not use the usual terms - ותרד - or - ותקל ? – And if Scripture intended to advise that she jumped off forcefully – why did it not utilize the familiar word [קפץ] ותקפץ denoting ‘jump’]?
- (c) Why did Tanakh find it necessary to repeat this story [and so - even word for word]?
- (d) What is the true meaning and intent of the צנח term?

And in order to find the answer to these questions – we must first ask yet another question –

(e) What do the צנח of - ותצנח מעל החמור and the צנח of - ותצנח בארץ have in common - that Scripture chose to use that same term in both instances?

As was noted previously – some assume that the צנח root signifies in both usages - ‘a forceful piercing descent’ – but there is something about the צנח term that leads me to a very different conclusion. For you see – there is a similar biblical Hebrew word צנע that denotes ‘discreet, modest’ – and this word may well be morphologically and metaphysically related to the צנח term i.e. especially in that the נ ches and the ע ayin are both guttural letters .

And therefore it seems to me –

(1) That Scripture had especially intended to inform herein that Kaleiv’s daughter Akhsah was a very proper and exceedingly modest [tzniusdik] woman

(2) That the צנח root denotes an action that was done in a manner that entailed ‘discreetness and concealment’.

Let me explain –

First of all – with regard to the צנח term – please recognize that Yael’s peg was driven straight through Sisera’s head and into the ground – to the effect that it was in an entirely concealed state at the end of the deed. And in light of this it seems to me that the צנח term was probably employed to describe Akhsah’s descent from the donkey because she descended in an especially concealed – i.e. – modest, discreet manner wherein nothing at all of her body was revealed – which may not be the case in many instances of a woman’s dismounting from an animal . And thus it seems to me that Scripture used the [similar to צנח [צנע term here because it had intended to inform us of the fact of the lady’s great modesty.²¹²²

This hypothesis is supported by the following –

(a) – By the great phonetic similarity between צנח and the צנע [modest] root

(b) - By the use of the rare צנח term herein – when other more common terms are usually employed to denote a simple ‘descent from’

²¹²² However, Rav Hirsch links צנח which he sees as denoting – ‘descend, lower from height’ to זנח [abandon]

- (c) - By the fact that the verse has informed that Akhsah had very initially chosen appropriately to approach Kaleiv through the intercession of her husband – even though Kaleiv was her own father! This was a sign of modesty and of humility
- (d) – By the appreciation of the fact that the matter of her descent from the donkey is otherwise totally irrelevant to the land allotment story.
- (e) - By the fact that Scriptures mentions the story not once – but twice.

This to the effect that צנח does not really mean primarily – ‘dropped down’ or ‘forcefully inserted’ – but rather – it denotes an act that possessed the special character of having been accomplished in a manner that involved discretion and/or concealment.

Other examples of ח / ע interchange may include - חרבה ערבה which both denote ‘arid desert area’ - and עפף חפף that both denote ‘flutter over’ - See also – שרע סרח..... שפע שפח

And at this point – we might also ask the questions -

(a) – ‘Why did Tanakh use the word ותצנח in the Yael / Sisera narrative to describe the sinking of the peg into the ground in the phrase - ותצנח בארץ - when it could have used instead the more familiar word - ותתקע [and it was inserted, stuck into (the ground)] – or the word ותנעץ?²¹²³

(a) – ‘Why did Tanakh choose to tell us in the Yael / Sisera narrative that the peg was entirely concealed?’

The first answer to these questions is, of course, that Tanakh did these things in order to enable us to recognize its earlier allusions to the fact that Akhsah was a very modest woman – but it seems to me however that there is yet one other conclusion to be derived from this matter. For it seems to me that –

²¹²³ נעץ denotes ‘to prick, stick into. The biblical term נעצוץ [thorn, thornbush – Isa. 55:13] proves that it has incorrectly been regarded as a PBH root

²¹²⁴ One could suggest that the צנה of Calev’s daughter relates to the word צה in the sense of purity – but this would not apply in the case of the peg that went through Sisera’s head [unless you want to say it went through perfectly??]

if we apply here a sort of *gezeirah shavah* גזירה שוה ²¹²⁵ analogical approach – it is possible to recognize that Tanakh may have used the exact same ותצנח term that it used elsewhere to inform that Akhsah was a modest woman – in order to advise here as well – *by subliminal allusion* – that in spite of the fact that Yael is said to have sacrificed her chastity and integrity in order to entrap Sisera – the enemy of the Israelite people – she too had otherwise always been, and still was, in reality – an extremely modest and virtuous woman.

And the verse Judges 5:21 does indeed also allude to this as well – by using the words תברך מנשים – אשה באהל תברך – אשת חבר הקיני – יעל – ‘May she be blessed above all women – Yael, wife of Cheber the Keinite – may she be blessed more than the [other] women of the home’ – and implying thereby that in spite of the unsavory sexual ruse that she employed in order to slay Sisera – Yael was still considered in the eyes of G-d to be the loyal wife of Cheber the Keinite and still considered to be an אשה באהל - a ‘woman of the home’

Solomon Mandelkern notes that some scholars relate צנח to זנק zonaq [dart forth] - and that the Septuagint read the Akhsah phrase instead as ‘ותצרח מעל החמור’²¹²⁶

There is a midrashic entry [Pirkei D’Rabbi Eliezer 38] that states that Jacob’s daughter Dinah gave birth to a baby girl that was conceived in her rape by the Hivite or Emorite prince Shechem and that this baby was Osnath – who later became the wife of Yosef in Egypt and the mother of his sons – Ephraim and Menashe. . According to this midrash and to other midrashic accounts - Dinah’s brothers urged that she / Osnath be killed at birth because her existence constituted a blot upon the honor of the family – but Jacob did not acquiesce and instead abandoned the infant near the gate of Egypt or sent her there - where she was found by Potiphar and raised by him as an adopted daughter. Pharoh later designated Osnath to be Yosef’s wife when he appointed him viceroy. Some scholars suggest that her abandonment to Egypt had been divinely orchestrated so that Yosef should eventually be provided with a suitable wife of the seed of Jacob in Egypt.

²¹²⁵ i.e. by the use of the same term in two or more verses that deal with conceivably related matters, and especially so when the term is one rarely used.

²¹²⁶ It seems to me that the modern day Israeli Hebrew צנח [to parachute] is the result of a slight [mis] application of the root. Be that as it may – may The Almighty bless and protect the soldiers of the IDF and send peace to the State of Israel.

In Genesis 48:22 Jacob says to Yosef shortly before pronouncing his last blessings to his sons prior to his death – ואני נתתי לך שכם אחד על אחיך אשר לקחתי [Achad – not the usual echod] מיד האמרי בחרבי ובקשתי

Among the suggested interpretations of this verse are –

() And I have decided to give you שכם the city of Shechem - one bestowal more than what I am giving to your brothers – this Shechem being the city that I conquered from the Emorite inhabitants of Shechem – by my sword and by my bow – when my sons - Shimon and Levi wiped out its male inhabitants with their swords and bows . Some understand this to imply that Jacob was thereby informing Yosef that he had decided to confer upon Yosef emeritus the status of bchor [first born] which would thus entitle him to a double portion of inheritance – even though Yosef was not really the bchor. Indeed - Jacob granted each of Yosef's two sons – Ephraim and Menashe – who were actually only grandsons - a share of land equal to that of his own sons. And according to many opinions the city of Shechem did fall within Yosef's portion of the inheritance – i.e. in the land of the tribe of Menashe

() Rashi and some others regard the word שכם shechem as denoting 'portion, parcel [Cf. parcel of land]' to the effect that Jacob has informed Yosef that he is granting him an extra portion – one more than the single portion / parcel that the other brothers would receive. Reuven Klein notes that a link between שכם [shoulder] and the idea of 'parcel' may lie in the fact that parcels are often carried upon the shoulder.²¹²⁷

() Because body part words like כתף and ירך are used biblically to refer to geographic areas – some translators render שכם [which means 'shoulder'] as – a ridge area in addition to what the other brothers were to receive – and others regard the sloping shoulder term שכם as referring to some area of sloping hills in addition to what the other brothers were to receive.²¹²⁸

() Some have suggested that this verse 48:22 – which contains the term שכם that denotes the shoulder that is symbolic of 'burden –responsibility' is to be interpreted symbolically as – 'I am giving you one burden / responsibility to be the leader over your brothers – whom I have wrested away from my brother Eisav and his Emorite ways – by means of my wisdom and sterling character [or some other such moralistic type combination] that are allegorized by the words חרבי וקשתי

²¹²⁷ Rav Hirsch may be correct in his complaint that there is no [other] Tanakhic instance wherein שכם can be seen as denoting 'portion'

²¹²⁸ Although the שכם and כתף terms are nowadays used interchangeably to denote 'shoulder area' - Reuven Klein has pointed out that the phrase כתפי משכמה תפול [Job 31:21] implies that the כתף is a specific component of the more general שכם

() Some regard the double portion of lands that are given to Yosef as the lands that were to be conquered later from the Emorites by Moshe Rabbeinu and / or his successor Joshua. In this interpretation the past tense phrase אשר לקחתי מיד האמרי בחרבי ובקשת [that I took from the Emorites] is regarded as a prophecy by Jacob of what would occur in the future

Nevertheless – please consider the following information –

Note also that Jacob was a very wise and clever person – to the effect that –

- (a) He very likely had realized by some point before his passing that G-d had orchestrated at least certain of the elements of Yosef's being transferred to Egypt – in order that there should be sustenance available to Jacob's family during the future famine.
- (b) And in light of this – it seems likely as well that Jacob also realized by that point that G-d had also intended that the baby Osnath should end up in Egypt – one way or another - so that Yosef should have available to him in Egypt a suitable wife – when the time was right

In light of all this I suggest the possibility of the following subliminal meaning of the phrase –

ואני נתתי לך שכם אחד על אחיך אשר לקחתי מיד האמרי בחרבי ובקשתי

And I Jacob have given you Yosef שכם אחד = the one of Shechem – that is - Osnath the daughter of Shechem - על אחיך - on account of / because of your brothers – your brothers who –

- (a) Who expelled you from your home so that you could not do a proper shidduch in the normal way
- (b) Who killed Osnath's father Shechem so that she could not be given by him in marriage
- (c) Who caused me – or convinced me - [Jacob] to abandon or to send Osnath to Egypt - where she became known to Pharaoh who eventually gave her to you as a wife
- (d) Whose actions / machinations made Osnath into a poetically fitting match for You in that you were both descendants of Jacob who had been expelled from your families and in that you were both living as Egyptians – but each of you is known to have maintained a much higher standard of morality than their Egyptian acquaintances.

Consider also that –

- (1) It seems to me that the name Osnath אֹסְנַת derives from the word אִסּוֹן misfortune – and that Osnath was so named because her name derived from the fact that her birth was the result of Dinah’s violation by Shechem – a true misfortune for the honorable family of Jacob. And my theory of her name denoting misfortune accords well with the midrash’s idea that her family didn’t want her around. We also find other instances of newborn babies named for misfortune in the cases of Binyomin who was named initially בֶּן אֲנִי Ben Oni [child of my tragedy] by his mother Rochel dying in childbirth – and by Ichabode [lack of honor] אִיכָבוֹד who was named by his mother upon hearing of the tragedies that befell her family and the army of Israel that resulted in her death at childbirth .
- (2) My theory will explain the Torah’s strange use of the word אַחַד ACHAD to denote ‘one’ instead of the usual proper word echod אַחַד – in that the word אַחַד achad seems to be in between the masculine אַחַד echod and the feminine אַחַת achas – and it can thus have enabled the verse to be seen as referring to a masculine שָׂכֵם concept as ‘area’²¹²⁹ – and at the same time also as referring to the female child of Shechem – Osnath אֹסְנַת
- (3) Or perhaps more simply – the word אַחַד *achad* [as opposed to echod] is generally employed biblical in a phrase on the order of - אַחַד מִ - - achad mei i.e. ‘one of...’ to the effect that שָׂכֵם אַחַד Schem acahd would imply – ‘Schem, the one of’ – i.e. ‘the one that stems from Schem’.
- (4) In this understanding that I am suggesting – the phrase אֲשֶׁר לִקְחָתִי מִיַּד הָאֲמֵרִי בְּחֶרֶב וּבִקְשָׁתִי - will refer to the future Osnath bas Shechem – whose pregnant mother Dinah was taken from Shechem - rescued from Shechem and his supporters - when Shimon and Levi destroyed them with their swords and bows.

And so – according to this hypothesis – Jacob’s recognition of the fact that Osnath’s having wound up in Egypt was an element in one scenario of a larger plan that was engineered by G-d – was followed by his statement to Yosef that - in the bottom line reality – it was he – Jacob – who had ended up being the one that provided Yosef with Osnath to be his wife

Incidentally perhaps – let me mention one more element that may also have played a role in this Yosef / Osnath matter.

²¹²⁹ The biblical area terms מְחֹזֵז and פֶּלֶךְ are masculine

The midrashim state that Jacob had sent along with infant Osnath –(a) a golden plate bearing an inscribed explanation of her origin – and / or (b) an amulet that she was to wear bearing the name of HaShem. Some accounts advise that Yosef agreed to marry her when he saw the plate or amulet and recognized that she was of Jacob's family. According to those accounts Jacob had also indirectly facilitated Osnath's marriage to Yosef by sending with her at the start the amulet or the inscribed plate – and so Jacob's words נתתי לך שכנם אחד accord with this as well.

Note perhaps also -

It is said that Yosef was made to wind up in Egypt in order that he should provide 'bread' [sustenance] to his father's family during the future famine – Now the idea of a 'wife' is also said by Rashi to be expressed by the word לחם lechem [bread] in the phrase כי אם הלחם אשר הוא אוכל concerning Potiphar [Gen. 39:6] - and thus G-d's providing of bread for Jacob's family through Yosef may perhaps be seen as a parallel to the fact that He provided a wife also called lechem / bread for Yosef by means of Jacob's abandoning of Osnath to Egypt

And thus it seems probable that the biblical Hebrew חרש Cheres [earthenware, ceramics] term derives metaphysically from the biblical Hebrew חרס cheres [sun] term, by means of its orthographic modification .^{2130 2131}

And - I am also certain that the Grk. keramos – whence the Lat. ceramitis [an earthenware colored gem known to the Romans²¹³²] – and the English 'ceramic' - and which is similar to the Hebrew Cheres in the first two of its three radicals²¹³³ - is a Tower of Babel withered form of חרש - by a Ch-R-S > K-R-M modification .²¹³⁴

This assumption is indeed also supported by the fact that the conceptually related terms – the Greek - Hyrke ηρκε [earthen vessel] – and Lat. - Urcius [pitcher, jug] both accord with חרש as well. And

²¹³⁰ Mozeson suggested instead a metathesis of חמר [clay, mortar, cement] KH-M-R > KH-R-M

²¹³¹ However in light of the fact that broken earthenware sherds were also an item of importance in ancient times – it may be that the חרס base that denotes broken and that is an element of the biblical חרסית term also played a role in the fashioning of the חרש term

²¹³² ...so defined by Pliny the Elder

²¹³³ = root letters

²¹³⁴ However, the Latin ceram that means 'sealing wax' likely relates to the Spanish word cerrar [to close, shut, seal] and to the Lat. sera [lock, padlock] that all ultimately derive from Hebrew סגר [close]

probably also – the Latin creta [clay, fuller’s earth – whence Eng. ‘crayon’] – and the Eng. cruse [earthenware jar, pot] and its Gmnc. cousins Dutch kroes [cup, pot, mug] and Ger. krause [jug, mug] whose origins are ‘unknown’

Indeed, the synonymous ceramics term ‘porcelain’ may also derive from חרש as well, by means of a n ches to ‘P,F,V’ family Babel withering [CH-R-S > P-R-C [elain] [

Also the Aramaic פורצנא kernels /pips of grapes pomace may similarly derive from an [earlier?] term חרצנה of the same meaning. פורצמא is wine made of these grape kernels

חוט chut is a thread, line [and thus perhaps also figuratively – a ‘gut’ - a word that does indeed accord well with ‘chut’]. The biblical word חונט chonat – is generally translated as to embalm – and the embalm literally means to fill with balm, balsam or spices - but the embalming process did in reality initially involve the evisceration of the deceased’s ‘guts’ [intestines] . And thus חונט can conceivably be a נ epenthesis of חוט that means ‘to remove the guts, and as is expressed in the modern English jargon – ‘to gut’ – in the same enantiosemic way that ‘to dust furniture’ means – ‘to remove the dust’.²¹³⁵

Nevertheless, the חונט embalming process does indeed also involve the filling of the corpse with spices and perfumes – and this second חונט process is expressed in the Shir HaShirim 2:13 phrase התאנה חנטה פגיה which Gesenius did indeed render as - ‘the fig tree has [already] filled its figs [or fig buds] with aromatic spices’²¹³⁶.

Or – we might alternately render this verse as ‘the fig tree has [already] ‘outed’ its buds [from their encasements – i.e. ‘already gutted its buds’].²¹³⁷²¹³⁸

²¹³⁵ It seems to me indeed that the word ‘gaunt’ – which is defined as ‘lean and haggard’ – and is said to be ‘of unknown origin’ – actually derives from חונט - via the fortition withering of its n ches to a G sound i.e. in the idiomatic sense of having had ‘the guts taken out of ...’. in its sense of ‘intestine’ the Eng. ‘gut’ likely derives from the Hebrew גיד gid [a sinew, ligament] but its sense of ‘tearing out’ derives either from חונט or from חוץ chutz [out] or from both collaterally

²¹³⁶ i.e. in חונט ‘s sense of ‘perfuming’

²¹³⁷ i.e. in חונט ‘s sense of ‘eviscerating’

²¹³⁸ Rabbi Pappenheim suggests instead that the חונט term derives from the word חטה [wheat] which seems to me an obvious derivative of the חט base of חוט chut [line, string] and others [See section..]. חטה is the Babel etymon of the Eng. ‘wheat’.

The Eng. word 'guts' may thus derive from חוט and/ or it may derive colaterally from גיד gid [sinew].²¹³⁹²¹⁴⁰

One theory sees חנט as denoting 'perfume' to the effect that the embalming of a corpse in fragrant spices employs the same term as the natural infusion of a fruit with its natural sweetness. However, the idea that the חנט term intends both the eviscerating of a corpse and a plant's outing of its buds / blossoms seems more difficult to accept. And the theory that a חנט term that derives from the idea of 'taking out lines [guts]' was eventually applied to 'the outing of buds' is somewhat difficult as well.²¹⁴¹

Radak however assumes the existence of a חנט term denoting 'ripen' and a different חנט denoting 'enbalm' – with no connecting relationship between the two.

It seems to me possible as well that the חנט that denotes – to perfume might derive from the base חן that denotes – pleasant, kind, favor, charm

Add to חוץ [out] – Ancient Grk. hustasos [the last] – Norse/ Scand. – ut & Dutch uit = out – 'Czech od-' = movement away – separation

The Hebrew base חן that is the source of חן chein [charm – grace –favor] and of חנן chonan [to bestow, to gift] is likely – by – to B/V withering [see pg...] – the source of the Lat. words – (a) bonum [good – gift – advantage] – (b) bonus [good – gracious – virtuous] – whence Eng. bounty [favor bestowed freely – gift - generous act] – (c) venia [grace – favor – indulgence – pardon] . The Eng. word boon is said by Harper to derive from O.N. bon whose original sense was 'a petition, a prayer' – wherein it would derive from the חן hithpa'el התחנן [to beg a favor, pray for] and whose usage eventually shifted to – a petition, prayer granted. Note that gifts – advantage – favor – gracious – grace – charm – are all regarded as good things – to the effect that a general usage of the 'bon' base simply as 'good' would be a natural sense development²¹⁴² Also Span. bonito [pretty] wherein the original sense of חן remains. The Scottish word bonny denotes – pleasing, good looking

²¹³⁹ The 'gut' that denotes 'total removal of' likely derives from חוץ [out] See pg...

²¹⁴⁰ חוט is apparently also the etymon of guts / intestine terms – chitterlings – Ger. kutteln – and perhaps also Gothic qithus and OE cwid [womb]. We find a similar interrelationship in the Ger. ader [vein] and Yiddish ooder [vein, sinew] and the Eng. udder and uterus. The Lat. gigeria [cooked entrails of a bird] seems related to the גיד term

²¹⁴¹ A PBH term that denoted 'clean' could conceivably have derived from both חנט [to eviscerate] and חטאת [to undo sin]???

²¹⁴² However – an alternate candidate might be the word טוב tob/ tov that means – good – reversed to 'bot' and later softened to 'bon'

The Hebrew תחז ochaz [hold, grasp] is the source of the ancient Grk. words and/ or bases such as - -----ΟΧΟΣ
okhos = carriage, anything which bears

Okhehsis οχησις = a bearing, a carrying

Okhyr.... οχυρ = firm – secure – fortify

Okheus οχευς = anything for holding or fastening

The ancient Grk. eidos εἶδος = which is seen – form – image – shape – appearance – look – sight – fashion/ manner – sort – kind – species – wares – goods . From חזח

Eidawn εἶδων and ἰδων [genetive plural form of eidos – but spelled with an omega instead of omicron = see – perceive – behold – look at - observe – examine – experience .

Eidomai – be seen – appear – to seem to – be like – look like. These all likely derive from the Hebrew חזח chozeh ????[see, look] [Perhaps eidomai also involved the Hebrew דמה domoh [image, similarity] ???

However the similar ancient Grk. εἶδωσ eidaws [not eidawn] is a form of the Grk. οἶδα oida that means – to know – be acquainted – skilled derives instead from the Hebrew ידע yodah [know] . From the fact of the morphological similarity between the εἶδωσ know and the εἶδος see terms – and from the fact that the εἶδων see term features the omega of the εἶδωσ know term – it seems to me that the sight meaning also influenced the know meaning term – in that seeing is knowing [Cf. ‘seeing is believing’]

Hebrew ידע yodah is also the etymon of the Sanskrit veda [knowledge] – whence also the Hinduism veda = text. But the video Lat. sight/ vision terms derive from either the Hebrew חזה [look, see] – see pg....– or from the בט base of the Hebrew נבט [to look] whence מביט הביט - see pg...

The ‘ray’ fish family which includes stingrays and manta rays among many other species – is characterized by a very flat form and by a marked appearance of wideness uncommon to other fish species. The ray term is said to derive from a Lat. word raia / raja whose earlier source is unknown – but it is also said that these terms are apparently cognate to the M.Dutch rogghe and the OE reohhe ray fish names . And thus it seems to me likely that these terms derive from the moderately similar Hebrew word

רחב rochav – whose meaning is ‘wide, broad’ – the rogghe and reohhe being the source of the raia terms.²¹⁴³

A partial list of Hebrew roots that have a biliteral inner base whose second letter is a ches

Base	Meaning/ sense	Neutral form root	Meaning of neutral root	Other derivative roots of this base
רח	Space	רוח revakh	Space, respite	רחק [distance, far] - רחם - [womb ²¹⁴⁴] – רחב - wide, width
גח	Press, thrust forward	גוח	Press, thrust forward	גחן [press forward on belly] - גחל [coal emitting, pushing fire] ²¹⁴⁵ - נגח [to gore]
חז	move	חזח-זוח	Move, remove	חזל [slither]
סח	Move, remove	נסח	Remove, tear away	סחף ²¹⁴⁶ [sweep] - סחב [drag] ²¹⁴⁷
כח	Strength, a force against	כח	Strength, a force against	כחד [deny, decieve] - כחש [conceal, destroy] - נכח [opposite, against]
אח	brother	אח	brother	אחר ²¹⁴⁸ [another – i.e. a brother item] ²¹⁴⁹

²¹⁴³ רחב is thus also the probable etymon of M.E. roil [to roam, rove about] Probably also – Eng. to rove – No. Eng. & Scot. – rave and ON rafa [wander – stray – rove] Possibly also Eng. rave and reverie . and also ME roil [roam or rove about] perhaps also – roam . Roam may relate to O.N. hvima [the wandering of eyes] – which Harper’s OED suggests as a possible source of the word ‘whim’ . However – Ernest Klein explained instead that whim might derive from a word גחם gacham – that is the name of a person [Gen. 22:24] that Gen. Rabbah relates to the Arabic word – jahama [set afire] . The PBH גחמון meant – incendiary – It seems to me that this גחם may perhaps relate to the Hebrew גחל gachal [burning coal] Or it might derive from חם [hot] – See also pg.....

²¹⁴⁴ Which expands as foetus grows [Rav. Pappenheim]

²¹⁴⁵ A lesser possibility is even though coals are not perfectly round. Cf.

²¹⁴⁶ It seems possible as well that סחף is the result of a ח infix into the base ספ that denotes end – by a concept similar to the one that would have אסף as an א prefix to ספ - and קבץ as a ב infix to קץ [end] – i.e. in that gathering is a bringing in from the end locations – and sweeping is in a way a gathering process of sorts

²¹⁴⁷ סחב drag and סחף sweep are conceptually related activities

²¹⁴⁸ However – it is possible instead that אח derives from אחר in the notion of another son of the same parents.

²¹⁴⁹ The אחר term’s additional sense of – after – behind derives from the notion that the other item is conceptually ‘after’ the main one – which logically comes first

מח	(a)obliterate (b) strike	מחא - מחה	(a)Obliterate (b) strike (c) wipe away	מחץ [strike, smash] - מחק [smash, pound] – [Perhaps also מחר = tomorrow – which is a new beginning] ²¹⁵⁰ – PBH מחל [forgive, pardon i.e. to <i>erase</i> – wipe out guilt] ^{2151 2152}
דח	Push, press	דחה - דחה	Push away, push / press down, thrust	דחף [press, drive, push] - דחק [press, thrust, push] – נדח [push away forcefully, lead astray ²¹⁵³] – PBH דחס [press, compress, crowd] ²¹⁵⁴
שח – shok h		שחה – שוח, שחח roots of השתחוה bow down	Bow, bend low, lower, depress, subservienc e	שחר [bribe = subservience to giver] - שחר [morning star – day bows in, night bows out] - שחוט [metal made malleable i.e. subservient] - שחת [pit = a low depression] - שחת [to destroy, corrupt i.e. bring down low??] - שחין [boils, itching – reminds one that G-d is the boss] - שחס [aftergrowth – 'subservient' to previous growth] – סגד - [Aram. Form of שחד in related sense of 'subservience, bowing to'] ²¹⁵⁵ [Perhaps also שחק pound into dust??]

It appears as well that the words בחר [choose] and בחן [probe] possess a base בח that means 'to pinpoint, select' - and that the words תחת [under, in place of] and תחר - תחרה [to compete] share a base תח that denotes – take the place of – but these apparently do not possess a neutral verb form²¹⁵⁶

²¹⁵⁰ It might instead relate to the base מה that denotes change

²¹⁵¹ Three other, lesser מחל origin possibilities.. (a) as a secondary form of מעל mai-al [from being atop] – by ע / ה interchange - in the notion that מחילה removes the offense from being a burden hanging over the offender. (b) מחל constitutes a ה epenthesis into the base מל of the root מלל that denotes – to cut off the top part – as in the case of ברית מילה - in the notion that the offense is cut off of the head of the offender – an idea similar to (a) - (c) For – those who believe that metaphysical permutations occurred within Hebrew itself one might imagine that the word מחל derives from the word חמל [to show clemency]

²¹⁵² Cf. סלה page...

²¹⁵³ Perhaps related also to the term נדה niddah [menstruant woman – temporarily prohibited to her husband]

²¹⁵⁴ Gesenius and Avnei Shayish correctly suggested a link to the roots דכה דכך דכא [crush, oppress]

²¹⁵⁵ Rav Hirsch may be correct in identifying the שחל shakhal as the jackal – which he describes as an animal that slinks close to the ground – which he relates to the word זחל that I regard as meaning – slither – It seems to me alternately conceivable that the term may derive from the base שח that denotes bowing and subservience – and that may thus refer to the jackal or some other animal that moves with its head bowed down.

²¹⁵⁶ I will G-d willing explain the probable origin of the similar word בחל [abhor] in a coming presentation

This D'var Torah – which is indeed also word related - will reveal to you exactly how the biblical city of Jericho [Hebrew Yericho יריחו ירחו] got its name!

Now – I have myself researched the possibility of metaphysical root connections between the ה and the ח - the two of these representing phonetically related 'guttural' sounds – and I have discovered a number of interesting things²¹⁵⁷ about this pair of letters – that are listed in my book

Apparent examples of such a metaphysical conceptual ה to ח connection can be found in such word pairs as - פרה poroh [to be fruitful]²¹⁵⁸ and פרח porach [to blossom, flower]

- גלה - To reveal – and גלח to shave off – which results in the revealing of what lies below
- שלה To disengage and שלח to send away – as in the mitzvah of שלוח הקן - the sending of the mother bird
- AND
- פלה To set apart – and פלח to slice
- And my book manuscript features a few other specimens as well

But there was one very special instance of ח / ה connection that I did not see – and I was fortunate enough to find it in Rabbi Clark's dictionary that is based upon the writings of Rav Hirsch – that is entitled - - - -

In one particular instance – I learned from Rav Hirsch the idea that there is a conceptual link between the root ירה that denotes 'to cast, to shoot' and the word ירח that denotes 'the moon' – a link that is involved with the well known fact that the ה and the ח sounds are phonetically related. What Rav Hirsch very astutely recognized was the fact that while the ירה root denotes 'to cast, shoot' – the moon is called ירח - wherein the ה of ירה is replaced by a fellow guttural ח - because the moon exerts upon the earth a number of invisible gravitational pulls and other forces that control or affect on the planet earth such things as – the tides – the

²¹⁵⁷ ...taking care, as usual, to limit myself always to suggested connections that are based upon rational argument and upon readily recognizable factors, unlike one or two of my predecessors in this field, and unlike a few of my contemporary competitors / colleagues

²¹⁵⁸ ...whence Lat. ferax [fruitful, productive, abundant, fertile]

weather / winds – and plant growth — all to the effect that moon casts or shoots these invisible forces to the earth.²¹⁵⁹

Note also that King David – Dovid HaMelekh – דוד המלך has indeed stated in Psalm 121 - יומם השמש לא יכה וירח בלילה 'By day the sun shall not smite thee [by means of its rays] – nor the moon at night.'²¹⁶⁰

And so I have learned this ירח ירה connection from Rav Shimshon Rafael Hirsch – to whom The Almighty had granted this profound insight – among many others . And I am happy to admit that I have indeed learned some very beautiful insights from Rav Hirsch - – although I nevertheless do not accept his general theory of root connection in nearly as broad a manner as he has presented it – and I can easily explain why this is so – and I have indeed explained in many of my papers

But it seems to me however - that – there was yet something else in this ירה ירח matter that had been left for someone else to realize – and THAT something that may have been left for someone else to realize – [in this case] namely myself, perhaps – is the hypothesis that the biblical Canaanite city – whose English name is Jericho – was apparently named ירחו prophetically – upon the model of the similar root word ירח [moon] –

This is so – in my humble opinion - because that city ירחו was destined to be conquered by the Bnei Yisroel by means of a supernatural invisible force that would be cast upon its walls – a force that would be generated by the blowing of trumpets and by the shouting of the Israelite soldiers –that mysteriously caused the city's walls to crumble by invisible supernatural means – according to the will of The Almighty. This to the effect then, that in a manner of speaking – one could say that the city of Jericho was 'yoreyached'. And so thus was developed- in my opinion the name Yericho ירחו – that bears the ירח form – and that ירחו apparently means literally – 'He will shoot it supernaturally'..²¹⁶¹²¹⁶²

And – by the way –this ירחו entry is an example of how I sometimes use the ideas of others as springboards for the introducing of chiddushim of my own .

²¹⁵⁹ Chazal and others have suggested that the moon also affects menstruation of women but this is contrary to current scientific thought – albeit that this could nevertheless accord with a prevalent theory that the moon affects the flow of liquids on earth – which might conceivably include menstruation as well. See internet's 'Wisdom of the menstrual cycle' by Dr. C. Northrup

²¹⁶⁰ The changes in the moon are also thought to cause mood swings and depression. The word 'lunatic' derives from the fact that the moon [which is called luna in Latin] was thought to engender insanity

²¹⁶¹ Rabbi T.M. Abrahams noted that Rashi suggested [Brachos 43a] that the name derives from the fact of the pleasant smell ריח of afarsimon that grows nearby

²¹⁶² Y.S. [Milon HaTanakh] and history websites advise that the city may have been named for the fact that it was a center of Canaanite moon worship.

The biblical word שחור [black] may have been fashioned [by G-d of course] out of the חר base of the חרה חרר terms that denote burn – in that burning often results in the charring/ blackening of the items burned

The Talmudic שחז [to whet, sharpen, polish] may constitute an Aramaic Babel modification of the Hebrew שחט in its senses of ‘sharpen’ and ‘to beat flat’ – i.e. by ט / ח interchange – as we find also in the cases of a few biblical word pairs. See pg...

But a second Talmudic שחז that meant – ‘expose to sight, uncover’ may be instead a combination of ש and חז [to show, view]

Marcus Jastrow does suggest a comparison between PBH שחט [draw, stretch] and the biblical שחט that means – thread – cord – sinew – strap – but he does not portray that שחט as a ח epenthesis into שט????

The PBH שחז is translated variously as – burnish / polish – sharpen / whet – expose to sight – uncover - brighten - and later usages include – grind – shave. It seems to me that Jastrow may link its sense of ‘expose to sight’ to the biblical חזה [to see, behold] and that this would account as well for its later usage as ‘shave’ – and seems to me as well that שחז ‘s sense of ‘bright’ may be connected to the related root חזח [flash] – while its senses – ‘sharpen / whet may involve instead the Hebrew base חז [sharp, whet] with the involvement of ט / ח interchange . Each of these hypotheses does of course also entail the pro thesis of a ש shinn to the essential חז particle²¹⁶³

שחז seems to denote – uncover – expose to sight, view – which are חזה sight related ideas

I do not perceive a strong link between most of the שחז usages and the biblical שחז [pride,arrogance] – but it in light of שחז ‘s rarer meaning as ‘bright’ it may be of note that the Talmudic Aram. זחה and זחה signified both ‘glisten’ and ‘arrogant’

²¹⁶³ Perhaps Eng. shave – OE sceafen derive from שחז or from שחף

Perhaps the שחץ arrogance term derives from the root חוץ chutz [out] in the same way that the word 'bold' – which also carries a usage as 'haughty, rash' talk – ultimately derives from the inner base בט that denotes 'out' [see pg...]. Cf. also the fact that some Ancient Grk. words denoting bold, brash have a THR-S base that stems from the root חוץ [see pg...]. בט may be the source of boast

The Tanakhic שחץ denotes 'excessive pride, haughtiness'²¹⁶⁴ and as such it could be an expression of אשר חוץ – i.e. – that goes 'out' [of bounds]. [Job 41:26]²¹⁶⁵ - or perhaps it is a development of שחה [to bow, be subservient] in the sense of 'making others subservient to it'²¹⁶⁶

Note also that in addition to its שחץ 's (a) biblical sense of 'proud – arrogant – pompous - ostentatious' [See pg...] the PBH שחץ root also possesses the senses of – (b) – 'divide, tear, separate' – which Jastrow astutely assigns to the Hebrew חצץ [to divide] by ש prefix - and that of (c) obscenity – disgrace – abomination – which likely relates to the חוץ out related concept of 'outcast'

Note also that there is a close relationship between – pride/ arrogance – boastfulness – and being 'showy – showing off'.²¹⁶⁷

²¹⁶⁴ שחץ appears twice – each time in the phrase בני שחץ [Job 28:8 and Job 41:26] which many translate 'proud / haughty beasts but in Job 28:8 - where it is paired with the word שחל [lion] some relate the two similar words and have בני שחץ instead as 'lion's whelps'. The Aramaic שחצא that means 'lion' might constitute a withering of שחל but it is more likely figuratively from the fact that the lion is viewed as a שחץ proud animal. Consider that a group of lions is similarly called 'a pride of lions'

²¹⁶⁵ Cf. יהיר pg...

²¹⁶⁶ Or perhaps this will be a secondary form of שחק [sky] by צ/ק interchange [see pg...] in the notion of one who thinks too highly of himself.

²¹⁶⁷ Talmudic term שחצנית describes a woman who is ostentatious – who loves to display

Liddel and Scott regard Grk. σκῆοινῃ skhoineh as opt. of εἶλω hold, keep which I regard as a derivative of תחא . Σκῆοινος skhoinos denotes – rushes, reed, and arrow. These may all relate to the concept of ‘stalks’. The Grk. kalamos [cane] term may derive from a biblical era חלק [stalk] term that is only documented in PBH Hebrew. Also from חלק the Grk. kaulos/ kaylos and kalameh [stalk]. The Lat. calamus term meant – stalk – stem – reed – cane – pipe - arrow – dart. The Lat. harundo denoted – reed – cane – shaft – pipe – arrow - twigs. Arrows were often made of reeds. Lat. canna [cane – reed – pipe – small vessel – gondola - flute] may derive from Hebrew קן kon [cell, nest]. Lat. carex [reed grass – rushes – sedge] may derive from Hebrew חלק kalokh. Hebrew חלק [stalk] may derive from Hebrew base חק [take] in that the stalk takes/ holds the inflorescence or fruit above. And so the Grk. skhoinos reed may derive from תחא okhaz as well in that reeds are like / look like - stalks. The Ancient Grk. word gerron denotes items [shields, booths, arrows, etc.] made of wicker [cane, reeds] . Gerron may derive from Hebrew קן kon [and perhaps even from חלק].Lat. Harundo may derive from Grk. gerron . But the Grk. gerron usage as arrow might instead have derived directly the Hebrew חנית kheitz – by the involvement of a rhoticism of the צ tzade. The word wicker derives from the base פך fakh that denotes – variation in that wickerwork entails the weaving of reed or cane in and out

Another etymon for skhoinos is שכן [dwell, close neighbor] in that the reeds, bulrushes grow closely bunched together

Harundo [arrow] may derive from Grk. gorytos [arrow, quiver] – which might derive from חן by radical withering - but these may both derive instead from the similar Grk. corytos [quiver].

The Hebrew and Aramaic words זרד zered, zared are said by various experts to denote – luxuriant vegetation – willow bush – sorb bush – shoots and greens. If willow is truly one of זרד 's meanings, it may have been the source of the Lat. harundo arrow term²¹⁶⁸.???

זרד is the source of Aramaic זרדתא and זרדין which are variously translated as reeds [Span. Tudel] – willow bush - shoots – bamboo – sorb [service²¹⁶⁹] tree²¹⁷⁰ . It has been suggested that it the etymon of the sorb tree name. In the case of some of these – the zered term might be seen as a derivative of the word צד tzad [side] in that they grow alongside bodies of water. Or perhaps the zered term is a general term indicating any of various types of vegetation.

²¹⁶⁸ Cf. Lat. fluo זול [flow] which derives similarly from Hebrew zol [flow] via Grk. φλεω phleaw [overflow, gush] > Lat. fluo – flumen – fluito [flow]

²¹⁶⁹ The name service is assumed to have derived from its earlier name – sorb – which has been suggested as a זרד derivative.

²¹⁷⁰ I had thought that the sorb tree might be so called because grows near streams and absorbs a great deal of water – but my research has shown that such are not the case.

Rashi has zardin as Span. Tudel [reed, pipe, musical reed pipe] – which might derive from צד tzad [side] in that reeds grow at the sides of rivers. – And indeed the זרד term itself may derive from צד tzad for the same reason.

See Mishnah #4 in Tractate Sukkah, first perek. Meforshim including Tiferes Yisroel

In light of the נזיד nezid pottage term – it seems to me that the Aramaic זריד zerid [a porridge or broth of grain – M. Katan 13b.] – is likely the product of a Tower of Babel ר epenthesis of the זר base of זרד and נזד – i.e. זרד < זר.

The River זרד Zered is a fresh water river that feeds into the abnormally extremely salty [33%] Dead Sea of Israel. Now – extreme salting denatures animal protein much like cooking does – and the caustic mineral salts of the Dead Sea kill all entering fish instantly – just as boiling them would.

And thus – I suggest the possibility that the זרד River may have been so named because it feeds into the Dead Sea – that potentially has some of the same effects as נזד / זרד cooking / boiling.

There is a biblical word מחול mochol – that is variously rendered as – (a) flute [and thus related to the נחליל ncholil = flute – see note] So Radak, Evann Shoshan gives two opinions – dance and flute ... - pipe musical instrument²¹⁷¹ - (b) optimally dancing – whirling around – joy / festivity. The ‘pipe instrument’ translations fit well in those verses wherein it is paired with the תוף [drum] [Cf. Psalm 150:4] while its translation as ‘joy, festivity’ accord with those usages

²¹⁷¹ Perhaps the bagpipe.

wherein it is contrasted with mourning / grief [Cf. Lam. 5:15]²¹⁷² – and its translation as ‘dance’ is borne out by such verses as Shoftim 21:23. Artscroll renders it – timbrels in I Sam. 18:6 & 21:12 -

And even in those verses wherein מחול is paired with תף, the ‘dancing’ translation is not out of place. But see also מחול pg...

The מחול sense of ‘flute, pipe instrument’ derives from the fact that flutes and pipes are חלל [hollow]. I had previously been unsure concerning a hypothesis that I have developed to the effect that the word רקד rokad [dance] was related to the Hebrew inner base רק reik [empty] in that ‘dance’ might appear to some as an activity lacking in substance / devoid of material – an ‘empty activity’. I have indeed heard that no blessing has been halakhically ordained concerning the enjoyment of music because of music’s seeming ‘lack of substance’.

But – in its usage as ‘dance’ - the word מחול indicates that my רקד - hypothesis may be correct – as it seems that it too carries the sense of ‘emptiness’ – as the word חלל from which it was apparently fashioned – similarly bears the meaning – ‘hollow’.²¹⁷³²¹⁷⁴

It also seems [to me] possible that – in those instances wherein it is paired with the תף [drum], the מחול could mean instead ‘timbrel, tambourine’ – in which case it would relate to the verb מחה mochoh [to clap, strike, strike with palm].²¹⁷⁵²¹⁷⁶ Note²¹⁷⁷

Radak recognized that the biblical חלון chalon [window] derives from the חלל [hollow] root – in that the window is a hollow space in a wall.²¹⁷⁸

²¹⁷² This sense is likely a development from that of ‘dancing’ – See next.

²¹⁷³ The fact is, however, that the Tanakhic word that directly means ‘hollow’ is נבוב [Exod. 27:8 and others]. The חלל root is found biblically in a hollow related sense in the word חליל [flute, pipe] and possibly also in the word חלל - corpse of a slain person – that is now ‘empty’ of a life spirit.

²¹⁷⁴ However, Gesenius does not regard the root of מחול as חלל [hollow] but as a root חול denoting ‘circle’ – in the sense of dancing in a circle – although it seems to me that there is no clear mention of such a root in Tanakh, in my opinion???. Jastrow does however agree with Gesenius that there is a biblical חול chul root denoting ‘circular, moving in a circle’. Jastrow suggests that the circular denoting חל element may be the source of the חלה challah - which he sees as a round loaf or cake. Rabbi Pappenheim did also have מחול as dancing in a circle – and the ח base as denoting circular movement. It seems to me that the idea of dancing in a circle could also relate to the חלל root sense of hollow – in that the inside of a circle is hollow. Note also that most timbrels or tambourines are hollowed out – and some even amounted to entirely empty rings with bells attached.

²¹⁷⁵ On the other hand, however, the parade term ‘fife and drum’ does indicate that the theory of a ‘flute and drum’ relationship is actual.

²¹⁷⁶ It seems to me possible that the term has been employed even in all three usages [dance, flute and timbrel] although such extent seems unlikely.

²¹⁷⁷ Or, one might suggest that the מחול timbrel term relates to the root חלל [hollow] in that it is devoid of melody. Cf. תפל pg...

²¹⁷⁸ Rabbi Pappenheim suggested that windows were called חלון from חל base that denotes round because many ancient windows were round

The biblical חלי' chaili [necklace, ornament] may have been named in the חלל [hollow] root form because of the empty middle space that it features.

The כומז kumaz hapax legomenon of וטבעת וכומוז כל כלי זהב Exod. 35:22 is translated as 'ornament – clasp – buckle'. Gesenius and Klein see it as an ornament involving small ball shapes and as possibly related to Arabic kumza [little ball – and this kunza may also be related to Sicilian cunzin = ring] – and Klein and Rav Hirsch see this ball based interpretation as related as well to the similar root קמץ in its sense of clenched hand/ fist. However Radak quotes Rav Joseph who states in Tractate Sabbath 21a that the כומז was a golden womb /uterine shaped cast /mold item [perhaps serving for the purpose of chastity?] - in which case it seems to me [כומז] might relate to the Lat. cuneus [wedge, wedge – whence Eng. 'cuneiform' and perhaps also Lat. cunnus = wedge shaped female pudenda] – with all of these terms related perhaps ultimately to the 'hole' denoting Hebrew [and Chaldean] גומץ term. Note also that the similar Latin term cuniculus denotes – burrow, rabbit burrow – underground tunnel – mine - excavation – all of them items that involve diggings. [Note also that pits can be wedge shaped] . Note as well that we might also perceive the presumed PBH Hebrew [aw] diacritic - - - קמץ komatz as being wedge shaped. [Rabbah commented at Rav Joseph's statement that the word כומז is an acronym of כאן מקום זמה = here is the site of unchastity / licentiousness]. The Lat. cuniculus is the source of the name of the rabbit like creature 'coney' See also 'lacuna [trench – hollow – gap – pool – breach – lagoon] and lagoon, lacus, lake et al' pg...

I find very interesting as well the fact that the biblical נזם nezem [nose ring] sounds like 'nose' while the עניקה anakah [necklace] sounds like 'neck' and the כומז kumaz uterine ornament is similar to the Lat. cuneus and to its possible modern day vulgar derivative. However - נזם also means 'earring' [Cf. Gen. 35:4]

Note also however that the coney rabbit term and other similar European rabbit terms might derive instead from the word חן [nice, charm] in that the rabbit is a pleasant looking animal – and often considered nowadays as 'cute'. And indeed the Lat. word for rabbit – lepus – seems very similar to the Lat. words lepido – Lepidus that denoted nice²¹⁷⁹.

Marcus Jastrow linked the Mishnaic word חפר [to be white] to the biblical word חור that means 'white, white linen' - and thus the biblical חפר that means 'to be ashamed' derives in reality from the idea that the face turns white from shame. Cf. Psalm 34:6 – ופניהם אל יחפרו . Cf. that the Ger. word

²¹⁷⁹ ...which apparently derive from Hebrew לב lev [heart]

bliss [pale] may relate to the Hebrew ביש bayesh [ashame]. Also כסף [silvery white] to כסף [yearn]

Rabbi RC Klein writes that Malbim and Rabbi Wertheimer suggested that the חפר term is used to denote shame because an embarrassed person would like to dig a hole and disappear into it

The word חלה that denotes – ill – faint – wretched may be an extension of the word חלה [sick] – Cf. ערך for ערך. Parkhurst has it instead as a combination of חלה [sick] and כאה [beaten]²¹⁸⁰

See Radak at כאה – In Psalm 10:10 it seems that the word חלכה in plural is written חלכאים wherein the word could be חלכה or it could be a plural form of חלכה wherein an א has been inserted as is often done in cases of conversion from the singular to the plural. But perhaps it doesn't seem right that חלכאים should mean חיל כאים – a multitude or mighty host of unfortunate victims? Radak links this חלכאים to the root כאה

Perhaps the word ox and its Gmnc. cognates derive from the Hebrew אחז ochez that means 'to seize' in that the ox seizes by goring with its horns

The root דלח [turbid, dirty, pollute] may be – by lenition of the דלל – the source of the dirty and grey related words – Eng. soil [n] – soiled [v] – sully – sallow - Fr. Sale – souiler - Lat. salix [willow] – OE sealh – OHG salaha – O.N. selja – Fr. Saule – MDutch salu – OHG salo – Eng. sallow [willow] - [perhaps also saliva]

In his entries of the words 'sole' – and 'soil', Harper's OED suggests [loosely?] a number of possible and probable inter-connections between the following (a) Latin solea bottom of the shoe [whence Eng. shoe 'sole'] – (b) Lat. solum = bottom – ground – lowest point of... [whence 'sole' of foot] – (c) Old Fr. sol = bottom – ground – soil - [whence Eng. 'soil'] – (d) OFr. soil/ soille = a miry place – (e) OFr. soillier = to spatter with mud – to make dirty – originally 'to wallow' – [whence Eng. 'sully'²¹⁸¹?]²¹⁸² - (f) OFr. souil = boar's wallow, pig sty.²¹⁸³ But see also – sallow - דלח

²¹⁸⁰ ...and/or it may be related to the root חלש kholosh [weak, faint]

²¹⁸¹ Perhaps also source of OHG salo [dirty gray] – but a פלס permutation in the sense of lead colored is an alternate candidate. See pg...

²¹⁸² Perhaps also the verb 'roil' by rhotacism from soil

²¹⁸³ It seems to me conceivable that the OFr. word roil [mud, muck, rust] is a rhotacized descendant of the soil term's etymon.

Note that there seems to be an inter-relationship between words denoting – salt – greyish / dingy – and – saliva – Cf. salix – saliva – Lat. salt – malva /mallow – מלח

The assumed PBH term כחס that means ‘to spare, to conserve’ it apparently made up of the prefix of a כ to the inner base חס [care for, protect] see pg...[Shabbos perek II mishna 5 כחס על הנר]

The root קום means - rise, establish, uphold²¹⁸⁴ and the related term קמה qamoh means ‘ripe standing grain stalks, before harvest’ [Deut. 23:26 – קמת רעך].²¹⁸⁵ And thus it seems that קמח qemach ‘flour’ is a further step extension of the grain stalks. And, in addition, flour [a major food item] is a basic upholder of life. It supports the continuation of existence Note that bread – whose main ingredient is flour - is called the ‘staff of life’ - .²¹⁸⁶ See pg... for more examples of the ח / ה relationship

However, we have found evidence of a מח base denoting ‘smite, crush’ – i.e. in the roots - מחא²¹⁸⁷ apstake [Ezek. 25:6] and clap [Psalm 98:8] cl - מחה strike [Ezek. 26:9] and obliterate [Gen. 7:4] - מחק smash, pound, strike [Judges 5:26] - מחץ strike, split surface, agitate – and in light of this it seems possible that the קמח [flour] term may amount instead to the affixing of a first radical ק to the מח base to yield the קמח term that denotes grain that has been ‘crushed / ground’ into a fine powder. Or – the term may constitute a combination of קם and מח in the sense – standing grain that has been crushed - But see also pg...REVIEW

²¹⁸⁴ With preposition קום אל - על denotes ‘to oppose, to rise up against’ Cf. Psalm 124: 2 בקום עלינו אדם

²¹⁸⁵ The Aramaic/ Talmudic terms קמה – קמא – קמתא denote – standing grain, corn

²¹⁸⁶ Cf. the Talmudic dictum ‘If there is no flour [i.e. funds], there is no Torah [study]’. This usage accords with the American colloquial – Fifty bucks is a lot of *dough*!

²¹⁸⁷ Gesenius links this to ancient Grk. μαχέω macheh [strike]

????Perhaps the word קמח flour derives from the base תק [take] by means of an מ epenthesis in that it is taken from the wheat stalks – and ultimately taken from the ground²¹⁸⁸ and/ or in that it is taken by all mankind for making bread to eat.

Another possibility –Wilhelm Gesenius has suggested that the word קמח [flour] is synonymous with the word צמח [blossom] . It seems to me that the Eng. word flour is a development of flower in that the flour is the best part [the flower] of the wheat stalk. In light of this it seems possible as well that the word קמח is a ק / צ alternate form of the word צמח [to blossom] in the sense that flour is figuratively a – re- blossoming of the wheat grain.

COMPILATION OF ALL תח אהד WORK SHEETS _ - YOU MUST ADD TO THIS ALL OF THE תח AND אהד WORDS IN COMPREHENSIVE CHES PAPER

תח = one worksheet

²¹⁸⁸ Cf. the Jewish ritual blessing before eating bread wherein we bless The Creator as המוציא לחם מן הארץ the One who takes out bread from the earth.

THIS SECTION DEALS MAINLY WITH (a) Words derived from the metaphysical דן bi-literal base that means 'one' – (b) words derived by apheresis of the word דחא that means – one

Also the old Dutch *kudden* that means 'come together, flock together' that is assumed to be cognate with Eng. 'cuddle' [embrace i.e. be together as one]. Also Russ. *odin* [one]

Span. *cada* [each] Aramaic $\text{חדא} / \text{דחא}$ *chada* It is apparently also the etymon of the Eng. 'huddle' [cling together as one] and also – cuddle .

In its basic sense of 'one' - דן may also be the etymon of the Gmnc. *Gott* [G-d] including Eng. *God* and Dutch *God* [pronounced *chotz*]^{2189 2190}.

And there is perhaps also the archaic 'cade of small fish' – a barrel containing a specific amount of fish' – and thus a single unit of fish quantities.

The word *code* – which denotes a compilation of rules into a single body [Cf. *Code of Jewish law* – *Traffic code violation*] likely derives from דן

The Sanskrit *vidhuh* means 'solitary, lonely' and it was likely fashioned at the Babel tower event out of the word דן by means of a $\text{ן} > \text{V}$ withering - CH-D > V-Dhuh [see pg...]. Along similar lines the דן base likely became the base of the Lat. *vidua* and the Skrt. *vidhava* [widow]. But see also pg...

The דן base is likely also the source of Ger. *jeder* [each, every] and Polish *jedno* [one]

Source of Persian 'Khuda/ Khoda' [G-d]

²¹⁸⁹ Bear in mind that if words for G-d were themselves provided to the nations at Babel – they could have been based upon the idea of a single G-d – even if those nations were worshipping - or were destined to be worshipping – many [pagan] deities.

²¹⁹⁰ Mr. Ary Choueke has suggested instead גדל *gadol* [great]. Yet another candidate is חוס *chus* [be merciful, have pity] Cf. Judeo–Aramaic רחמנא *Rachmonoh* from רחם = mercy. A lesser candidate – in my opinion – is the ancient pagan deity גד *Gad* mentioned in Isa. 65:11 – whom Artscroll assumes to have been a planet or a constellation.

The טן base may also be the source of Aramaic / PBH ܛܢ [to yoke – to bind – tie – put to work] by ן ܟ / interchange. Cf. Lat. jugere

The word odd [different, strange] may derive from the טן idea of - one of a kind. Cf. unique which is indeed related to the Lat. unus [one] . And the word odd of the concept – odd number relates to the idea of (a) A number that is one more or one less than an even number – and/ or (b) a number that will yield a remainder of one when divided by two. Odd can have derived by - (1) an elision of the ן ches of 2) - טןא) an aphasis of the aleph of 3) - טןא) a withering of the metaphysical טן base of טןא

Rachel Taller suggests instead that odd may derive from the word יחזק khutz [out, outside] in the sense of – out of the ordinary

The Eng. [old] codger originally meant – an odd person – Harper’s OED

The Talmudic verb טנתן means – to set aside one of each kind

Dutch enkel = single, alone

The word טןא also appears once in Tanakh apheresized as טן []

טןא means ‘one’ – and טןי yachad means – together – as one – unite – and thus we can see that they share an inner base טן whose meaning is - one

Russian odin = one – Russ. So –yedin – yat = unite. Czech kazdy = each

Chad is the source of the unite words – wed [united by marriage] – wad [individual items bundled tightly] – maybe weld -

Chad is source of Akkad. Ude – edis [alone] edu [one] . Ugarit ychd [only, one] Ethiop. Wahada [was one, alone] – achatti / aghatti [one] – waghada [united]

Chad spawned – Bosnia jeden – Hausa guda – Indonesia satu – Latvia – kads – Slovene. Eden – Sudan hiji Swed. Ett. Basque – bat – Cantonese yat [one]

Also – Finnish – yhden [one] – yhtä [equally] – yhdessä and yhteen [together]

M. Dutch gaden [pronounced khadan – to belong with] , gaderen/ gadaran = gather, unite
Hebrew דח'י

OE gadrian = gather

Dutch ieder, jeder = each, any

דח'יYokhid = only – sole – single –individual . דח'י Yakhad = together . PBH ב מיוחד
[b']meyukhod = in particular – special – specific . PBH לחוד l'khud = alone – only -
separately

The PBH מיוחד means 'special – specific – particular – and PBH לחוד means – only – alone – by oneself
– separately – apart - singly [E. Klein]

Also from chad – Skrt. Vidhuh [lonely, solitary] – vidhava [widow] – OCS vidova and Russ.
vdova [widow] – Welsh gweddw - from the idea of being alone.

Ancient Grk. hetheos / eitheos ηθεος – single youth - hitheos eitheos ηιθεος - unmarried
young man

The דג base of דג is a secondary form of דג [cut of, shear דג] – The דג base of דג
which denotes linkage, binding is metaphysically related to the base דח that denotes one -
unite

Chad חד may be the source of Polish raz [one] and razem [together]. The Pol. Raz that means 'time' derived from Hebrew עת eis/ eit [time]

The חד base that denotes one, unite is phonetically related to the word עדה eidah that means [united] congregation

Ger. ganz = whole – entire – intact – and thus – in one piece – from חד - by D/Z interchange – Cf. also יד yad > yonder & צד tzad > sunder

We may find trace of a ב - ח relationship [Cf. hole חור & pit בור] in the base חד [one] and בד [of לבד - בודד (apart, separate)] = apart

חד' document

חד' yachad term means 'together – united – made as one' is the etymon of the Lat. 'join words' – iungere / jungere and iungo / jungo [to join, unite] – juncta / iuncta [join] – and iugum / jugum is a yoke that joins together two animals – and also – pair – couple – team of oxen – the beam of a Libra / two pan scale – bond [of slavery or matrimony] - rower's bench – summit of mountain. The iugulum / iugularum is a collarbone – which links together both sides of the chest. iugulum also denoted neck, throat – which connects the head to the torso

From these חד' derivative words stem the Eng. – juggle²¹⁹¹ – jugular – juncture – junction – join – joint – sub - and con - jugate – conjugal – and probably also the Span. junta and jugar [to play] – juxta[pose]²¹⁹² Yugo[slavia – i.e. – united Slavic peoples] - ²¹⁹³

חד' is also the source of iuxta / juxta in their sense of – equal – identical.

²¹⁹¹ Current thought has juggle as a derivative of Lat. iocularis [jest] – but it seems to me more likely related to the idea of 'handling all as one – i.e. at the same single time.

²¹⁹² ...whence Eng. joust [engage in single combat] and - jostle

²¹⁹³ Internet dictionaries list obsolete British English terms for jugular vein – guid e s – gwidege apparently also חד based

Also iuxta = very near to – along with - together

יח' is thus also the etymon of the Latin and Lat. based words – ‘jugular, juggle, con-jugate, juncture, junction, join, joint, Spanish jugare,²¹⁹⁴ ‘and the English and Gmnc. ‘yoke and joch²¹⁹⁵, to name but a few.

יח' is also the source of Sanskrit yugu/ yuga [yoke]. Also yuj unite – ayuj to yoke. Yat, yatyate [join, unite]. Douglas Harper’s OED has the modern everyday word YOGA as denoting – Unite with the Supreme Spirit

Note regarding the ‘one’ related יח' root that – in the word יחיד yochid it means ‘alone, unique’ – but in the word יח' yachad it means ‘together’ – that is ‘many [operating] as one – Cf. ‘in unison’.

While the Hebrew יחא [growth of bulrushes] – derives from אח [brother] in the notion that the reeds stand close together like brothers - the Lat. bulrush term juncus/ iuncus derives from the Hebrew יח' - that denotes - together²¹⁹⁶ Another candidate is חנק [choke] in that the bulrushes are densely packed together

Lat. juncus = Lat. bulrush – from yachad together because the bulrushes are right next to each other – Cf. Hebrew יחו okhu meadow of bulrushes – so called because they are together like אחים [brothers]²¹⁹⁷

Note also Lat. zeugitas [kind of a reed] probably likewise via the Grk. zeugos from the Hebrew זוג zug [pair, couple] which appears biblically in the noun זוג and in other terms albeit more subliminally

It seems reasonable to assume that the word - יח' – יח' [relationship, pedigree] is metaphysically linked to the phonetically and morphologically similar word יח' - but it may instead or also be related to the base יח' that denotes – rely – trust in that pedigree is involved with trust and reliability

יח'	yachad	Together, united, made as one	Joint, [adj.]		Eng. juxta[pose], juggle Jugular – ‘junct - - Span. jugar – Lat. iugo/ jugo & - iuctim
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²¹⁹⁴ ‘Unite, union, unum, uno, and one’ derive either from יח' - or from the related Hebrew יחא ekhad [one].

²¹⁹⁵ ...which in MHG dialect Yiddish also assumed the metaphoric sense of ‘a responsibility’. Also –O Sax. Juk – Mdu. Joc – OE geocian [yoke – join together]

²¹⁹⁶ From this iuncus stems the Eng. word junket that denotes (a) a rush basket – (b) food dish prepared on rushes – A lesser alternate source is גומה gomah/ jomah [bulrush]

²¹⁹⁷ An alternate candidate is חנק khonak [choke] on account of their being packed tightly

					[together] & iugum / jugum ²¹⁹⁸ & Lat. iungere / jungere and iungo / jungo [to join, unite, yoke] – juncta / iuncta [join]
דח'			Span. junto	= together	Whence Eng. 'junta'

Source of Ugarit - 'hd [together]

The current etymological belief that the Greek 'zugon' [yoke, pair] is cognate with the Latin 'jugum/ iugum' [yoke, team] and the Sanskrit yugu [yoke] is mistaken – for – unlike those other words - the Grk. zugon does not derive from דח' but it stems instead from the biblical era Hebrew גזז zug – a word that does not appear biblically in that exact גזז form – but does appear in the related form of the hapax legomenon גזז mezeg – a pairing – of pure wine with water - by pouring together [Shir HaShirim 7:3]²¹⁹⁹. It also appears biblically in the word גזז zog - grapeskin – which is so called because it is transparent like glass – which is in turn itself called גזז in PBH [i.e. appearing mishnaically in the words גזז zagog [glassmaker, glass dealer] and גזזית zagitha [crystal] – but which was apparently called גזז even earlier in biblical era Hebrew – because glass reflects an image – and it thereby makes 'pairs' [גזז].²²⁰⁰ See also section...

The ancient Grk. term for the two pan scale - 'zugon' ζυγον – derives from the biblical era גזז as well.

Ancient Grk. zeugma ζευγμα and zeugos ζευγος denoted 'yolk, bonding together'

²¹⁹⁸ a yoke that joins together two animals – and also other Lat. 'join' words – pair – couple – team of oxen – the beam of a Libra / two pan scale – bond [of slavery or matrimony] - rower's bench. The iugularum is a collarbone. From these דח' derivative words stem the Eng. – jugular – juncture – junction – join – joint – sub - and con - jugate – conjugal – and probably also the Span. junta and jugar [to play] – juxta[pose] Yugo[slavia – i.e. – united Slavic peoples] - Current thought has 'juggle' as a derivative of Lat. iocularis [jest] – but it seems to me more likely related to the idea of 'handling all as one – i.e. at the same single time.

²¹⁹⁹ ... with the גזז base prefixed by a formative נ

²²⁰⁰ This find – [one of my favorite personal insights] - was also recognized by Y.B. Levinsohn, - and seemingly only by him - more than a century ago.

HOWEVER – joint and/or junta can also have derived simply from the inner base **תח** - by means of the epenthesis of the N

A cade is a baby animal abandoned by its mother and raised by humans. It is may be so called because it is an 'alone' **יחיד** animal - **יחיד** yochid > cade²²⁰¹

יח may be related to the similar word **יעד** [appoint – designate – meet – objective – aim]

Obsolete British terms for the jugular vein are the apparently **תח** based – guidas – and gwidege

In Gen. 49:6 **אל תחד כבודי** means – let my honor not be united [to]

Malay jangada = raft of logs fastened together

²²⁰¹ Or – the word may derive from biblical **גדי** g'di – which most scholars have simply as 'baby goat' – but Rav Hirsch sees as '[any] very young animal separated from its mother'. According to his view, the **גדי** term could relate to a **גד** inner base that denotes 'cut off'. See pg....

CHAD = happy

The Hebrew חד also denotes (a) happy [verb form חדה] A nominal form of חד is חדוה chedvah [happiness] . And the biblical חידה chida is a 'riddle, puzzle'. It may be possible to relate all of these words ultimately to the חד term in its sense of 'one' as well – to wit -

The Hebrew happiness related words חד and חדוה are found in Tanakh five times. Although these words do appear to bear only a plain, simple sense of 'happiness' in two of those appearances – their sense of 'happy' seems to possess an additional special facet in two of their other appearances – and possibly even in all three of them – to wit –

And thus I suggest that this חדוה - this type of joy that is expressed by the חד based word חדוה - was originally developed especially to express a happiness for someone else – a joy that is engendered by a feeling of unity / oneness with some other person or being – and that the term חד was employed to express this special type of happiness specifically because it is the word that expresses unity.²²⁰²

See also pg.... concerning the use of the root הגה that signifies 'sadness' to denote the action of 'removing' – i.e. removing the corpse of a fallen hero.

From חד 's sense of joy - may have developed figuratively the Lat. ridere [to joke, smile]

In its sense of 'happiness' חד is apparently the Babel etymon of the Lat. gaudium [joy, - gaudere = take pleasure, rejoice²²⁰³] and the ancient Grk. getheo [joy]. Also Lat. gaudere – [rejoice, take pleasure]

Gesenius links to Grk. γαθεω γυθεω rejoice

²²⁰² ... and, as is often the case – the term also sense developed to be used in the general sense of happiness, as well. [Hence its general usage simply as 'happy' in two of its other biblical appearances.]

²²⁰³ ...whence Span. gozar [be happy, enjoy].

John Parkhurst saw in the טן term the senses – brighten appearance – joyful- exhilarate – and he saw it as the source of a Lat. term gaudium that he translated as – bright, joyful – whence Eng. gaudy . but see also pg...

Chad happy is the source of the Pol. And Slovak rad [happy, glad] and of the Hungar. Vidam [cheerful, happy]

Lat. ridere²²⁰⁴, rideo [joke, smile, laugh, look cheerful, be favorable – whence ridicule] probably derives from chad . Perhaps also – Eng. giddy

Robert DeBruyn suggests that טן happy is the source of M Dutch. Gaden [to pleasure] – gadelijc [bringing joy]. Modern Dutch gading = taste – to one's liking . Dutch zich goed doen means – to enjoy one's self – do one's self good

Lat. gaudeo [rejoice, be glad]

OE ead – happy – joy – blessed

Grk. ηδονη ehdon/ hedon -- ηδυσ ehdys/ hedys - ηδω ehdaw/ hedo - γαθειω gatheaw - γεθω getho - which denote – joy – gladness – as well as delight, pleasure may derive from טן - as DeBruyn suggests – but they might derive instead from Hebrew ידע eden [delight, pleasure] – or perhaps even from a combination of both – as is suggested by the eden sense of pleasure

Anc. Grk. khara χαρα = joy

Chad = sharp

The Hebrew טן also denotes) sharpness [verb form טתן] . It is the source of the sharp related words – whet – whittle

²²⁰⁴ ...said to be the etymon of Span. Sonrisa [smile]

The word riddle may derive from דן in the sense of – sharpness, wit

Gesenius links דדן [sharp] to the similar verb דדג [cut]

And, as for the דן term's sense of 'sharp' [the root is דדן] – it may lie in the idea that 'sharpness' entails the thinnest, finest possible edge or point – i.e. a point or edge of 'the smallest perceptible measure of thickness' – and the smallest perceptible measure of anything is 'one / דא . Extreme thinness is from another perspective the first level of thickness – whence its relationship to the number one. Also, sharpness often entails the effect of a tapering into a single point – or to the most *primary* level of thinness / fineness.²²⁰⁵

And – as for the noun 'riddle, puzzle' - it too derives from the דן = one base - via the word חידה ²²⁰⁶ – in the sense that riddles]and witty sayings[are regarded as being figuratively 'sharp'- this by means of a simple common $\text{ן} > \text{R}$ Babel withering .

In its sense of 'sharp' דן *khad* yielded the Eng. 'whet' whittle and perhaps also 'goad' ²²⁰⁷. Also OE *gad* [goad]

Latin *Catus* #1 - [sharp, shrewd, cunning,] - also related to Late Latin *catanus* [modern day cade oil – a pungent resin from a Mediterranean Juniper bush] derives from - דן *KhAD* [sharp, shrewd, keen, acute]²²⁰⁸ Some mention also a Sabine *catanus* term denoting a bush that features pointed leaves, See next

Cade oil / cade resin is a resin from the prickly Mediterranean Juniper tree – [Juniperus Oxycedrus]. Its name [Cade] derives probably from דן - either by dint of the fact that its resin is pungent and smoky [i.e. sharp tasting] – or the fact that the tree possesses prickly growths [sharp to the touch] – or for both reasons.Lat. *catanus*

²²⁰⁵ Gesenius perceives a link between the sharp denoting root דדד and the root דדג that denotes 'cut'

²²⁰⁶ ... via the M.E. 'ridil'.

²²⁰⁷ 'Goad' can also have collaterally descended from the שג base of biblical שגג [to goad, to oppress]

²²⁰⁸ *Catus* #2 is 'cat' [and small animal]

The Eng. verb 'to riddle' [as in 'bullet riddled'] means – 'to perforate with many holes' – and it may derive from the idea that [before the invention of the gun] perforations were made by sharp - דח - objects.

From דח 's sense of 'sharpness' - may have developed figuratively the Lat. ridere [to joke, smile] – or from its usage as joy, gladness

Also – Romagnolo dialect ruder [sharp] – Swed. Vassa and O.N. hvass [sharp, whet]

Lat. acutus – sharp, acute – can be from דח - but קוץ koetz [thorn, pointy object] is a more likely source in that the source of acutus is said to be acus [needle] which is closer to the קוץ thorn term.. Also Lat. acer - source of acetum – [vinegar – shrewdness – sharp wit] can be from דח or שאר

Parkhurst translated חידה as – enigma – parable – something that penetrates the mind. Rav Pappenheim related דח sharp to דח happy in that happiness is an emotion that penetrates sharply. See also דח pg....

The דח base that denotes sharp is phonetically similar to the קוץ koetz term that means 'sharp thorn'

The PBH דח choed denoted point – edge

It seems that Reuven Klein understood Rav Pappenheim as suggesting that דח denotes sharp because the brunt of a knife's force is focused on its sharp point - but it seems to me that he has instead suggested that the sharpness of knife's point is related to the fact that it stands alone – without any surrounding material

Rav Pappenheim linked חידה chidah [riddle] to דח sharp in that it calls for 'sharpness of mind'

Guichard suggested that ancient Grk. thego, θηγω thegen [sharpen, whet] derives from a reversal of - KH-D > D-KH > TH-G

ECHAD אחד

One of the modern Hebrew terms that denote 'alike' is אחד כ [as one] . In light of this it seems to me that the related Lat. words aequus – aequo – acus [whence Eng. equal] are – in their

usages as - alike – equal – level – impartial – fair – like – derivatives of the biblical Hebrew **אחד** [one]²²⁰⁹ – to the effect that its senses as ‘impartial, fair’ derive from the concept ‘treating both the same (i.e. as one)’²²¹⁰

We find a similar progression in the Ger. word *ahnlich* [similar, like, alike] that is related to the MHG *einlich* [uniform] and to the Yiddish *eindlich* [similar] which were built upon the Gmnc. *ein* [one]

The **אחד** *echod* term and / or its **אח** base are the sources of the words – ‘each – ever [in the sense – ‘(did you ever i.e.) even once in your experience’?²²¹¹] OE *aefre* [ever, at any time] – every [i.e. each one]²²¹² – [one] and Hung. *egy* [one]’ – Sanskrit – *eka* [one, only, unique. once] and *ekam* [each²²¹³] – Grk. *ekateros* [each of two] - among many other similar terms²²¹⁴ [See section] . The ‘one denoting’ word ‘ace’ likely derives from **אחא** *achas*, the fem. form of **אחד** *echod* – via its streamlined Babel derivatives – the ancient Grk. *eis εις* and *heis* [one] and the Lat. *as* [one] – whence Eng. ‘ace’.²²¹⁵

אחא ‘s feminine form – **אחא** *achas* is likely the etymon of the Lat. *uncia* [an ounce, inch] and of the words Lat. *unum* [one – whence ‘unit – unite – union – unique – and Span. *uno* – Eng. *ounce*²²¹⁶ -etc.] – Ger. *ein* [one] – whence Eng. *one, once*. See section...

Chad > Skrt. *vidhura – vittata* [alone, solitary]

אחא *achas* is also likely the etymon of the Lat. ‘*as*’ [unit, penny] whence Eng. ‘ace’ [one]

אחא may be metaphysically related to **אחז** *ochaz* [hold, seize] in the idea that holding something tightly is a form of uniting with it. especially in light of the fact that the **א** and **ח** are phonetically related- and they also interchange within Ancient Grk. – and from Hebrew to Aramaic Cf. **אחז** *ochaz* – and even within biblical Hebrew itself. Cf. **אחז** *ochaz* among others

²²⁰⁹ I am however, not presently aware of the source of some of its other usages.

²²¹⁰ Ary Choueke has raised the possibility that the Lat. word *aequus* [equal, level] that is the source of Lat. *aequalis* [equal] derives from the Hebrew **עגל** *agol* that means round –[so that the **ל** was dropped from **עגל**] in that all the points on the surface of a ball are equidistant from its center. This hypothesis seems similar to my own theory to the effect that the ball words *pelota* and *pellet* derive from **פלס** *peles* – whose essence is ‘balance’ – for the same reason of equidistance – see pg...

²²¹¹ ...the word ‘never’ be therefore a combination of ‘not ever’.

²²¹² Ever and every involved a E – CH –D > E – V- R witherings. The chet to V Babel withering is corroborated on pg... and the D > R development is a recognized linguistic principle.

²²¹³ Also *ekaka* – single, alone – lonely – *ekatman* only alone – *ekatmata* – unity

²²¹⁴ Also Persian *yek* – Hindi and Urdu *ek*

²²¹⁵ ... and perhaps also the Grk. ‘hapax’ = once [See pg...]

²²¹⁶ The word **אחז** [hold] is a lesser candidate

אחד may be metaphysically related to אגד ogad [unite, tie together]. The gimmel and the ches do occasionally interchange . Cf. Hebrew פרח and Aram. פרג²²¹⁷ - also בחר בגר - רחש רגש ?

The א and the ט sometimes interchange [especially within the semitic languages] and thus verb אחז [to grab, grasp, seize] may be metaphysically related to the word אחד that denotes 'one' in that by holding an item tightly the holder becomes 'united with it' in a manner of speaking. אגד ogad [unite, tie together]

Thus אחד and / or אגד – or one of their inner bases אד and גד – may be the Tower of Babel source of the word – OE gadrian [gather] and Eng. gather. Perhaps even both .Perhaps also related to גדר [fence]

Rav Shlomo Pappenheim [] and John Parkhurst regarded אחת as a streamlined form of a theoretic original word אחדת²²¹⁸

The idea behind the connection between אחד [m.] and אחת [fem.] may reflect the א – ד link that is to be found in such word pairs as – שארית שריד – Hebrew עת and Aram. נתן נדן - עדן among others

Ever derives from א – ח – ד > א – ו – ר in sense did you ever – did you even once?. Never = not once.

Aarm. One is אד .Arab. one is wahid may be related -

אחד appears as אד one time in Tanakh [Ezek. 33:30]

אחד spawned – Eston. Oks – Finn. Yksi - Hung. Egy, egyis – Kurd yek – Maltese – wikked – Sudan eke – Chinook ikht

אחת	achas	One [fem. of אחד echod]	Ger. eins	one	Ger. ein = one [gen.] may be a shortened form of eins ²²¹⁹ whence Eng. one, only,
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²²¹⁷ Gesenius assumed a א – ג link in Hebrew גבול and חבל

²²¹⁸ Yehoshua Steinberg – Milon HaTanakh suggests the one time biblical use of the אחדת form ללת [Judges 4:19] as a support for this theory

²²¹⁹ Cf. Ger. eins – zwei – drei [1-2-3]

					<p>once.²²²⁰ Lat. unus [one]²²²¹ – also Lat. ‘as’ [unit, penny²²²²] whence Eng. ‘ace’ [one] via its streamlined Babel derivatives – the ancient Grk. eis εις and heis [one]²²²³</p>
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ἑνω is the source of Basque ElKarTu [unite] and Hung. Osszetart [unite] – Indonesian ikut [join] – Hung. Egyutt [together]

When things are equal – they are the same – they are ‘as one’ – so endlich – ἑνω

ἑνω means – (a) the same, uniform – (b) united, [in agreement] – (c) a few, some [i.e. ‘one – ish’] various - - individual-

Ancient Grk. ekas/ hekas & ekastos, hekastos = each - each one – every – each of – sole [ekatos/ hekatos?]

OE each – each - M.E. eche – yic

Dutch elk – each – any – every ?

CHAD MISC.

²²²⁰ ...whence also OE aenig, predecessor of Eng. ‘any’. Also Ger. einig [some]

²²²¹ whence ‘unit – unite – union – unique – and Span. uno’, enter alia

²²²² ...by means of streamlining or otherwise elision of the ches

²²²³ This is a probable example of Germanic input into Latin. Another one is Ger. acht [watching] into Lat. base aug of august, auger/ augur that has to do with seeing, and appearing

It is also possible that the biblical word חלד cheled is – in its usage of ‘world, universe, contemporary generation’ – a לammed epenthesis of חד [one] in the sense that the universe is composite of all of its components – Cf. the Latin universus [universe] that actually means ‘it turns as one’.

The Lat. universum [universe] is composed of the words versus [turning] and uni [one] in the sense of ‘turning as a unit’ – and in light of this I suggest that the Hebrew חלד [world] might be the result of a ל epenthesis into the base חד .

Note that the Ger. welt [pronounced velt] means ‘world’ and it apparently descends from the Hebrew חלד cheled [world] – but the similar Dutch veld, veldt [field] comes from the Hebrew פלס peles [flat, level] in the sense of a level plot of ground. But see also

The word חדש chodosh [new] may relate to a base חד chad that is the base of אחד echad [one] and of יחד yachad [to unite] and of יחיד yochid [alone] and that obviously possesses the sense ‘one, single’. For newness involves the idea of ‘something that is just beginning’ and the number ‘one’ constitutes ‘the first of countings’²²²⁴.²²²⁵ The Hebrew noun חדש chodesh is a month and it is so called because each different month entails a new phase of the turning of the moon.²²²⁶ Cf. אי [island] pg.... The origin of the word ‘month’ is explained in section...²²²⁷

With regard to the words – month and moon – I have recognized the following theories

- (A) - Hebrew לבן lovon [white] to לבנה levonah [moon] – to Lat. luna [moon] > Gmnc. Mona, mond terms denoting moon > Eng. moon
- (B) Hebrew לון lun [(a) sleep the night – (b) moon] to – to Lat. luna [moon] > Gmnc. Mona, mond terms denoting moon > Eng. moon
- (C) Hebrew חזה khozoh [see, look] to מחוז makhoz [an awaited sighting] to Lat. mensis [a month – the new month’s moon being an awaited sighting] > Gmnc. Mona, mond terms denoting moon > Eng. moon . This will accord with the popular חדש new to חודש month hypothesis
- (D) Hebrew חזה khozoh [see, look] to מחוז makhoz [an awaited sighting] to Gmnc. Monat – monath – manod [a month – the new month’s moon being an awaited sighting] > Gmnc. Mona, mond terms denoting moon > Eng. moon This will accord with the popular חדש new to חודש month hypothesis

²²²⁴ However, one might suggest instead – or collaterally a connection to a חד base of חדש - denoting – sprout, grow

²²²⁵ חדש is apparently the source of the Eng. ‘cadet’ [army officer in training] and of the obsolete / archaic Eng. ‘cadet’ [youngest son or daughter – and thus the ‘new’ one] – and the obs. ‘caddette’ – [a newly matured insect.]

²²²⁶ Another Hebrew term for month ירח yerach derives along similar lines from the Hebrew ירח yareiach [moon] See also pg....

²²²⁷ It would probably be worthwhile to think into the possibility that the word קדש [holy, consecrated] is likewise related to the base קד that denotes head or to a base קד that denotes ignite. Also the term עד [lentil] might relate to the base עד that denotes – more, additional

(E) Ancient Grk. mene [moon²²²⁸] > Anc. Grk. men [month] > Lat. mensis [a month – the month being based upon the sighting of the moon] > Gmnc. Mona, mond terms denoting moon > Eng. moon

Two [or three?] of these process can have occurred colaterally

See also חד [whet] pg... Or put in a different way – ‘new’ implies ‘for the *first time*’²²²⁹ Cf. חלש [weak] which may similarly relate to the word חלה [sick. III] Also to חלל [hollow] in that weakness often entails a lack of inner substance

חדש is apparently the etymon of the Eng. word cadet.

The now lost Eng. word cadette denoted a newly matured insect.²²³⁰

The word חדר [a room, chamber] may derive simply from the חד base – by the affix of the ר - in the notion that a room is the basic unit of a dwelling as opposed to the word בית house that usually denotes a combination of a number of rooms. Or it may constitute a combination of חדר = one unit of dwelling

חדקסו חמד - חסד

The word שחד [bribe] might derive from the חד inner base – in that a bribe unites the giver and the taker – but the ש base that denotes subservience is another possibility

As is explained in sectionthe root חד chod had a sense of ‘sharp’. Jastrow, Gesenius and Rav Hirsch regard the חדק term [Micah 7:4] as a prickly thorn – and thus also as a sharp item²²³¹. To the effect that the word may have been fashioned by means of the affixing of the ק to the base חד . See also note...²²³²

²²²⁸ Possible Hebrew origin undetermined

²²²⁹ חדת is an Aramaic form of חדש

²²³⁰ I read this term many times in my younger years in a children’s introductory book about insects – and I also came across it online in a paper written by an Iowa University professor in the early years of the twenty- first century

²²³¹ E. Klein and Evann Shoshan have it instead as a thornbush type. Klein adds – a nightshade plant

²²³² The Aramaic חדק denoted – thorn – cut into – prick - also [antiphrastic [- to fill a gap . חדק - which meant - cleave – slit – crack - cut into is either the result of a ח prefix to the base חדק - or – it could be the result of a KH to S lenition of the ח ches of חדק

]. See also חדקל pg... We find also a link between דק thin and sharpness in the word דקר [to pierce, stab] However

חדק chedeq [a prickly or thorny plant] could have been formed out of a combination of חד chad [sharp] and דק daq [thin, fine]

אחד may be related to אחר akheir [other, another] in that the ד and ר sometimes interchange and in that one – and another [one] are conceptually related ideas – but אחר is also related to the word אח [brother] in the sense of – other son. It seems of interest that אחר and אחד both may share a base אח

It seems to me that the original meaning of אחר is another one – and that this spawned the usages as – (a) other – (b) different – in that the other one is perforce a different individual – even if it the same in nature – (c) it also spawned – after – in that the 'I' is the central being – and every 'other' thing comes afterward – (d) and after which follows the concept – behind . It seems that Rabbi Pappenheim believed that the concept of other derives from that of after – because the other one comes after. But it seems to me (a) that we are to start with I/ me and the correct order is that the other comes after the I – so that the idea of after will come from the idea of the other coming after I/ me . Also – it makes sense that the other is related to the idea of a brother – so that the idea of after is an outgrowth of other.

In Dan. 2:32 the Aram. Word חדוהי denotes חזה [breast]

The חדר cheder [room] term has also spawned a good many new Babel languages words. Among these – there is Lat. atrium – a room – by the lenition of the ח to an A sound – CH-D-R > A-T-R ium.²²³³ The Span. cuarto [room, bedroom] and the Eng. [sleeping] quarters may derive from by CH-D-R > C-R-D permutation.

By a slightly more inventive conceptual Tower of Babel withering process – the four walls essence of the חדר chamber/ room was made into the proto Latin forerunner of the Lat. 'quattuor' that means 'four'. And a metathesized form of quattuor – quartus / quartum/ quarta [fem.] became the ordinal Lat. number 'fourth'.

From these words came – Lat. quadrum and quadrus [square] – whence the Eng. 'square' via a gradual quadrus > squadre > square development involving the Lat. 'exquadrare' = to make square

²²³³ We find similar ח to A withering in the cases of חוץ chutz to Lat. ex and Ger. aus [all = out] and חליל chalil [flute] to Grk. aulos [flute]. See section ... for other examples.

Also the words quadrant [from Lat. quadrans = fourth part] – squadron – cadre – quart - and the Span cuadro [four sided] picture²²³⁴. They also yielded the Eng. quarter in its sense of ‘a fourth’ .And the Span. cuarenta [forty] and the related ‘quarantine’ [forty day seclusion].

The Eng. [living] quarters and Span. cuarto [a room] derive either (a) directly from חדר [room] by means of a CH-D-R > QU –R –T / C-R-T permutation – or (b) via the ordinal Lat. quartum in its sense of ‘fourth’ because Roman houses were divided into four [but often five] rooms / sections – or (c) from the fact that rooms have quattuor [four] sides.²²³⁵

In like fashion – the ancient Grk. tetra [four] developed from a withering of the four walled חדר . This tetra is also the link between חדר and the Lat. tetradium [four].²²³⁶ Note that while the cheder / room / cubicle is in reality a six sided figure while the square is four sided – the cube is nevertheless related to the square conceptually – being a kind of two dimensional square – and a conceptual extension of the square figure.²²³⁷²²³⁸

Also ? אחז

Witty may derive from wit ידע - but maybe instead from חד [sharp]

Egoz אגז [nut] may relate metaphysically to אחד in that the nut constitutes a unification of all of a future tree’s elements.²²³⁹ And the ט and ז do also interchange. Egoz is likely the etymon of L.Ger. ecker and Dutch aker [acorn] and of OE acern [mast – nut – acorn] whence Eng. acorn. Cf. also cod pg. and pod – pg... Cf. pod and cod

²²³⁴ ...and probably also Skrt citra [picture]

²²³⁵ Some dictionaries suggest reason ‘b’ and some, reason ‘c’. If you have assumed that none would have suggested reason ‘a’ – i.e. that these words are transformations of the Hebrew חדר - you have assumed ‘correctly’.

²²³⁶The ח > T phenomenon also occurred in the ‘etera’ particle of Lat. caetera [the rest, the others] that derived from Hebrew אחר [other] See pg... See also reference to the Persian ‘chadar’ in Harper’s Online Etym. Dict. Cf. also same חדר to Ionian Grk. tesseras [four] and Hebrew חבר chover [friend] to Russ. tovarish [friend, comrade] The Lat. word caetra [shield] amounts to ca – etra [with the other i.e. held with the other hand]

²²³⁷ Tetra is apparently related to the Grk. tessera [four] – another likely חדר derivative

²²³⁸ A similar change may have occurred in the case of חבר choveir [friend] to Russ. tovarisch / tovarich [friend, comrade]

²²³⁹ Or alternately אגז may derive from the גז base of גזר that denotes cut and decide in that it is the contents of the nut that decide ./ control the tree’s future.

Egoz אגז [nut] may also relate metaphysically to אחז [hold, contain] in that the nut contains all of the future elements of a grown tree – so that it is a type of chest. See pg.

These ideas accord with my hypothesis to the effect that the Hebrew word ארגז argoz [chest, safe keeping box] constitutes the epenthesis of a ר resh into the אגז [nut] term. ארגז is in my opinion the etymon of Lat. arca – [chest, box for safe keeping] – whence apparently Eng. word ark – and the word arcane [hidden, secret]

קול אחד – פה אחד means – unanimous

Robert DeBruyn has suggested that the ‘rejoice’ sense of חד – may be the source of Dutch ghut - Eng. good

חד - אחד VIDEO

Thank you for tuning in to this video – which I have devoted primarily to an analysis of the biblical Hebrew word חד - and of its two letter inner base אד . Now let me state first that when I will be using the term bible I will be referring specifically to the twenty four masoretically accepted books known as Tanakh – and – when I use the term biblical Hebrew – I am referring to what is otherwise known as - as Ivrit Mikrait - Ivrit HaTanakh – Lashon Hakodesh - and also – as Looshin Koidesh . We will be discussing mainly three different subtopics concerning חד - namely –

- (a) The original Tanakhic/ biblical meanings and usages of the חד and אד terms
- (b) The additional Hebrew words that G-d fashioned out of the חד term – within His inventing of the original biblical Hebrew language

(c) The words of other languages – such the European and Semitic languages - that G-d fashioned out of the original and terms during the Tower of Babel event of Genesis Chap. XI – including as well many English words. And these will also include some words of Ancient Greek and Latin and even a few words of Sanskrit – [for those of you who may have grown up in a Sanskrit neighborhood].

Now – some of these concepts will likely be new to you – but do not be concerned – because I will begin to clarify them for you in a moment

But – However - before we continue – let me mention that - If you have already experienced the introductory preface of any one of my other video presentations, and if you do not wish to hear that same preface again - you can – if you wish - fast forward now to point - - - - or – you can listen to it again now – because a little review might be useful. If you have not yet experienced my preface elsewhere – it will be very much to your advantage to do so now.

I am Mr. Avrohom Simcha Shajnfeld of Kew Gardens NY – and - I would like to begin with a brief explanation of my goals and methodologies.

I will be approaching our topics from the perspective that an extremely profound and poetic Supreme Being – Who is called in English – G-d – and Who is called HaShem by traditional Orthodox Jews such as myself — created the basic and greater part of the biblical Hebrew language –at some point before He created the universe in six 24 hour days –

Next – I must advise that – although I do accept the well known theory to the effect that every one of the 22 letters of the Hebrew language possesses its own special meaning or meanings – and I also imagine that this theory most is probably involved as well with the individual letter's particular place within a three letter root – nevertheless – I must advise that my theories do basically not involve at all the element of possible meanings of the individual letters – that is to say - with the very, very rare exception – of a minimal number of cases of the few letters that also serve in biblical Hebrew in the roles of prepositions or conjunctions

Furthermore - I must advise as well that I will be analyzing our subject terms from a perspective that G-d fashioned many of the Hebrew language's roots by stringing together three wholly separate and individual letters and combining them metaphysically into three letter roots – but that He also fashioned many others of the Hebrew Language's roots by means of first taking two individual Hebrew letters - and metaphysically combining or bonding those two letters into biliteral inner bases – biliteral bases that took on a new meaning that was different to the meanings possessed by those two letters before the point of their having been specially bonded - - and by next expanding those two letter bases into three letter roots mainly by adding a third letter to the two letter base – and which He usually accomplished by adding a single

third letter prefix in front of that original two letter base – or by adding a third letter suffix right behind the two letter base .

All of this was accomplished in my opinion by G-d before the point of creation – and Adam and Chava were endowed by G-d at the point of their creation with a basically complete language and working vocabulary that was comprised mainly of three letter roots that had been formed by G-d in the manners in which I have described – Although I must clarify as well that I do not pretend to be aware of remotely near to an understanding of the the exact workings of any of the spiritual or metaphysical processes that G-d employed in his creation of the language or of anything else that He created – for that matter.

I can however add the following to my explanation –

- (a) The fact that G-d's creating of the two letter bases can perhaps compared to the facts that G-d has arranged nature in such ways that the elements Hydrogen and Oxygen – which are naturally found in nature as gases - are combined in a special way into the liquid compound H₂O which we know as water – which is completely different from its natural components. . And – as per G-d's plan – we too are able to fashion mineral compounds that are very different from their individual component elements – by subjecting them to extreme heat or to other extreme conditions. – As occurs when sulphate and phosphate compounds are created synthetically by means of the combining of sulfur or phosphorus respectively with oxygen or other elements

And now —I will provide you with an example of what I mean when I mention – G-d's expanding of two letter inner bases – or when I mention –'G-d's fashioning' of three letter roots out of two letter inner bases.

Now – it seems to me that the biblical Hebrew language features – among many such word families or groupings - a group of three letter verbs or verbal roots that consists of the following roots — (a) חשׁוּ to sense - (b) חשׁד to suspect – (c) חשב to think, to reckon - (d) חשׁק to desire . You will notice that these four terms appear to share in common a two letter particle חשׁ - CH-SH - with a third letter or consonant added at the end of that particle²²⁴⁰ – And there is also a noun (e) חושׁ chush that means 'a sense'. Now – you will note as well that all five

²²⁴⁰ חשׁק desire could constitute the combining of the base חשׁ [sense] with the שק base of חשׁק [to long for, languish] or there could be some other connection between the two

of these terms – share an underlying theme of ‘thought or sensation’ . . . And there is indeed also a sixth term - biblical verb שׁנׁן niecheish that denotes – to perceive – to divine – to conjure – wherein the same שׁנׁ base is prefixed by a nunn. All of this to the effect that it is clear that there exists in Hebrew an inner base שׁנׁ that signifies – thought – sensation – intent and perception.

And along these same lines – you may have already noticed in the past that Hebrew does also possess a two letter inner base P-R whose sense is - to break and – to separate – as well as an inner base CH-B that denotes – to bind together – and to combine .

And there are also other such Hebrew inner bases that contain two or more conceptually related member tri-literal roots – as has been recognized and reported by the 18th Cent. theorist Rabbi Shlomo Pappenheim and by a small number of non- masoretic and gentile lexicographers.

And let also add to my explanation the following facts -

- (a) A very few language theorists who came before me also recognized that two letter roots were often expanded by G-d by the infixing of the letters ׳ ן ך ם
- (b) In some cases, G-d also expanded two letter roots by methods of reduplication –for example – by -- -- . And the book manuscript that I have produced will also demonstrate and reveal other of G-d’s methods of root development as well.

And in addition to these - I will also demonstrate within my presentations - that biblical Hebrew words served as the prototypes for a number of words of other languages – words that bear the same or closely related meanings – that is to say - when G-d created those words of other languages – or their ancestor terms – within the Tower of Babel language creation event that is mentioned in Genesis / Bereishis Chap. Eleven – And in so doing – I will be supporting and also improving a theory that has already been suggested in great detail by a number of 17th and 18th century gentile scholars of high repute – and that has perhaps also been alluded to albeit, very, very briefly by the later Masoretic scholars – Chatam Sofer and Sfas Emes – that theory being namely - that G-d did instantly and supernaturally fashion the ancestor words of mankind’s current languages out Hebrew language prototypes – by

employing a variety of methods - in the Tower of Babel event. It seems however – that starting from the point of the latter part of the 19th century – and until the present time - the findings of those earlier scholars concerning the theory of a Hebrew origin of other languages have been unjustly criticized by some of the later - evolutionist and or atheistic - lexicographers – and entirely ignored by the others.

HERE mention novloh and that many new European language words constitute withered or modified forms of Hebrew roots – a few others are simple transpositions / permutations or other types of encryptions of Hebrew roots – and many others are both withered and encrypted treatments of Hebrew roots

And so let me offer now as well just a few brief examples – so that you can understand somewhat what I mean when I speak of – creating words out of Hebrew prototypes by different methods –

Each of my videos contains other such examples of English – European – Germanic - Latin and or Greek words that G-d fashioned out of Hebrew words or bases – and the book manuscript that I have prepared contains thousands more of them – to the effect that you will gain from these videos - by means of the microcosmic example of European language words - a basic understanding of the fact that G-d created all of mankind's languages within the Tower of Babel event – by supernaturally withering Hebrew words for some of the Noahide clans– and by supernaturally encrypting Hebrew words for the others

And I wish to clarify as well – that – while my purposes are (a) to demonstrate that the Hebrew language was invented metaphysically by G-d and supernaturally programmed into Adam and Eve – the first human beings – at the point of their creation - – and to demonstrate as well (b) that G-d supernaturally fashioned the world's languages out of Hebrew words within the Tower of Babel event - nevertheless - please be advised that everything that will I be telling

you from this point forward within the presentation of any of my theories will be supported by concrete philological and scientific evidence that is of an entirely rational and / or factual nature.

And therefore - in line with that policy – I must advise that I myself do not at all employ in any of my presentations or conclusions any material that involves such methods as numerology – gematrias – astrology – acronym or any other methodology that is of a mystical or kabalistic nature - although I do not chas v'sholom seek to deny the probable reliability of such methods – with regard to those theorists who may be inclined to employ them.

Finally – I would like to make it clear that many of the things that I will be suggesting to you herein as definite or probable truths - will be of my own invention or of my own recognition - including chiddushim that are likely entirely unknown heretofore – but some of my material will constitute facts and ideas that I have learned or borrowed from scholars who came before me – with even most of those being still facts and theories little known to the general public. Some of the sources that I have drawn from are masoretic sources – but others not so – and such was indeed the custom of the great Torah scholars – Ibn Ezra and Abarbanel. and others.

But - in any case – you will find that every thing that I have included in my presentations – whether it be it of my own invention – or borrowed from an earlier masoretic source – or even whether it be learned from an entirely non-masoretic source – every single fact or rational theory that I have included in each of my presentations – will contribute to the glorification of the name of G-d / HaShem - and to the corroborating of the truth of HaShem's Torah and to its magnification –

For- the main purposes of my project are (a) to reveal a number of little known facts - along with a good many entirely *unknown* truths - concerning biblical Hebrew – and (b) for the glorification of the name of Hashem – the single and indivisible G-d of Tanakh – who is also G-d of the Talmud and of the masoretic Jewish tradition – and for the purpose of the magnification of the name of HaShem alone – And I have absolutely no intention to promote any conception of G-d or any interpretation of Tanakh – that is intrinsically counter to or incompatible with the accepted basic masoretic tradition - chas v' sholom

Some of my videos do also include fascinating entirely new mostly word related Torah chiddushim as you may find if and when you will tune into others of my presentations

And so I will also be demonstrating within this video - that the גור and אריה terms served as the prototypes for a number of words of other languages – words that bear the same or closely related meanings – that is to say - when G-d created those other language words – or their ancestor terms – within the Tower of Babel language creation event

And now that my preface has ended – I must advise that – the first two minutes of this presentation are a brief introduction that may seem to you dry stuff that you already know – but I trust that - as soon as we get past that – you are in for a very exciting intellectual experience all the rest of the way - So let us begin –

[to be afraid]²²⁴¹. And in like fashion the word גור [animal whelp, cub - Cf. גור אריה lion's cub] likely stems from the fact that very young animals gravitate to their mothers for protection because they rightly fear to go out on their own at that point .²²⁴²

And I have also provided additional examples of such poetic biblical use of terms denoting emotion to mean seemingly prima facie unrelated actions or behaviors in the book manuscript that I have written concerning biblical Hebrew words and their derivatives – concerning which I will telling you more as my video series will G-d willing progress.

And it appears to me that G-d also used the two letter חד base in its different meanings – in the invention of other three letter words. Let us take the word חדש chodosh - for example -

²²⁴¹ ... Whence the word 'scare' by S mobile pro thesis – G-R > SG-R > scare

²²⁴² The biblical verb גור that denotes 'challenge, provocation to enter into conflict' may relate to the fact that challenges instill in those challenged the fear that they may soon be attacked. Cf. Deut. 2:9 ואל תתגר בם מלחמה . Robert DeBruyn suggested a 'war' term origin in the גור base of תתגר

The word חדש means 'new'. Now – when an item or a happening is 'new' – it is something that is appearing – or happening – for the first time – for 'time # 1' . And that Rabosai – is probably the reason that G-d made the word חדש out of the base חד that denotes 'one' – which he did by adding the letter ש shinn at the end of the חד base. In support of this theory – I would mention that

– the punishing of a person is usually a response [by G-d or by society] to a wrong that he has committed. And that is why G-d did - in a similar way – make the word ענש onesh – which denotes punishment – by adding a shinn ש to the ענ base of the word ענה onoh – that means 'response'

And – in like fashion – the verb נטה means – stretch out – in ויט משה את ידו [Exod. 10:22] and to spread out over in לנטות בארץ [Psalm 17:11] – while the verb נטש – that has a ש shinn after its נט base - denotes - spreading in ויטוש על המנחה [Numb. 11:31] - and in the word נטישותיה [Jer. 5:10]. And the book manuscript that I have prepared features many more such third letter extensions of a two letter [or bi-consonantal] inner base.

And – - getting back to the base חד - there is also the biblical word חדק chedek – that is translated as a thorn or as a type of thorn bush – that is apparently the result of the affixing of a ק quf to the חד base in its sense of 'sharp' – in that thorns are sharp. Or - according to a few scholars who regarded some of the Hebrew roots as combinations of two 'two letter' bases – as did the 18th century Rabbi Shlomo Pappenheim of Bavaria and the lexicographer – John Parkhurst of England - חדק might be instead be the result of a combination of the bases חד and דק - which mean – 'sharp' and 'thin'

And perhaps also – the word חדר cheder – that denotes 'a room' – 'a chamber' – might be the result of the affixing of a ר reish to the base חד that denotes 'one' and 'unit' – for apartments are often referred to as 'units' in the real estate business – Or else חדר might be instead a combination of the two bases - חד that means 'one' – and דר that means 'dwell' – in that a single room is the most basic type of a dwelling. However – my book does also suggest alternate sources for the חדר term.

I will also – G-d willing – demonstrate a bit later on in this presentation - another aspect of the and terms – one that is perhaps somewhat more metaphysical in nature - but that is nevertheless at the same time – quite rational and logical — but – with your permission - I would like to move now to a demonstration of some of the non – Hebrew words that G-d made

out of the Hebrew based terms within the Tower of Babel event that is mentioned in the biblical account of Genesis XI – verses 1-9 – wherein in we are told that G-d said - - which can be understood – as I explained earlier – as intending –

- (a) And we will degrade their language there
- (b) And their language will be withered there
- (c) And we will confuse their language there
- (d) And we will mix their language there

With regard to the Aramaic language – which really amounts to a fairly low level withering of the original Hebrew language – the only change from the original Hebrew word אחד - that means one – is to be found in the Aramaic words for one אח and אחא

But let me present to you now also a few listings of mostly European words that were derived as a result of the Tower of Babel event - from the Hebrew base that denotes 'one' – and also listings of words that were derived from the Hebrew words echod and yachad – as well as words that were derived from the related Hebrew terms in their usages as – sharp- and as – happy'. Some of these terms may have been created within the time period of the Tower event proper – while others are terms that gradually evolved over the centuries from earlier words that were withered out of the original Hebrew terms within the Tower event.

I will begin with a list of words that are withered forms of the Tower of Babel word - that represents either the inner base of the original word echod that means – one – or that that is instead the result of a withering of echod by means of apheresis [or aphesis] - which means – by a cutting off – of the term's first letter aleph – so that in either case – the Babel event model was chod .

FROM the word yachad [together – unite]

FROM the particle of the word yachad [together – unite]

– or from the base of the word echod that means – one – but in the sense of ‘making as one’

Y.S. Milon HaTanakh attributes to an inner base נא the sense of togetherness – which is to be found in נא [brother] – in אהיד תא [to unite] - in נא [fireplace – where people came together for warmth – see pg...]- תא [to hold, seize – wherein the held object is together with the one holding it] – but I see the נא base as denoting more likely ‘an other’ i.e. another son of one’s parents – whence the word אחר [another, other]. And I see the term that means unite as deriving instead from the base תנ of תא [one] and יח [together]

- (a) Note that the word אגד that denotes ‘unite, join together’ may relate metaphysically to the phonetically similar word תא echad that means ‘one’²²⁴³.²²⁴⁴ Note also that I have mentioned elsewhere [pg.....] that the אגד term may itself be comprised of an אג base that denotes ‘collect – gather together’ with a ד affix – or of an אג base that denotes ‘collect – gather together’ combined with a גד base of גיד [sinew] that may denote ‘connect by tying’]

The hypothesis of an etymological link between גיד and אגד is mildly supported by the fact of the Aramaic terms אגד - גודא that denote – junction, joined boards]Hag. 15a]

גדר may be the ultimate root of ‘gather’ and of ‘[to]gether’ – and likely also the source of ‘gate’ [that now more commonly denotes an ‘opening’ but does still signify a surrounding fence as well and that most likely originally signified the gate all around - with the current usage being an abbreviated derivative of ‘gateway’ – as is corroborated by the fact that the German gatter [which apparently derives from גדר as well] means both ‘fence’ and ‘gate/ door’.²²⁴⁵ Other possibilities are אגד - תא

²²⁴³ And the initial link would lie actually between the inner bases – תנ and גד

²²⁴⁴ A similar א / ה relationship may have been involved in the Hebrew to Aramaic word pairs שחד and סגד - and סחר and תגר See pp....

²²⁴⁵ It seems possible that a גד base of גדר [fence, enclosure] - The Eng. word ‘gather’ may be related to the base תנ chad that means ‘one’ – and especially so in light of its predecessor - the OE gadrian that meant – unite assemble – gather – collect – and that is also said by Harper to be related to OE gaed [companionship – fellowship]. However it is also possible that gather derived from the קט qat base of לקט [to glean, collect] – or that it derived

It seems to me that one might the word גדר in its usage as 'fence' as deriving either from the base גג in its sense of 'connect, link' in that fences hold together animals in a single location – or as deriving from the גד that is a secondary form of גג [cut] in that fences 'cut off' their areas from the surrounding adjoining areas.

The [chamber] חדר and גדר terms may be related metaphysically in that the gimmel and n khes sounds are phonetically similar and in that both terms denote enclosed spaces, . Gesenius linked these in the sense of – enclose, surround

Rav Hirsch links גיד to אגד in the sense of connect . Gesenius adds also עקד - and 'perhaps also אחד and אחז'

אחד and אגד share the sense of uniting – and even אחז has an element of uniting to it – in that holding something tightly is a form of uniting with it. See also video script.

The biblical noun חדר cheder denotes – a room – chamber – an inner room – and also 'a section of a geographic area'.

It seems to me that this חדר term may be a figurative third radical ר derivative of the חד base – in that the חדר is the most basic 'single unit' of dwelling.²²⁴⁶ But see also section...

This hypothesis is bolstered somewhat by the possibility that the ancient Grk. οίκος oikos [a chamber] can have descended from the Hebrew אחד echod [one] according to the same idea [of a single] dwelling unit.

חד [sharp] is the source of Eng. whet – and Lat. sudis / sudes [stake – spike – barb – pointed stick] – Jastrow has חד as the probable source of the Aramaic/ Talmudic word גד gad [bitter, acrid] – whence גידא גידא [wormwood, bitter herb] – which masorettes linked in homiletic wordplays to the verbs יגד and תגיד - and. See Rashi Exod. 19:3 – and Jastrow at גידא

A later paper will demonstrate the possibility of an אחד origin for league, ligar

from both terms collaterally . [See pg..] Note also that the words חדר and גדר might share a common inner base ר that signifies 'dwell'. But see also pg... גדר

²²⁴⁶ Perhaps this is behind the reason why dwellings are often referred to as 'units' in the real estate business???

The freedom denoting PBH words חורין – [freemen] - חרות [freedom]²²⁴⁷ – [liberate]²²⁴⁸ שחרר probably derive metaphysically from the fire denoting base חר in that fire effectively breaks chemical bonds – thereby ‘freeing’ the individual elements of a chemical compound²²⁴⁹. We might find the same relationship in the words לפיד [torch – lit. ל-פיד for fire] - and פדה [to redeem, set free] as will be explained in greater detail in a coming presentation²²⁵⁰ and as is explained in my book/ encyclopedia manuscript.

The עתר term’s meaning of abundance would seem to relate to its similarity to the root עשר osher [rich, wealth]²²⁵¹. And its sense of ‘to entreat, to pray profusely’ may also derive from its sense of ‘abundance’ – in the sense of ‘an abundance of prayers’.^{2252 2253}

However, the עתר form does also bear additional PBH Hebrew meanings that may shed light upon its original essence[s]. These include - עתירא - athra - atira [pitchfork, shovel]²²⁵⁴ and עתר ‘dig, stir, make an opening’ - and also עתר ‘be rich, make rich’. Its PBH sense of rich apparently relates to its similarity to עשר [rich, wealth] - and – in its meanings ‘dig, make an opening’ - it is assumed by Jastrow and Klein to be a collateral form of חתר chotar [to dig a hole, perforate] – as there is a known

²²⁴⁷ This is likely the etymon of the Kenyan term uhuru [liberty]

²²⁴⁸ Some scholars have the ש shinn prefix as a PBH phenomenon . Cf. שעבוד [servitude, slavery] from עבד [work, serve] – but it may already be present in the biblical term שלהבת [flame] that probably derives from להב [flame]

²²⁴⁹ This explanation was offered by Mrs. Miriam Chavivah Shajnfeld.

²²⁵⁰ We find a similar relationship in the Lat. word tragicum which means both – tragedy/ horrible - and fire

²²⁵¹ This second idea suggested by Klein and others.

²²⁵² Rabbi Pappenheim has indeed defined עתר as ‘abundance’ but he has made no connection to the עשר term

²²⁵³ The Aramaic עתיר does indeed mean ‘wealthy’

²²⁵⁴ Klein has an Aram. עתר Term as denoting – opening made by a pitchfork

ches ה to ע ayin relationship between Hebrew and Aramaic words. Rav Hirsch sees the עתר that denotes 'entreat as figuratively related to the idea of 'to bore into'.²²⁵⁵ Cf. also צנע צנח pg....²²⁵⁶

Dr. Jastrow also quotes a poignant Rabbinic opinion to the effect that the PBH עתירא / עתרא [shovel] terms share the same root as the Hebrew עתר entreat word - because 'just as the shovel turns the grain from place to place – so do the prayers of the righteous turn the dispensations of The Almighty from anger to mercy' [Numbers Rabbah S. 10].

My book manuscript does also explain עתר 's sense of 'smoke' – and it also offers another profound and currently very hidden explanation of the עתר sense of 'entreat'

Radak quotes Targumic שע form related phrases to link the שע form - (a) to the concept of smearing - משה [in וישועית ביתא on] that is the targum of וטח את הבית – and he defines משעי of [Ezek. 15:4] לא רחצת למשעי as משיחה and he links it to טח daubing – which is done by smearing

See also שרע סרח pg....

חלף	khalof	Exchange, knife		[s]calpel	< [s]calpum – Lat. knife
חלף	khalof	Exchange, knife		[s]calpo	Sculpt, carve, grave, chisel
חלף	khalof	Exchange, knife		[s]culpo	Chisel, plow, carve, scratch

Although scalpo and sculpo seem possible derivatives of scalpum [knife] – the biblical Hebrew כליף [chisel] is a better etymon candidate – as is also the biblical carve term קלע - as my book manuscript will amply explain

²²⁵⁵ Jeremy Steinberg mentions an opinion of Chazal in Midrash Ruth Rabbah to the same effect

²²⁵⁶ Perhaps there are also metaphysical links in the word pairs - ערף חרף - עלף חלף - רעף רחף

Rabbi Pappenheim suggests that the חבל chevel that denotes general area, region, portion [Cf. Deut. 3:4 כל חבל ארגב , Job 21:17 חבלים יחלק באפו²²⁵⁷] derives from חבל = string in the sense ropes were used for measuring distances . Some see therefore the term as referring to an area that has been marked off by the border defining measuring ropes. Gesenius, however, sees it חבל as an alternate form of גבול [border]

'[geographic] points tied together, or items attached'.?????????

The חבל that denotes 'a group of, band of' [Cf. חבל נביאים I Sam. 10:5] is either a secondary form of חברה chevrah [group, club] or a development of the חבל string related idea of a 'string of people, items'.²²⁵⁸²²⁵⁹ – The Eng. word gimbal / gymbal [a joint, link] probably derives from these terms

A usage as tie up, bind, might also relate to the inner base בל that denotes – negativity, prevention – in that binding prevents freedom of movement, prevents fragmentation, disunity.

²²⁵⁷ i.e. He will allot to them what they deserve in His anger – but others have - He will distribute to them pains / sorrow in his anger – He will apportion to them destruction in His anger

²²⁵⁸ I find this biblical term and usage a more likely candidate for the etymon of 'cabal' [a secret group, conspiracy] than the Hebrew mystics term Kabbalah that is suggested by some lexicographers. This will also accord basically with the biblical secondary [but nevertheless frequent] use of the word קשר [a tying, binding together] in the sense of 'conspiracy, rebellion' [Cf. Amos 7:10 – קשר עליך עמוס] Also I Sam. 22:8 and others. And note also the similar use of the word רכס [bind together, connect] in Psalm 31:21 רכסי איש - 'the plots / conspiracies of men'. Note also that cabal and cable [rope] both derive from חבל . In Psalm 94:21 יגודו על נפש צדיק is generally translated – They band / join / gather together against the life of the righteous – but in light of the above I can appreciate the translation of the minority that has it instead as – they plot, conspire against...E Klein imagined cabal as from קבל

²²⁵⁹ Rabbi Pappenheim suggests that certain areas in ancient Israel were called חבל [Cf. חבל ארגב Deut. 3:4] because cable was used to measure them off.

Ramban²²⁶⁰ and others have presumed ח / א interchanges in the word pairs – [Aramaic] אבק [wrestle – that involves or is somewhat similar to embracing] - חבק [embrace] Gen. 32:25 ²²⁶¹ - Heb. אמץ [reddish - Zech. 6:3²²⁶²] חמוץ [reddish - Isa. 63:1] - ארזים [bound together – Ezek. 27:24] חרוזים [threaded together – bound together – Cant. 1:10].²²⁶³²²⁶⁴ A similar circumstance may be present in the case of the ‘strength denoting’ root חלם [See pg...] and the PBH / Aram. אלם that denotes ‘strong – overpowering – violent’. Also Talmudic עלם strong

The words אפף [to surround, encircle, overwhelm] and חפף [to surround, cover, protect] may be related metaphysically. See also אבק etc. pg...

I have assumed that the words אחז [to hold, seize] and חזה [to see, look, appear] share the same inner base that denotes ‘take’. And thus it may be of note that the experts regard the ancient Grk. εχω ekhaw [I hold, I have – inf. Εχειν Ekhein] as related to the ancient Grk. σκημα skhehema [whence Lat. schema and Eng. scheme] – whose meanings are – form, shape, figure, appearance – show, mien, manner, sketch. Also source of skhesis Σχεσις [manner, nature]. Other grammatical forms and derivatives of εχω include – σκησω - σχε – σχειν [to get] – σχεμεν – σχεο – σχεθω skhethaw [hold, hold back]. Skhema has been suggested as a possible ancestor of Eng. sketch.

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חבט	Khobat/ khovat		בט = out	Bat, Lat. batuo = beat	< Fr. Bouter [strike, push] & Eng. abut
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בט	baht	Beat, hit		חבט	Beat, pound	בט Likely also base of בעט [kick] ²²⁶⁵
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²²⁶⁰ ...at Gen. 32:25

²²⁶¹ However, Rashi and others have it instead as related to the idiom ‘kicking up the dust’. See pg....

²²⁶² Albeit that others regard this אמץ as denoting ‘strong’ and others still as denoting ‘grey’

²²⁶³ Gesenius suggests at אמץ that the אמץ חמץ and חמס terms are related and bearing a sense of ‘alert, eager’ .

²²⁶⁴ However, others translate these terms in ways wherein there is no connection at all. Artscroll regards ארזים as denoting ‘cedar boxed’. Julius Furst has ארזים and חרוזים as ‘firmly connected’. Rav Hirsch has ארו – strong and firm

²²⁶⁵ This base will be analyzed further in a forthcoming article concerning the word בטן

It seems of note that the Eng. word chord is wood related that is similar to the cord term that denotes string – and that the Hebrew חוט khut means cord, thread. Line – while Aram. חוטרא means – a stick – and biblical חטר means – branch, twig, rod. In light of this it seems possible that the biblical חבט [beat, strike] term may derive metaphysically from the base of חוט khut – in that beating is often done by the use of sticks, clubs²²⁶⁶. Cf. שוט [bat] and שוטר [policeman – one who carries the stick/ club]. Also the word בד denotes both cloth, linen, material – which are made of threads - and rod, branch, pole

Perhaps a link between שבט [rod] that is a form of שוט [rod, mace] – and חבט [to beat]???

Why 2 or 3 percent of the words in my lists are not biblical Hebrew, but Aramaic or PBH Hebrew

() To indicate that Latin features words that derived from Hebrew via Aramaic

() To demonstrate that suggested sense developments from Hebrew to Tower of Babel Languages occurred even within Hebrew itself

() To lend support to those of my word transformation hypotheses wherein the involved sense development is obscured or very subliminal – and the main link apparent would otherwise have been based only morphologic similarity – or on phonetic letter relationship.

Furthermore –

() Many words that are currently regarded as of Post Biblical Hebrew – are in reality Hebrew words that did already exist in the biblical era – but were simply not included in the vocabulary of Tanakh, for some reason or other.

I have also included a few Hebrew roots that do not feature a נ ches [less than one percent of the total] to serve as explanations of and comparisons to some of the נ ches featuring terms.

חוט – חתם – חסם – חטם – חרט – חריט – חרטם

The biblical term חטם khotam means ‘snout, nose’ - and the biblical חרטם chartome means only ‘sorcerer, magician’ . However חרטם terms denoting ‘nose’ are found in post – biblical literature – and these are apparently ר parol treatments of חטם .²²⁶⁷

²²⁶⁶ Another possibility is בעט [kick] – or the base בט that denotes out - if its true sense is – to beat out

²²⁶⁷ It is, however, however possible that the biblical word – חרטם khartum [sorcerer, magician] is loosely connected to the חטם nose term, metaphorically, via a lost ancestor of the idiom ‘to have a nose for’ – for the sorcerers of ancient times were thought to have had ‘a nose for’ solving problems of all types. [The ‘nose for’ idiom may originally have referred to the sniffing of dogs in their search for a lost item.]. However some scholars suggest that the nose term relates to the fact that ancient magicians nasalized there words

The biblical term חרט is a stylus used for carving and etching – and it may have been so called because it ‘made lines’ [חוטים]. See also חרץ pg...The assumedly PBH word חרט [regret] may relate to חוט [line] in the sense of ‘going back over a line crossed earlier’ . The חריטים of II Kings 5:23 – which are translated as ‘bags, pouches’ may have so called because they were made of chords -but some have them as related to חרץ and denoting ‘carved out containers’..

A connection between the word חסם chosum [a muzzle] and the base חס - that denotes ‘protection, trust, reliance’ - may lie in the fact that the muzzle is a protective device [It prevents the animal’s undesired / unauthorized eating] .

The biblical word – חרטום chartum [sorcerer, magician] may be a parel of the word – חטום chotom –that is employed in post biblical Hebrew as a synonym to אף ahf²²⁶⁸ - in its basic sense of ‘nose’ – and mainly an animal nose or probocis] . It seems to me that חרטום may be connected to חטום metaphorically²²⁶⁹ via a forerunner of the idiom ‘to have a nose for’ – for some animals are known to have an ability to sense danger, etc. - with their noses, and ancient times sorcerers were thought to have had ‘a nose for’ solving problems of various types.²²⁷⁰

The biblical word – חרטום chartum [sorcerer, magician] may be a parel of the word – חטום chotom – [a biblical hapax legomenon that is regarded by Radak as a synonym to אף ahf [nose] in its metaphoric sense of ‘anger’ [ותהלתי אחטם לך Isa. 48:9]²²⁷¹ – and that is employed in post biblical Hebrew as a synonym to אף ahf²²⁷² - in its basic sense of ‘nose’ – and mainly an animal nose or probocis] . Note however that Radak’s defining of אף as nose does accord with the fact of that later PBH usage .

The post - biblical and Aramaic חרטום and their Middle Eastern cognate khartamu denote animal nose and bird’s beak – and the name of the Egyptian city of Khartoum is indeed said to derive from the fact of the similarity of the shape of its site to that of an elephant’s trunk.

²²⁶⁸ in its basic sense of ‘nose’

²²⁶⁹ ...and perhaps also so called by Tanakh somewhat derisively

²²⁷⁰ A similar word development is found in the case of...???????????????

²²⁷¹ His suggestion seems to me difficult and other experts have the *biblical* usage instead more reasonably as ‘muzzle, restraint’. It seems that he saw its use in ותהלתי אחטם לך as enantiosemic expression intending ‘I will hold back my anger’

²²⁷² in its basic sense of ‘nose’

The **חסום** chasom root appears [thrice] - in Tanach in the senses - 'close, curbing, fence off, obstruct, muzzle'. **חתם** chasom /chathom appears more often – and in a very similar range of senses that includes 'close, sign and seal, blocked, finish off'²²⁷³. See also the **ח** prefix principle pg...

In their senses of 'sealed, blocked, muzzle' **חתם** and **חסום** are likely related metaphysically to the phonetically similar biblical word **חטם** chotom / chothom - which denotes 'muzzle' and 'restraint'. At the same time, however, **חטם** may also relate to the word **חוט** chut [line, thread, wire] in that muzzles often consist of [leather, metal] straps or wires fitted over the animal's mouth. Or – it could also derive – by association – from the **חטם** word's sense of 'nose' [Isa. 48:9].

The Tanakhic **חרטום** term – is translated as – 'sorcerer priests – astrologers – magicians – men who know the secret arts.'²²⁷⁴ And thus some relate the term instead to the **חרט** cheret [engraving tools, stylus] – suggesting that these men knew how to inscribe the sacred secret messages, and/or how to decipher them.

The Aramaic **חרטום** also denotes 'knotted straps of a shoe' [Jastrow] – and this usage of the word may reflect the **חוט** term's meaning of 'line, thread'.

The **חריטים** term of II Kings 5:23 an Isa. 3:22 is rendered as pouches, bags, purses. And crimping pin bags – but perhaps it refers to bags made of netted or meshed silver threads – in which case it would derive from the **חוט** [thread] term. However it might instead or also relate to the **חרץ** ditch term – along the same lines that the words **פוח** pouch and **פוקט** pocket likely derive from the same **פח** base as **פחת** the word **פחת** [pit]

חסום meant – to muzzle – withhold – prevent – to silence. It also had a meaning of 'varnish, glaze' that may have derived from the similar Hebrew root **חתם** in its sense of 'sealed'.

The **חטימום** is a buckler [small shield] and it was probably so called because it 'blocked' the blows of the enemy sword

²²⁷³ **חתם** 's additional PBH usages include – to lock up – to stamp – to tie – to finish a blessing [Cf. - I close with...] Cf. Job 41:7 – **סגור חותם צר** - closed with a narrow seal.

²²⁷⁴ Rabbi Pappenheim suggests that **חרטום** is a compound of **נהיר אטם** [blocked nostrils] in that sorcerers speak in muffled tones

Some ‘basically amateur’ philologists have suggested that the English word ‘ruthless’ – that means ‘mercilessly’ is based upon the name of the Biblical personage, רות Rus or ‘Ruth’ – who is famous for her loyalty and compassion to her mother in law Naomi – along with her other merits – to the effect that the name ‘Ruth’ became - at some point – a catchword for ‘mercy’. Although the truth of this theory is not impossible, it seems to me more likely that the ruth term derives from the Hebrew רחם rachem [mercy] – for ‘ruth[less]’ is traced back to the 13th cent. reuthe [pity, compassion, regret] that is thought to be related to the O.N. hryggo [sorrow for another’s suffering, sorrow] – and both of these accord with the initial רח particle of רחם . Cf. also wraith [ghost, phantom] from רוח ru’akh [spirit]

What I have found rather fascinating, however, is Douglas Harper’s suggestion [unattributed in his O.E.D] that the Hebrew ‘Ruth’ name ‘Rus’ may be, in reality, a contracted adaptation of the Hebrew word רעות re’us / re’uth that denotes ‘friendship, companionship’ – in which case it would be conceivable that she had been named ‘prophetically’ as I and others have found to be the case with regard to the names of various other Tanakhic personages. [See pg...]

It has been suggested correctly that the צפנת פענח component of the Egyptian title [Gen. 41:45] צפנת פענח that was conferred upon Yosef / Joseph the son of Jacob - who was the only one that could interpret the enigmatic dreams of Pharaoh²²⁷⁵ – is related to the Hebrew root צפן [hide] and that the title probably means something to the effect of ‘revealer of the hidden’. In light of the abovementioned information, I suggest that the Egyptian פענח term definitely does mean ‘revealer’ and that – like the ‘phan’ base of the Greek ‘phainein/ phanein’²²⁷⁶ - it was fashioned in the Tower of Babel event out of the Hebrew base פע of the words יפע הופיע that denote ‘appear, reveal’ – i.e. with the additional transformation element of the last letter - ח [to yield ‘paneiach’ פענח]

This is similar to the way that the name יעקב Yaakov is often pronounced Yaankov

מלח – melach [salt] . This root may derive from לוח luach [slab, tablet] in that salt is mined in slabs - and / or from לח lach [moist, wet] in that salt induces salivation – i.e. a moisturizing of the mouth. It has also been suggested [by R. Pappenheim and others] that salt is called מלח because salt is a catalyst of moisture in the body – and perhaps especially so as a catalyst of salivation. And indeed, the Lat. ‘saliva’ [spittle] may have been fashioned out of the Lat. sal = ‘salt’ for this reason.²²⁷⁷ In addition to these – the לח term has also been used biblically to denote ‘fresh’ [Cf. Numb. 6:3 and Gen. 30:37] and thus it seems possible as well that salt was called מלח because it has been widely used as a food preservative for thousands of years. The מלח maloch sense of ‘sailor’ is said to relate to the fact that

²²⁷⁵ Genesis Chap. 41

²²⁷⁶ ...source of Grk. phanos [lamp, lantern] whence PBH פנס [torch, lamp]

²²⁷⁷ In light of the fact of granulated and/or crystallized powder terms such as ‘smelling salts’ and ‘bath salts’ it seems possible that the Latin sal [salt] and the Eng. salt terms descended at Babel from the Hebrew סולת solet [fine, powdered flour]

sailors are heavily involved with 'salt water'.²²⁷⁸ However Rashi suggests instead that מליחה refers to a mixing of foods with spices – and that מלחים are oarsmen who are so called because their rowing motions resemble those of the food and spice mixers. But see also section...²²⁷⁹

However, Rabbi Pappenheim assumes that the מלח sailor term derives from the fact that sailors are very much involved with לחות [moisture – לח = moist]. See also pg...

The מלח [salt] term might relate metaphysically to the presumed PBH root מלג [to melt] in that salting ice reduces its melting temperature. But see also pg...

Rabbi Pappenheim assumes that the word לוח luach [a tablet, board, panel, flat piece, slab²²⁸⁰] derives from the cheek term לחי lechi i.e. in that it is at times similar to a flat panel – and he cites as proof the fact that Hebrew body part terms צלע [rib] [כתף] [shoulder] and ירך [loin] are frequently used to denote architectural / building terms.^{2281 2282}

The word moist can have derived from מסה [moist] by radical withering – but the word מסס [melt] seems a superior candidate.????

A later / or separate presentation will explain the fascinating relationship between the words תחר and סחר – and also the origin of the word חתר

²²⁷⁸ There is a similar connection in the British slang sailor term 'old salt'.

²²⁷⁹ There is also a Latin word saliva that means – taste – flavor – appetite. It may have derived instead via the Aramaic סבר sovar that means to understand – to reason – in the notion that the understanding of a matter is a form knowing the taste of it. Consider the known inter- relationship that exists between the words - Eng. savor – Span. Sabor [taste] – Lat. sapiens and Span. Saber [to know]. Cf. also our explanation of the link between the words חך [palate] and חנך [to train, to educate] – pg... . Perhaps that Lat. saliva is the source of the word flavor by fricative interchange. Or – the saliva that means taste may have derived from the Lat. sal [salt] that I see as from סלת - in that salt often improves the taste of a foodstuff. In line with the saliva to flavor hypothesis -The Lat. favor might similarly derive from the Aramaic סבר sovar that denoted bright faced – pleasant – to favor [See Jastrow at סבר]

²²⁸⁰ לוח is likely the source of the Eng. log as in ship's log [a tablet bearing data] and also of the tree logs that are slabs of wood. See also article concerning the base צב as source of flavor

²²⁸¹ The avian limb כנף [wing] is another such term [Cf. 'wing of a hospital']

²²⁸² לוח is likely the etymon of Eng. log and the 'sheet' terms – Ir. leathan – Latv. loksne, lapa – Port. lancel – Dutch & Ger. laken . Also, Scots Gaelic leac is – slab, writing slate. Also the Span. losa and Portug. lousa [slab, tombstone] and the Fr. and Span. losange and the Ital. lozanga [flat, quadrilateral shaped items] and the Eng. lozenge. Perhaps also – lattice – lath and O.N. latta [thin strip of wood] – slat. Yiddish lalekh is bedsheet

A חרָג term that denotes quake in fear [] might be metaphysically related to the root חרד [shudder] by D/G interchange

The PBH Hebrew word for cat חתול chasul / chatul is likely related by ת / ס interchange - to the חסיל chosil name of a voracious crop destroying locust – which derives from the word חסל that means ‘finish off, eliminate’ – for the cat is the being that eliminates rodents from a home.²²⁸³ חתול is the source of the Lat. cattus [cat – whence Span. gato and Eng. ‘cat’] and also of the Eng. word ocelot [large wild cat²²⁸⁴]²²⁸⁵. But internet videos and articles advise that some cat owners have a habit of swaddling their cats – and thus the חתול cat term may derive also / instead from the verb חתל [to swaddle]. My book does also explain that חתל is indeed the apparent Tower of Babel source of the word ‘swaddle’ by CH-T-L to W-T-L > S-W-D-L – [more at pg...]

Yehoshua Steinberg [Milon HaTanakh] suggested instead that cats are called חתול because they have a habit of curling up in the corner of a room [or in other tight places - a habit that the internet confirms] . Internet videos and articles also advise that some cat owners have a habit of swaddling their cats – and thus the חתול cat term may also have derived from the verb חתל [to swaddle] – but this seems to me less likely.²²⁸⁶ My book does also explain that חתל is indeed the apparent Tower of Babel source of the word ‘swaddle’ by CH-T-L to [S]-CH-D-L to [S]-W-D-L²²⁸⁷

It is well known that the related biblical roots – יפח – פוח – נפח denoted in aggregate the related senses – blow – puff – blow to greater fullness – swell – breath²²⁸⁸ – gasp –²²⁸⁹ . The concepts of ‘blowing – puffing’ yielded the biblical Hebrew מפח [bellows] Jer. 6:29 . And because air blowing bellows were vital for the purpose of exciting burning charcoal in order to deliver additional to fuel so as to increase the rate of combustion for the processes of blacksmithing – smelting – metalwork – [and also for blowing soot] - these terms yielded – by association with the נפח root that denotes ‘blow, puff’ - the biblical Hebrew פחם [burning coals, charcoal] – and Hebrew פִּיח [soot] Prov. 14:5 & Exod. 9:8 and the presumed PBH נפח blacksmith, smith .

²²⁸³ A different connection may exist in the fact that the root חתל means ‘wrap around, swaddle’ and cats often wrap their tails around a person’s leg [as a sign of affection?]

²²⁸⁴ Cf. חדר cheder [room. chamber] > Lat. atrium – and - חלה choleh [sick] > ill, ail

²²⁸⁵ However the biblical חתול term means ‘swaddle’ and it is not related to חסיל

²²⁸⁶ Mr. Mordechai Leviam has suggested that the cat is called by a name that means swaddled because of its very modest and discreet nature – to the effect that it is figuratively a covered up animal.

²²⁸⁷ Mozeson states that cats ‘wrap themselves’

²²⁸⁸ Psalm 27:12 ויפח חמס

²²⁸⁹ ...also – to wail – cry out Cf. Jer. 4:31

חג	khag	festival		hajj ²²⁹⁰	Pilgrimage, festival – Harper's OED relates to khag
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The שחף shachaf is said to be the 'seagull' [and/or the similar sea bird, the 'tern']. It seems to me that שחף features a חפ base whose main sense here is 'hover over' - and that it belongs to the same family as רחף rachaf [hover] and as the חפף chofef term - that I regard as possibly denoting 'hover over' even though many relate it to the root חפה [to cover] in the conceptually close sense of 'cover or surround protectively'²²⁹¹ - for the seagull's hovering type of flying near bodies of water in search of prey / food is well known. Cf. Deut. 33:12 - חופף עליו כל היום.²²⁹² Cf. also רחף in section... See also עף pg...²²⁹³ Or it may be related to the word חוף that means beach, shore, coastline - in that sea gulls are often seen near ocean and lake shores.

The act of swimming שחה involves a process of the swimmer's constant removing of his self from the position he is in to a new advanced position - and this process surely appears to entail a more marked, deliberate and concerted process of 'removal' than does simply walking - Perhaps this will explain why the שחה that denotes 'swim' theoretically constitutes a ס / ש interchange version of the סחה root that denotes 'remove'. Isa 25:11 - כאשר יפרש השחה לשחות. The author's aishes chayil Matla Shajnfeld has offered a slightly different spin on the matter - suggesting that the hand strokes of swimming are constantly causing forward motion by means of their 'removal of water'. Notice that the biblical term for rowing a boat החתרה [Jon. 1:13] - similarly derives from the verb חתר khotar [dig] in that the rowing oars 'dig' into the waters.²²⁹⁴

RE: Hawk - kestrel

²²⁹⁰ A number of lexicographers link this to Hebrew khag . It may have originated in Aramaic.

²²⁹¹ ... and they may indeed be correct in that חפה חפף linkage hypothesis, as the concept of 'hover' is somewhat similar to that of 'covering' [and in some cases - a protective covering]. Also - חפף may entails a back and forth overhead movement - in which case it would relate to a חפ base that denotes 'change' in the opinion of some scholars

²²⁹² However, Mozeson suggests - among other possibilities - that the שחף may be the 'scaup' - a diving duck that has a black head - which leads me to imagine that the שחף name may relate to the word שחר that denotes 'black'. ??? Mozeson suggests instead that this שחף term may relate to the root שקף that means to look out over - to the effect that the שחף may refer instead to the sea gull that is a scavenger who surveys his area for signs of any available type of food . He also suggested among other things that שקף is the source of the OF sceawian [to look at] which is thought by some to be the predecessor of the scavenge term

²²⁹³ I am unable to link this to the biblical illness term שהפת that is said to denote 'consumption, wasting away'

²²⁹⁴ חתר may be the source of Talmudic חטט [dig, hollow out] See also חצץ

O.N. haekr – one who grips – catches. Ger. erhaschen catch – grab – seize from חזק – haschen = catch

Gucken [Ger.] watch – look Cf. Eng. gawk – Yid. kooken [guard, look - *watch like a hawk*]

Kestrel - small hawk term accords with חזק base origin ²²⁹⁵ .. Cf. chest pg...

Able to spot small prey from a distance and swoop down upon it . Also denotes falcon

חזק to gawk Z to K would accord with חזק [seize] or חזק [look] to HAWK²²⁹⁶

So hawk can have derived from both חזק [seize] and חזק [look] collaterally MAYBE חק is BETTER

Kest element of kestrel is a good fit with the base חזק

However, Gucken [Ger.] watch – look Cf. Eng. gawk – Yid. kooken [guard, look] can also have derived from Hebrew חק kakh [take, hold] See pg.... חק

Anc. Grk. pelex [helmet] is probably related to phylaxis [protection – see pg...]²²⁹⁷ .

I assume that Aramaic millstones/ grindstones were called פלחא פילחא because the top stone lying atop the base stone had the appearance of a single stone sliced in half. So BDB

The word ענה anah means ‘answer, respond’. Perhaps the clouds are called ענן anon because the cloud is employed by The Almighty as the instrument of His gracious positive response to prayers for rain.] However, the term may collaterally relate to the word עין ayin – that is a shorter form of מעין ma’ayon [a well] – in that the clouds ‘hold within themselves the rainwater – and they are thereby similar to wells ‘in the skies’.]

This ענה > ענן hypothesis accords with the suggestion of Rashi [in Genesis 2:5] that G-d had not yet caused any rain to fall by the start of the sixth day [rain that would cause the vegetation that had

²²⁹⁵ Wiktionary notes that kestrels hover while hunting

²²⁹⁶ But see also pg...

²²⁹⁷ Harper’s OED suggested a link between pelex and the Lat. peluis, pelvis that denote [bowl, basin] and Lat pelike [goblet – bowl] – but these may be instead derivatives of Hebrew pakh [פך - bottle - jug –jar – vessel by epenthesis of an L] and the Eng. pelvis term – which is shaped like a basin derives as well. .

already been created on the third day of creation to rise above the surface of the soil]²²⁹⁸ - because there had not yet been created the man [Adam] who would pray for a rain that he would need in order to successfully work the soil – for G-d desires and / or insists upon the prayers of man for rain etc.

The causative link that I have suggested between the cloud word ענן and the ענה answer to the prayers of mankind is also indicated, subliminally, by a number of other factors, including –

The word שיח siach that denotes ‘bush’ in the phrase וכל שיח השדה טרם יהיה בארץ [and before any shrub,²²⁹⁹ bush had existed upon the land - Gen. 2:5] is the same word שיח that also biblically denotes ‘prayer’. [Cf. Psalm 142:3 and others²³⁰¹].

And perhaps also

(a) The word עבוד avoed that generally denotes ‘to work’ – and so denotes as well in the same Gen. 2:5 phrase ואדם אין לעבוד את האדמה [and there was no man to work the field] – is also employed biblically to denote the holy temple service [Num. 4:47]

(b) The biblical Hebrew פלח polach is translated as ‘cleave, split, slice’ and is also rendered by some as ‘splitting the ground in making furrows’ i.e. ‘in ploughing’ [Cf. Psalm 141:7 – כמו פלח – כוּ וּבִקַּע בְּאֶרֶץ]. The Talmudic and Aramaic פלח based terms - פולחן פלח denote – ‘work,

²²⁹⁸ This ‘halfway’ condition of the vegetation is indicated by two factors – (a) – by the fact that Gen. 1:12 & 13 indicate that vegetation had already been created on the third day of creation – and by (b) the fact that Gen. 2:5 does not state *וי היה כל שיח השדה בארץ* and it was before any field bushes had come to be in the land - which would have constituted a normal literary style - But rather, it states instead – *וכל שיח השדה טרם יהיה בארץ* - which means – rather strangely – ‘and all of the bushes of the field – before they were in the land’ – this being therefore a phrase that indicates these bushes were already in existence even before the sixth day, in some form / state - or other.

²²⁹⁹ ‘Shrub’ is, incidentally, a probable permutation of ברוש brosh [pine tree]. Also- scrub [a low stunted tree]

²³⁰⁰ Cf. also Gen. 21:15 – ותשלך הילד תחת אחד השיחים

²³⁰¹ Psalm 55:18 – אשיחה ואהמה - Psalm 102:1 – ישפך שיחי-

²³⁰² A שחק shachaq term appears to denote both ‘sky’ and ‘cloud’ – and the usage as one may be a sense development of the other. If the original sense is ‘cloud’, it is possible [albeit remotely so] that the שחק term [cloud] is derived from the שיח siach term that denotes ‘pray’ – in a way somewhat similar to that wherein the ענן [cloud] might derive from the word ענה [answer] in that G-d employs the clouds to answer the prayers of mankind for rain. This same idea would also apply in the case of the words שיח = prayer and שיח = vegetation that had surfaced only after Adam had prayed for this to happen. See pg....

split, till soil / to plough, worship, serve, slice / segment, and - service of deity'.^{2303 2304} See also פלה pg...

The senses פלה as 'cleave, split, slice' may relate metaphysically to the base פל that means 'to be different, apart from others' in that separating and differentiating are conceptually related ideas.

The Hebrew root שח sokh also means [say, speak] . it is the etymon of the German sagen [say]²³⁰⁵ and geschichte [tale, story, saga], and of the related English words – say – saga and presage.²³⁰⁶²³⁰⁷

Anc. Grk. base χηρ of χηρα khehra and derivative terms that denoted widow – bereft and also of χηρωα khehroaw [desolate – bereave – widowed]²³⁰⁸ derives from the Hebrew חסר khosair [lack]²³⁰⁹

The Anc. Grk. khoros χορος [that is the source of Eng. choir, chorus] denoted – band, group – row – dance in a circle²³¹⁰ – band of singers and /or dancers – place to dance. It is thought to relate to the anc. Grk. khortos [enclosed place] which is in my opinion probably a metathesis of Hebrew khotzeir [enclosed yard]. And so khoros' probable Hebrew contributors are - כר kor [circular] - חצר khotzeir [enclosed place] – and חרז khoraz [string together]

An Anc. Grk. khreia χρεια and χρεος khreos that denoted – need – necessity – want – purpose = debt can have derived from the Hebrew חוב khov [debt, obligation] and/ or from חסר khosair [lack]²³¹¹

²³⁰³ פלה PoLaCH is thus the apparent etymon of the English 'plough'. It is however also alternately or secondarily possible that the plough term derived colaterally via a Babel ל epenthesis into the Hebrew base פח [to blow] - [פח to פלה] , in that ploughing also involves the aeration of the soil. – פלה is likely also the etymon of the English 'fallow' [ploughed but not seeded] See section...

²³⁰⁴ The ancient Grk. pelectys [axe] derives either from this פלה or from the related פלג [to split]

²³⁰⁵ But a different sagen that means 'to saw' derives from Hebrew sakin שכין [knife]

²³⁰⁶ Rabbi Pappenheim sees a probable link between שיה [speak] and the סה base that denotes 'removal' [See pg...] – assuming along those lines that שיה is speech that is intended to move the listener away from a previous opinion – or – [perhaps ?] that it is speech that is 'removed' from the normal type.

²³⁰⁷ Perhaps also Medieval Scandinavian skald [poet, singer]

²³⁰⁸ ...also – khehrawstai [kinsmen of one who dies WITHOUT heirs.]

²³⁰⁹ A lesser possibility for widow might be אחר akhar [behind] in the sense that the widow is the one left behind

²³¹⁰ Perhaps derived from Hebrew כרכר kirker [dance in a circle]

²³¹¹ The presumed כרחח korakh [force] is yet another possibility

Jastrow listed an עלף that means – turn, change as related to the Hebrew חלף

() The ותתעלף term can be a secondary form of the root חלף [change] - by ע / ח interchange - in a sense that she changed – i.e. ‘disguised herself as a harlot. Some scholars do indeed suggest that ותתעלף means ‘she disguised’. There is indeed an Aramaic word עלף that denotes – ‘change off, take turns’ that Marcus Jastrow recognized as related to the Hebrew חלף - Cf. the pair ערבה חרבה and others, pg....

The Talmudic Aramaic word בחש has two meanings – (a) to search, examine – and (b) to stir, mix, agitate – and the Aram. בחשא meant (a) – stirring ladle – and (b) rakings, hot ashes. And thus it seems to me that the בחש form’s sense of ‘search’ is a withered form of the Hebrew בקש [to seek, to ask]²³¹⁶ – but the בחש stir usage is instead the result of a more rare ר / ב interchange from the Hebrew word רחש in its sense as ‘be astir’ – as we find in the phrase מנחה מרחשת an offering prepared in a deep stewing pan [Lev. 2:7] . For I have indeed demonstrated in section that the ר reish and the ב vav did occasionally interchange within biblical Hebrew itself. However – the בחש sense of examine might be instead a withering of the Hebrew בחן bochan [to probe, test] – or derived as a combination of both בקש and²³¹⁷ בחן

The word ‘odor’ probably derives from this עתר otar via the Lat. odor – whence also Span. olor. Perhaps also Grk. osme / odme [smell] and ozo [to smell] . And the Eng. attar [fragrant essential oil] derives from it via the Persian atar [fragrance, aroma] Note also that the Hebrew ריח rey-ach [a smell, odor, the aroma of a smoked sacrifice] is apparently similarly the etymon of the German rauch [smoke] and geruch [aroma, odor] and also of the English ‘reek’ and the Yiddish reicher [to smoke] – perhaps aroma as well. However, the similar Ger. rausch [euphoria, ecstasy] derives from Hebrew רחש rachash [feeling, emote] and the Ger. rausch that denotes ‘noise’ stems either from the Hebrew רעש ra’ash [noise] or from the Hebrew רחש rachash in its sense ‘rustle’. see also....

²³¹⁶ Similar ח / ק links may be observed in the biblical חשש קש [Isa. 5:24] both denote hay and חשרה קשר - both are conections. חשש May be the source of Eng. jag [earliest meaning – load of hay or wood]. See also קלש pg...

²³¹⁷ It seems that Jastrow has attempted to unite both senses – for he mentions a possible meaning as – stirring to get to the bottom of the pot.

רחש rachesh [a hapax legomenon Psalm 45:2 - רחש לבי דבר טוב] is rendered variously as – boil up - be astir²³¹⁸ – express – move about quickly – emotional movement – and – whisper. With the prefixing of the ר - its possible sense of quick motion may relate to חיש chish [haste, quick movement] and its sense of emotional movement may relate to חוש chush [a sense, feeling]^{2319,2320}

A PBH רחש term is translated – feeling – emotion of the heart – moving of the lips and whisper. A Med. Hebrew רחש denoted - prayer²³²¹

However - רחש 's usage as 'emotional movement' may also relate to the phonetically similar רגש that denotes biblically – agitated motion – turmoil – and whose PBH hiph'il usages [as הרגשה] include – sensation – perception – sensuous affection. The current Hebrew usage of the similar word רעש ra'ash is – 'noise – tumult – stir' but its actual biblical usage was as – quake – rustle – violent movement – and as such it likely relates metaphysically to the other terms . See also רגש pg.... רחש and רגש are both stirrings of emotion

Note also that the use of the word חיש - that stems from the sense and thought denoting base חש - to signify as well 'haste' – may relate to the fact of the unbelievable speed with which the senses and the central nervous system operate.

It may be of note that the concept of 'swarming' is motion related – and that the biblical term for 'swarm' is שרץ which seems to contain the particle רץ that denotes 'run, rush'²³²² – while רחש - which is a PBH / Talmudic term denoting 'swarm'²³²³ – appears to feature the particle חש - that is likely the base of the Hebrew word חיש that means 'rush, hurry, hasten' [Psalm 90:10 – כי גז חיש ונעפה]. However there also seems to be some type of similarity between the frenzied motion within a swarm of insects and the sizzling condition of deep frying foods [e.g. french fries] Cf. מרחשת

Prof. Jastrow states at רחש that the Aram. רחש was employed by the Targums to translate both רמש and שרץ

See also²³²⁴ רחש - רעש - רגש²³²⁵ - pg.....²³²⁶

²³¹⁸ The מנהה מרחשת Lev. 2:7 refers perhaps to a sizzling action that is figuratively related to the רחש emotion sense.

²³¹⁹ However – its interpretation as 'whisper' may have it as a secondary form of לחש lachash [whisper] – by ר / ל interchange and both forms apparently relate to the verb חשה choshoh [be quiet]. Ultimately, however, these terms may also relate in some way to the חש base's senses of 'sense, feeling, thought'

²³²⁰ רחש may be the etymon of the Eng. 'rustling [of leaves]'

²³²¹ ...as in the Sabbath zemirah Koh Ribon

²³²² See pg...

²³²³ Other רחש meanings are – move emotionally – boil – creep – be astir

²³²⁴ = agitate – put in motion - turmoil

²³²⁵ = be astir

²³²⁶ רעש may also be related metaphysically to the root כעס / כעס ko'as [anger, rage]

It seems of note that the biblical שרץ term means both – ‘teeming / swarming’ and ‘creeping thing’ – while the biblical רחש means ‘commotion / stir’ and the PBH רחש denotes ‘creeping thing’

געש [violent movement, rustle / noise, earthquake] may relate metaphysically to the biblical רעש [shake, violent agitation, tremor] as the uvular ג and ר are phonetically related. The phonetically similar biblical רחש [be moved, stirred] probably relates as well רעד is another possible metaphysical relative.

רחש meanings - move quickly – sizzle – bring forth - creep – worm insect reptile - swarm – whisper – think – feel – meet – happen – stir – move lips – vibrate – boil up – agitate -

Maybe רחש and רעש are echoic roots – bull rushes make a rustling sound. PBH רחשוש = emotion – feeling-

רחש that means forest may be a metathesis of חרישת thickets of reeds . רחש that means insect – worm - reptile may be a withering of רמש - or an alternate form of נחש snake - רחש that means whisper may relate to רחש . רחש לחש fast motion may relate to חיש

חפץ khafeitz desire and חפש khipeis search may be metaphysically related terms²³²⁷ . Avnei Shyish linked חפש to חפר [dig]. חפר Khofer [dig] might also be related to חפץ [desire] - Shoresh Yesha suggested a connection between חפץ and חפז from a standpoint of haste – The חפר usage as to spy out is also related.

Mrs. Marion Shajnfeld suggests a link between חוש [a sense] and חשב [think] in that knowledge is dependent upon perception by the senses -???? . Thinking is dependent upon sensing. Also in that the element of understanding – which involves the thought process – is often expressed by the phrases – I hear – I see.

לחם [bread, food] may relate to מלחמה [war] in that wars are often fought over ownership of the food producing resources. Cf. מזון mazon [food, provisions] and כלי זין [tools of battle = weapons] both of which feature the base זון²³²⁸

²³²⁷ חפץ may also be related to the word פצר [to insist, to pester]

²³²⁸ Cf. also נשק neshek [weaponry] and בן משק [distributor of food provisions to members of household]

Cf. similarity between Hebrew רווח revakh [gain, profit, space] and רוח ru'akh [wind, spirit] and Eng. words wind - windfall and win

The PBH verb סיף siyaf [make an end to] derives from the word סוף sof [end] . It is likely the base of the PBH סיף sayif [sword] in that swords put an end to their victims – and it may be the source of the ancient Gek. Ξιφος Xiphos [sword]. Cf. the slaughtering knife חלף pg... See also xiphos pg....

טור Torakh may be the source of anc. Grk. stryknon [poisonous nightshade fruit, whence the poison term strychnine –] and the source of Yid. Treibor [devein meat, carcasses]²³²⁹²³³⁰
Perhaps also – tripe

I see כחול [blue] as a probable compounding of כ [like] and חול chol [sand]²³³¹ because the original 'Egyptian blue' facial coloring material contained 70% silicate – and silicate has the appearance of sand.²³³² כחול yielded the biblical verb כחל [to paint, color, cosmetically] that is said to be the source of the cosmetic color term 'kohl'²³³³ . [Cf. Ezek. 23:40]²³³⁴ – But see also pg...

There may be a parallel infix relationship between the word pairs - חף [bare] and חשף [expose, strip] & חור [hole] and חסר [lack, miss]

Possible link between טח of מטחוי - and תח of מתח לתח – Also link to משך ? משח
משעי

The Hebrew word חמש chomesh means 'five' – [fem. חמשה chamishah]. Its form also appears Tanakhically in related usages of 'fifty' חמשים chamishim and 'one fifth' חמש chomesh. There is also

²³²⁹ However, treibor may derive instead from Talmudic תרבא tarboh [forbidden animal abdominal fat]

²³³⁰ Or perhaps treibor is related to Lat. terebro [bore, perforate] – see pg...

²³³¹ Sand חול chol may be the source of the Eng. words 'soil' and 'clay'.

²³³² .i.e. even though later colorings were obtained from antimony [stibium] – galena – and other materials

²³³³ ...and likely also the etymon of Skrt. kale [deep blue, black]. Ernest Klein regarded כחל as the source of the word 'alcohol'

²³³⁴ A permutation of כחל K – CH – L > K – L – CH may have eventually yielded the word 'color' in the sense that the original cosmetic eye coloring was blue and from it developed the use of the term to denote any type of coloring. This hypothesis will accord with the theory of Rav Hirsch to the effect that the biblical Hebrew שני [shoni] word for red dye derives from the fact that dyeing an item red effects a marked change – for the similar word שנה shonoh means 'to change'

a **חמשים** chamushim term [that appears once in the Torah in Exod. 13:18 - and a few times in the books of Joshua and Judges] - that is translated mainly as (a) 'armed with weapons (b) prepared, arranged, equipped for war. One opinion mentioned by Gesenius suggests that a connection between the 'military sense and the 'five' denoting **חמש** for is due to a fact that they were martially arrayed in a form of *five* columns or sections. Another opinion suggests that each man carried **חמש** five weapons²³³⁵ - and another suggests that they were arranged in groups of fifty. There is also a theory to the effect that the term relates to a fact that the soldiers wore their weapons at the level of the fifth rib.

Gesenius suggests that the **חמשים** term is related to the Hebrew **חמץ** [ferment] and **חמס** [violent, anger] and that it intends that the people were – 'hot – eager for battle' but this theory is negated by the phrase Exod. 13:17 - **פן ינחם העם בראתם מלחמה** - that indicates to the contrary that the newly liberated Israelites were afraid of going into battle.

Some lexicographers conclude that **חמשים** means 'armed, prepared for battle' from the fact of its use in contexts very similar to those using the word **חלוצים** chalutzim [armed, prepared for battle'] elsewhere []

I find this explanation difficult in that the Torah states clearly that G-d caused the Bnei Yisroel to travel by means of a route that would offer the best chance of avoiding military conflict.

The heretofore suggested etymological links between **חמשים** and **חמש** chomeish [five] are however generally considered 'difficult'.

Maybe **חמשים** relates to the word **חרמש** - a type of scythe that could also serve as a weapon

A term **חמש** chomesh also appears four time in Tanakh in a context of victims who were stabbed /smitten by a weapon – to / at the **חמש** chomesh. This **חמש** is translated variously as (a) the abdomen [from its similarity to some other Semitic language belly words]²³³⁶ – (b) the area of the fifth rib – where certain vital organs are located – hence **חמש** chomesh - (c) at the belt level where the weapons that are referred to by the word **חמשים** were worn²³³⁷.

Balashon mentioned – the following additional theories for 1) **חמשים**) The men who left Mitzrayim were of the fifth generation - Milon HaTanakh explains that it means that they were gathered closely together like the five fingers of a hand -

I will shortly introduce theories of my own concerning the **חמשים** and **חמש** belly / rib terms.

²³³⁵ A midrash states that this **חמשים** term alludes to the fact that only one fifth of the Israelite males were deemed worthy of salvation and the other four fifths died during the three days of darkness.

²³³⁶ Gesenius notes correctly that in this sense it is related the Lat. *omassum* [an animal stomach chamber]

²³³⁷ ... this being yet another reason suggested for the usage of **חמשים** in the sense of 'armed'.

Now - it seems likely that the Dutch word handje [hand] and the English hand and other similar Germanic hand terms were initially fashioned – at the Tower of Babel event - from the phonetically similar Hebrew word חמש chomesh that means ‘five’ – that is – from the idea that a hand has [or that it is most prominently composed of] five fingers.

Indeed – the ancient Middle Eastern / Asian amulet the khamisa [a ‘protection against the evil eye’ etc.] – is shaped in the form of a five fingered hand – and it is said to relate to the the Arabic number khamisa [five] that is cognate to חמש . This further indicates the probability of an etymological link between hand terms and the number five. The Malay kamt means - hand

Nevertheless – while it would make sense that ‘hand words’ would derive from a concept of ‘five’ – as we have just now mentioned above – it is not inconceivable that numbers denoting ‘five’ would have derived from earlier or more conceptually basic words that meant ‘hand’.

And in light of this – I have developed two theories concerning the possibility of a link between – the number חמש - five - the word ‘hand’ - and the biblical = חמוש armed, militarily prepared.

First – theory # 1 - the more simple theory –

In this theory – the origin of the word חמש [five] is unexplainable by any means other than those entirely mystical – and it is thus unknown to me. Nevertheless – I have recognized the possibility that the חמש term yielded not only the Gmnc. ‘hand’ words [handje, etc.] i.e. in the Tower of Babel incident – but that it also yielded even in ancient Hebrew itself, a rarely used [or perhaps even an only ‘subliminally extant word’ - חמש that bore the sense of hand – and this special subliminal word did yield – in its sense of ‘hand’ – a חמוש term that figuratively / idiomatically denoted ‘weapon bearing’ – that is to say - just as the similar English word ‘arm’ yielded the word ‘armed’ that means ‘weapon bearing’. This to the effect that the concept of חמש chomesh = five yielded a word חמש that meant ‘hand’ – and that – in the form of חמוש that חמש hand word spawned a usage of handed חמושים [plural] that idiomatically meant ‘handed = armed’.

However Lat. arma [weapon] might derive instead via a lost term garma that was a מרג permutation of רגם rogam – to pound. Cf. battle from bat בעט or חבט - It seems to me that the word martial [war related] is related to the word martel [hammer] that likewise derives from a morag permutation of רגם .?????

Theory # 2 –

This theory incorporates the main element of a novel theory proposed by Gesenius that portrays the Hebrew letter נ ches as sometimes playing a similar role to the phonetically related [but smoother] guttural letters א and ע - that were obviously used as first radical prostheses in the metaphysical expansion of Hebrew two letter [bi-literal] roots into tri-literals [e.g. גל = round, circular into עגל = round] – and in the expansion of tri-literal roots into quadri-literals [e.g. חקדח glow, burn, a boil into חקדחא a glowing gem] – See section....

Now - if we apply this theory – the חמש [five] word can be regarded as a combination of a נ prefix²³³⁸ - attached to a מש base that bears the sense of ‘to feel, grope’ – as the hand is a ‘feeler / grasper/ groper’. Cf. the root משל in which the word משל [an example, parable, analogy - something tangible – that you can touch] is seen as a combination of this מש = feel base – with a finishing third radical ל [See section...] - in that an example is something that enables one to figuratively ‘feel, touch’ a concept that might otherwise be more difficult to appreciate – See section...]

In this theory – it is the more basic [albeit more rare] חמש = hand [the feeler] that yielded (a) the Hebrew number חמש = five – the number that derived from the fact that the hand has five fingers – and that also yielded (b) the word חמוש = handed [i.e. armed] that carried the sense ‘bearing weapons’ – and (c) that later also yielded the Gmnc. ‘handje, hand’ words in the Babel incident.

Also middle East khamsa

The מש base also yielded the word massage²³³⁹

Arms [weapons] are so called because they serve as extensions of the arm. This idea is similar to the fact that The Hebrew שוט means – club, baton and whip – and משוט means – oar – because the שט base denotes – extend - and those are all extensions of the hand

²³³⁸ Cf. חשק [desire, lust] and the שוק base of תשוקה [desire]. See also section...

²³³⁹ That is already widely assumed to have derived via the mid-east term massa [feel, touch, handle]

Links between heat / fire - and theft / crime

() stolen merchandise is called hot

() Hebrew פלד [flame] is the source of – plunder – pillage – plagium [Lat. thief, kidnapper, plagiarist] – filch – [pelf , pilfer]²³⁴⁰²³⁴¹

() Hebrew חם [hot] is the base of חמס [crime, violence]

And thus it is conceivable that the Hebrew root חרר khoreir [to burn] eventually yielded the Lat. furis, furator [thief – whence Eng. furtive also – ferret – animal that steals eggs etc.] – by ח ches to F withering²³⁴² – as I have aptly demonstrated in section....

Rav Hirsch correctly recognized metaphysical linkage between the roots and words - כסח [cut off, trim] - קצע [cut off edges] קציעה [cassia spice] - קצח [black cumin seeds] - קצץ [cut off] – קצה [scrape – Lev. 14:41]

CATEGORIES OF CHES RELATED WORDS ADDRESSED IN THIS WORK

() Hebrew words beginning in ח whose is a prefix to a recognizable bi-literal inner base חתם חתם

() Hebrew words beginning in ח whose is a prefix to a subliminal bi-literal inner base חטף חטף

() Hebrew words beginning in ח whose second/middle letter is an epenthesis into a bi-literal inner root

() Hebrew words beginning in ח whose ח is the first letter of a bi-literal inner base חדש חדש

() Hebrew words beginning in ח that do not involve any bi-literal inner base

() Word pairs wherein the Babel derivative is an exact translation phonetically withered form of an entire Hebrew root – but still following the structural order of the Hebrew word חדש - cadet

²³⁴⁰ ...also source of flame, blaze

²³⁴¹ פלדה means steel [the mineral] – and so it seems that the transformation of the F-L-D base into F-D-L yielded an initial word FDEEL that eventually became both – steel [metal] and steal [theft]

²³⁴² An alternate etymon candidate is בער bo'ar/vo'ar [burn]

() Word pairs wherein the Babel derivative is an exact translation – radically withered form of an entire Hebrew root beginning in נ - but still following the structural order of the Hebrew word שחמ Grk. pente

() Word pairs wherein the Babel derivative is a conceptually related and phonetically withered form of an entire Hebrew root – but still following the structural order of the Hebrew word – שחמ to - hand

() Word pairs wherein the Babel derivative is a conceptually related and radically withered form of an entire Hebrew root beginning in נ - but still following the structural order of the Hebrew word נ

() Word pairs wherein the Babel derivative is basically a moderate, ‘natural type’ A-B-C to A-C-B permutation of a Hebrew word beginning in חרד נ shudder

() Word pairs wherein the Babel derivative is basically a more radical permutation of a Hebrew word beginning in נ hover רחף

() Word pairs wherein the Babel derivative is based upon the bi-literal inner base of a Hebrew word beginning in נ [(a) recognized base – (b) subliminal base] – i.e. upon the inner base that was itself prefixed by a נ Ches (a) curio חקר – (b) חטף thief

() Word pairs wherein the Babel derivative is primarily formed by means of the apharesis of a Hebrew word’s first radical נ Ches. חגר gird

() Word pairs wherein the Babel derivative is derived from a Hebrew word whose נ was its second/ middle radical סחף - sweep

() Word pairs wherein the Babel derivative is derived from a Hebrew word whose נ was its third/ last radical מלח malva

Eng. piety and pious derive from טח via the Lat. pietas – pity – kindness – loyalty – devotion – these being meanings of טח based Hebrew words²³⁴³. The טח element of חט ושלום and חטלילה וחט may imply ‘Heaven protect us’. The word gasket [originally casket] is a plaited coil used to secure a furled sail – and it apparently derived from חסך or from חסה . The Span. word for chestnut is castaneta. חסך . is also the etymon of Ger. karg [stingy] by O > R rhotacism

חסך may be the etymon of cask – casket – gasket . Cask is thought to derive a Span. term casca [wine vat – skull – helmet – all of which accord with the protective sense of חסך] But see also pg....

²³⁴³ The piety term might also relate to the טח base in the sense of self protection/ chastity.

Prof. Mozeson suggests a חס origin for the words – host – guest – hostel – but see pg... He also links חס to the word hutch [a storage chest, ark – via OFr. huche = chest] in which case the word ‘chest’ might relate as well – all of these in the notion of a protective container..

In Isa. 30:13 the word חסות chosus of והחסות בצל מצרים is translated variously – the shelter of [the shade / protection of Egypt] – the refuge of – and the trust in/ reliance upon. Mozeson takes the ‘shelter’ translation as indication that חסה or חוס is the etymon of the word ‘house’. See also pp....

לחש [whisper] can have two sources – (a) echoic ‘hush’ origin – as in speak in hushed tones – and (b) – from חוש [a sense] – for a sense of a thing is a weaker form of it – so the word חלש [weak] can derive from חוש by epenthesis of the lammed.²³⁴⁴

A wisp denoted – a thin, filmy portion [Harper’s OED]

So, perhaps, we have חוש becoming חש > whisper – and also – a wisp of [a girl] = a weak or hushed form of חוש also yielded the word sense

I had often wondered why the words חוץ khutz [out, outside] - חצי kheitz [half, to halve] and - חץ khetz [arrow, dart] all appear to share the same basic חצ element. The biblical roots חצה khotzah and חצץ khotzatz both possess overlapping senses centered about the concepts of ‘separating, dividing’²³⁴⁵ and cutting’ - and the terms חצי [half, part] and חץ [arrow] are said to stem from either or both of those words. The biblical מחץ mochatz [split, strike through] likely relates, as well.

Radak suggests that the חץ ‘arrow’ concept may relate to that of the חצי ‘half’, in that an arrow’s penetration somewhat cuts / divides the penetrated item into parts.²³⁴⁶

²³⁴⁴ Cf. רפא [cure] which may have been derived from the word רפה [weak, ill] in that weakened forms of diseases are used for making vaccines against the disease

²³⁴⁵ חצה chatzoh [to divide] is apparently the Babel event etymon of the Etruscan iduare [to divide – whence Lat. idus and ides [the mid point of the month, the point that divides it in two] Cf. ‘ides of March’

²³⁴⁶ While Rav Hirsch also attributes the sense of ‘penetrate’ to these roots, it does not appear that he believes that the concepts of the ‘arrow’ and the ‘half’ are related in the fact that the breaking of a solid entity in half involves its being penetrated in the middle . It seems to me however that many [softer] items can be broken in two by pulling in opposite directions at edges

However, while his theory would seem appropriate in some cases, it may not truly lie at the heart of the matter, i.e. especially in light of the fact that it is [theoretically] also possible to divide a solid by pulling it apart from two ends, without the involvement of any penetration, at all.

I would therefore humbly attempt to link these three terms by alternate means, with your permission.

It appears to me that χ IN khutz [out, outside] - χ IN kheitzi [half, to halve] and χ IN khetz [arrow, dart] – ultimately all share χ IN khutz's basic sense of 'out, outside'. The χ IN khetz [arrow] relates to khutz easily - for it is a thing that is always 'shot *outward*' from the bow. In fact, the English verb 'to shoot', the botanical noun 'a shoot', and the related German 'schiess' [shoot a weapon] all descend from χ IN in this 'outward motion' sense i.e. via Tower of Babel KHUTZ > ShuTZ > ShuSS withering developments.²³⁴⁷

And – as for the concept of χ IN - 'dividing in half [or into two parts]' – it too ultimately relates to χ IN [out] simply – for the dividing of a solid unit into two separate parts entails the taking of two parts that were previously the meshed together elements of that single unit, and causing them to henceforth exist '*outside of each other*' – i.e. - by the act of dividing that single unit.

All this to the effect, then, that the morphological similarity between χ IN and the other two terms does, indeed, likely derive from their shared sense of 'out'.

Incidentally, English and occidental Tower of Babel 'withering' derivatives of the Hebrew χ IN khutz include the words – 'out, oust, ostensible, ostentatious, aus [Ger. out] , the prefixes 'ex' - and 'extra'. That include the words 'cost [expenditure of funds], coast [an outer water body border], the French cote - the Spanish 'cuesta' [denoting both cost *and* coast] - to accost, to shoot, Ger. schießen – costume [an outer garment] - [and also the botanical 'shoot' that shoots out from the ground or from the stem] - the Ger. giessen [to pour out] that is related to the words geyser, gush, gust [of wind] and also 'forget' [via Gmnc./ Yiddish *fargossen* – originally - 'poured out *of the memory*'], as well as gutter, hatch, the verb [to out the chicks] - and hatch', the noun [an exit²³⁴⁸] - and also 'hedge' [an outer border].

χ IN also yielded– the Latin 'jacere [alt. iacere = to throw, throw out, to boast – Cf. 'ostentatious'] – whence 'adjacent' [just outside of] and the occidental combining form - 'ject' - of eject and reject etc.] and ejaculate . Also the 'out' related words - 'jut – jetty – jetsam - jettison' – the Spanish echar [to send

²³⁴⁷ A soon forthcoming paper devoted to this root family will Please G-d, reveal an additional twenty English χ IN derivatives.

²³⁴⁸ Incidentally, 'exit' could itself have descended from both χ IN and χ IN yotzo [to exit].

out, to post a letter²³⁴⁹] - to utter [put out from one's mouth] and also – as in 'utter [= extreme chaos'], utmost and chassis [an outer frame] as well as 'extreme' – *to name but a few*. [The full multiplicity of those occidental ךּוּח derivatives that I have so far detected will, G-d willing, soon be discussed in greater detail in a future article.] Jaculo

Now, a special *irregular* Tower of Babel withering method transformed the Hebrew 'ח' into a 'thr' phoneme. This 'khes > thr' phenomenon transformed the Hebrew חיל khill [marked sensation] into 'thrill' – the Hebrew חת khet [extreme fear] into 'threat and dread' - חם khom [heat] into Grk. θερμo thermo [warm] - and חפן khofen [closed fist] into 'thrifty' [via a lost 'thriphen' form [Cf. English 'tightfisted' and the Hebrew colloquial for 'tightwad' קמצן - kamtzan, which stems from קמץ kometz – a clenched handful].

This same 'ח' 'khes > thr' Tower of Babel withering process apparently also yielded, from the ךּוּח root, the 'out related' words 'thrust' – 'thresh' – 'trash' and 'dross' – as well as - 'dress and trouser' [outer garments] – strut [to display outwardly]²³⁵⁰ - and the combining form ' - trude'²³⁵¹ [and perhaps also 'to trace' - the outer perimeter of]. Also ancient Grk. thrasos θρασος and thrasys θρασυς [bold]²³⁵² See pg...

The ךּוּח related Hebrew חוצה khutza [a street²³⁵³, an outer suburb] was apparently similarly developed into the German 'strasse' and the English 'street' via a proto Germanic Tower of Babel withering derivative on the order of 'thrasse' - i.e. through the agency of the 'S mobile prothesis' – a word change phenomenon that is known to historical linguists but not yet fully recognized and fully understood by them – in which [S] and other similar sounds were attached to the heads of Hebrew roots within the Tower of Babel event and even beyond, as well²³⁵⁴. I have already prepared a paper that will demonstrate yet an additional forty obvious [or at least very probable] similar occidental language results of this irregular 'ח > thr' withering system.

²³⁵⁵

²³⁴⁹ ...and also 'post' itself – see pg.

²³⁵⁰ Strut may constitute a combination of דרך to tread – and חוץ chutz [out] in that it denotes a type of ostentatious walking. 'Strut's other construction sense of 'a supporting bar or beam' derived in a similar fashion from the Hebrew חסה khosoh = 'to rely upon'

²³⁵¹ ...from Lat. trudere [to thrust]

²³⁵² Note that 'bold' itself derives from the out denoting Hebrew word בלט boleit [protrude] See pg...

²³⁵³ This 'khutzah' apparently also spawned the Polish 'ulitze' [street] – by epenthesis [insertion] of the [L]

²³⁵⁴ ...so that the Hebrew ברק barak [lightning bolt] became the Eng. 'spark' while the Heb. גרד gorad [scratch] became the Eng. 'scratch' – akin to the Ger. 'kratze' [scratch]. Another example of the 'S mobile prothesis' are the words 'sprig' and 'spring', which came by way of the prothesis of an 'S' to the Hebrew פרח perakh [flower, inflorescence] - flor itself being a permutation of F-R-KH > F-KH-R withered to F-L-R There is much evidence indicating that the phenomenon continued in effect for centuries beyond the period of the tower event. This matter [which I first gleaned from two of Isaac Mozeson's entries in his book 'The Word' - Shapolsky Press.] is extensively discussed in a coming paper, entitled 'Concerning the S Mobile Withering Prosthesis Phenomenon' - one that will יו"ח reveal *more than one hundred English specimens* of the 'S mobile prothesis' phenomenon.

²³⁵⁵ Now – with regard to the ךּוּח element's suggested sense of 'penetrating' - neither S. Mandelkern nor A. Even - Shoshan mention such an *original* sense in connection with these words. It is, however, possible that a sense of

But strasse and street can also have derived collaterally from Hebrew דרך [path, road] – see pg...

Consider also the Polish ulica [pronounced ulitze] [street, lane, road] that is apparently the result of a CHuTZ to ULiTZ Tower of Babel withering.²³⁵⁶

Khetz יח [arrow, dart] is the probable etymon of the O.E. 'gad' and Langobardic - gaida [spear] - as well as the Sanskrit hetih [projectile] and OIr. gae [spear]' i.e. along with the Latin spear words 'cateia and hasta' and the ancient Grk. chyston χυστον [spear]²³⁵⁷. 'Dart' is the result of the 'thr' treatment of khetz's יח khes – via OE daroth – so khetz > throth > daroth > dart.

The Latin 'idus [middle division point] and ides' = midpoint of the month are probable witherings of יח khetzi [half].²³⁵⁸ The term 'waist' that signified the midpoint of the human body – whence also the midpoint of a full body garment – may be the result of a יח CH-TZ > W-ST Tower of Babel withering . See witherings - pg...

See also Ancient Grk. thyraze and thyrazi [out] – and also thrasys [bold, daring – and thus 'outside of usual normal behavior, outgoing'] in section...

'penetrating' had already 'sense – developed' from the concept of the 'arrow' – and that this had occurred even in biblical times, for we find evidence of the existence such a sense development *in the post tower era* , i.e. in the form of יח khetz's probable Tower of Babel Old French derivative 'trenchier' – as trenchier's original meaning is thought to have been 'to cut' – but its presumed modern day English descendant - 'trenchant' eventually came to denote 'cutting , incisive, and piercing' – most probably by means of a khetz > thretz > trench 'khes to thr' withering progression.

The military term 'trench'[long track or ditch] may derive from 'trencher's sense of 'pierce' [ground pierced into a ditch or - more likely - from the physical and conceptual withering of the Hebrew דרך derekh [a path, road, way] into the word track – or from a blending of both. However, the English 'through, thorough, and drench – as well as the comb. form 'trans' [Lat. across] - and the Gmnc. 'durch' [through] – all derive from דרך derekh's other meaning of 'through, by way of'. Watch for our forthcoming article concerning the multiple Tower of Babel derivatives of 'derekh'. Also – trek – train – draw [a bow] – tread – Ger. tritt - stride – trail – trolley – [ex] tract and [dis] tract –stroll -and more. [However, tread and stride might derive instead or collaterally from Hebrew צעד = to step]. Ancient Grk. trekhein [run] whence Eng. trochee. Lat. trames [road] & Eng. tram

²³⁵⁶ But the Lith. Usage of ulica to denote these term and also hollow – introduces the possibility of an involvement of Hebrew חלל [hollow]

²³⁵⁷ ...also Span. saeta – and Medieval Lat. buzo, buzonem – OFr. boujon by יח > B withering. Etymologists assume a proto- Gmnc. Spear term gaisa – but saeta probably derives from Lat. sagitta [arrow]

²³⁵⁸ The Lat. sagitta = arrow, shaft, bolt, dart, [of sagitarius – the archer -] is either the product of a [arrow] יח KH –T –S > S –KH – T Babel permutation or of a קשט [bow] K-SH-T > SH-K-T > SaGiTt permutation. Its usage as lightning bolt is said to have derived from a lightning bolt shape in the form of an arrow – but perhaps that usage was influenced by the Hebrew word יחזי khaziz [lightning bolt] – Perhaps the יח arrow term is metaphysically related to the יחזי lightning flash BUT SEE pg....

The word chafe means – rub – wear away by friction – fret – vex – irritate – abrade – heat by friction – to anger – to make hot, warm - and it is attached to the 13th Cent. M.E. *chaufen* [to provoke, excite] . Because of its warmth / heat related usages etymologists believe that it descends from the Lat. *calefacere* [to heat, to warm] – but it seems to me (a) that many of its senses have to do with irritating affects to a surface – and with affects from the outside – (b) that even some of its heat related usages involve heating by friction – from the outside – (c) that vexation and provocations are feelings engendered by outside factors . And therefore it seems to me that in all of its non – heat related usages – as well as even in at least *part* of its heat related usages [if not in all of them] *chafe* derives instead from the Hebrew *חון* *chutz* . And I believe that we can recognize a parallel development between the similar *חון* based *chaff* [husks] and *chafe* to the *חון* based *coast* and *accost*.

R. Hirsch also attributes to the related *חצה* root the sense of ‘to penetrate’. We are unsure of his reason for that connection and assume that it was most probably something more than *חצה* ‘s obvious similarity to the Heb. *חץ* - - *chetz* [arrow] - an object that penetrates [flesh, etc.]. Gesenius attempt to connect *חץ* - *chetz* to *חצה* in a more detailed fashion, attributing to the arrow the concept of ‘dividing’. Their imagined link may lie in the fact that one often needs to penetrate into a solid in order to divide it – from which derives the Heb. *חצי* - ‘chetzi = half’²³⁵⁹ .

Rabbi Pappenheim ????? and others suggest that a link between *חץ* arrow and *חצי* half lies in the fact that arrows divide their targeted items in half – but it seems to me that in reality arrows pierce and lodge inside an item – and that they damage men and animals by piercing vital organs. It seems to me that what they really divide in half are basically only the apples on the top of the head of William Tell’s son.

I, however, regard this ‘arrow/dividing connection’ concept as tenuous,²³⁶⁰

Rabbi Pappenheim also suggests that the *חץ* arrow term relates to the word *חצי* [half] in that it is shot from the midpoint of a bow.

trencher

²³⁵⁹ As per Matisyahu Clark – Etymological Dictionary of Biblical Hebrew

²³⁶⁰ See also our discussion of the *חץ* derivatives in the *שג* entry on page...

– [to the effect that the arrow seems to us much more closely related to the concept of $\chi\text{ו}\text{ח}$ ‘out’ than to that of $\text{ח}\text{צ}\text{ח}$ ‘dividing’]²³⁶¹.

We see the possibility of a conceptual, ‘metaphysical’ link between $\chi\text{ו}\text{ח}$ [out] and $\text{ח}\text{צ}\text{ח}$ [divide] – in that the physical ‘elements’ of an ‘as yet undivided’ solid unit are all bound to, and enmeshed with, each other within that single unit, but those same elements come to be $\chi\text{ו}\text{ח}$ – ‘outside of’ each other at the point of its division into two [or more] sections.

REWRITE

We also regard $\chi\text{ח}$ chetz [arrow] as conceptually related to the similar Heb. root $\chi\text{ו}\text{ח}$ – chutz [‘out’, ‘outside’] - as arrows are generally ‘outed’ i.e. - they are projectiles shot ‘outward’ – away from the archer.

The English word ‘shoot’, and the kindred Ger. ‘schiessen’, are both basically homologous with ‘chutz’, and most probably descend from it, along with the other specimens on the following *partial* list of apparent $\chi\text{ו}\text{ח}$ derivatives;

() Out – by lenition of chutz’s ח and the fortition of its sibilant ‘צ’ [tz] to a [T]

() Aus - [Ger. ‘out’] by lenition of chutz’s ח and streamlining of its sibilant ‘צ’ [tz] to the [S]

() Ex – [from Lat. ‘out of, from’] by an [etz] to [eks]’ dissimilation. The Lat. prepositional particle ‘E’ is an abbreviated form of ‘ex’ [Cf. eject, evade, evict]. Cf. ex nihilo – ex wife

() Extra – [outside, outside of, except] – a combination of the withered Hebrew $\chi\text{ו}\text{ח}$ and an apparent proto Latin prepositional - associate– ‘tra/tro’ [or ra/ro] as is found in the Lat. prepositions ‘intro, retro, contra, ultra etc’.

²³⁶¹ However, please see our $\chi\text{ח}$ entry # ...on page... for etymological data supporting the ‘chetz / penetrate’ connection theory.

() Exit – (a) n. - a way out – (b) v. - to go out – and the scores of other European words that begin with the ‘ex’ particle.

() Utter – (a) adj. - to the outermost limit of its range [as in ‘utter chaos’] - (b) v. - to give out a sound or a word [to utter...], and, in like manner – ‘utmost’ = the outermost.²³⁶²

() Jacio / Jacere – [Lat. to throw, cast, emit, produce, mention, declare, establish] – all of them involving ‘outing’ something, or putting something out, and they would all relate well to a proto Latin ‘chutzar’ base . ‘Adjacent’ [ad + jacere] relates, as well, in the sense of ‘at the outside of’.

() Jactare – [Lat. to throw, hurl, throw away, mention, brag] – entails the same concept as jacio / jacere

() ...ject – p.p. combination form of jacere - [to throw]

() The French ‘Jeter’ - to throw, and the related ‘throw’ and ‘out’ words – ‘Jetty, Jettison, Jetsam, Jet,’ and ‘Jut’.

() Coast – ‘The outermost strip of a land body bordered by the sea’. Notice that land strips at the edges of lakes, [which generally do not constitute part of a nation’s outer boundary] are referred to as shores, but never as coasts, a fact that bolsters the idea that a coast is more than just a shore – it is a חוץ , an outermost [national] boundary.²³⁶³ As a verb, coast signifies ‘to skirt’ [see pg...] – to go around the sides or the border [i.e. the outermost part]. The Fr. word for coast is ‘cote’, the Sp., ‘cuesta’.²³⁶⁴ See next...

() Cost – originally ‘an *outlay, expenditure*’. Modern idiom for ‘how much did it cost?’ is ‘how much are we out?’. Note that the Spanish version is ‘cuesta’ – the same as coast. French word is ‘cote’. The Span. word for ‘coast’ is ‘costa’. The Lat. costa means ‘wall, rib, side’

() Accost – ‘to come up to the side of’. The dictionaries connect this word to ‘coast’

²³⁶² Note how well this theory explains the similarity between these two seemingly unrelated usages

²³⁶³ Coast also came to mean ‘slope’ – from an earlier sense of ‘side of mountain’.

²³⁶⁴ Incidentally, the second component of the term ‘sea - shore’ – ‘the gate of the sea’ – stems from the Hebrew שַׁעַר ‘sha’ar’ – a gate. R. Dov Richter keenly suggested that sha’ar may be the source of the word ‘door’, by the same type of ‘withering’ process that transformed Heb. שׁוֹר – shor [ox] into Lat. taurus [bull]. And thus also Ger. tur [door] . Prof. Jastrow attributes Aram. / Chald. תַּרְעָא תַּרְעָה [gate, door] to שַׁעַר . Lesser possibilities for shore may be שׁוּרָה shurah [line – i.e line of the sea edge] - חוֹף chof [shore] – and שַׁפָּה safah [edge]

() 'Ostensible' [outward appearance] - 'ostentatious' [showy] – 'ostracize' [to ban i.e. 'throw out'] – and 'oust' [to throw out] all share the 'ost' base that apparently withered from the Hebrew חִצְּט chutz²³⁶⁵ by the lenition of the n and the metathesis of the [TZ] צ to an [ST].

() Hardening chutz's n to a hard [G] – while streamlining its צ [tz] to the smoother [S] - yields the Ger. [and Yiddish] 'giess[en]' to pour = 'to out'. The Eng. 'forget' is akin to the Ger. vergessen and to the Yid. fargessen, namely, literally 'poured out' [of one's memory] – and a 'GEYSER' is a pouring outward / shooting out of spring water from the ground. See next...

() Ingot – originally, 'mold into which molten metal is cast' – from O.E. in + geotan [pour] – related to Ger. Giessen [pour] [see above]. The rare Eng. word geat is a spout used in pouring molten metal²³⁶⁶

() A 'Gust' is a strong 'outing' [of wind], and 'to Gush'²³⁶⁷ is to forcefully emit a liquid or an emotion. Their transitions from the Hebrew entailed the fortition of חִצְּט 's velar fricative n [Kh] to a velar plosive [G].²³⁶⁸

() We mentioned earlier that the word 'shoot' is related to the Ger. schiessen [shoot] = to out; let us add that the similar word 'schutten' is a German alternate for giess - 'pour [out]' – and that both of them apparently derive from 'chutz'. The botanical term 'shoot' [as in bamboo shoot] may also relate.

() By a process similar to that of the 'shoot' words, the English 'Shout' stems from the idea of 'outing' a loud cry.

() Chassis – A frame i.e., the 'outer' part of ...

²³⁶⁵ The 'east' words – 'ostro - and osten' [Ger. 'east'] may thus also relate [The far eastern areas may have been regarded by the ancients as the outermost part of the world] - but the 'osteo' bone words [e.g. osteopath] stem from עֲצֵם - etzem [bone] via the Grk. 'osteon' ὀστέον [bone] by metathesis.

²³⁶⁶ Harper suggests ingot as the possible source of 'nugget'. It seems possible as well that חִירָק is also the source of Lat. gutta [a drop, a teardrop] whence the word 'gout' [thought to be a seeping into the joints]

²³⁶⁷ Via ME guschen, probably akin to ON gjosa.

²³⁶⁸ However, 'gust' – in the sense of taste, [Lat. gustus = taste] disgust and 'gusto' derive either from Heb. חֶשֶׁק khashaq,[desire, lust] by a KH-SH-Q > G-S-T withering or directly from the Hebrew חוּשׁ [sense]. For K to T development compare Eng. break and brittle

() Gutter – (a) trough along the eaves of a roof – and (b) narrow channel along the side of a street – both of them used to carry off [i.e. to ‘out’] water – Also, (c) the adjoining inner margins of two facing pages in a book – i.e. the ‘outside’ border of the printed area.

() Gasse – German for ‘street’²³⁶⁹. The biblical Hebrew ‘חוץ’ relative – חוצה – chutzah – denotes both ‘a street’ and ‘an outskirt’. Other similar derivatives are – Finn. katu [street] and Lettish gatua [street]

() The Aramaic ‘Chitzah – חיצה’ denotes ‘unnatural behavior’ [i.e. eccentric = ‘ex/out of center’ – and extraordinary = ‘out of the ordinary’]. It is thus an early example of the use of a ‘chutz’ derivative word in a figurative sense.

The following structurally similar words may also derive from ‘chutz’;

Coat – an outer garment or layer²³⁷⁰ – Jacket Fr. jaquette – an outer garment – Hose[-iery] – a garment for the leg²³⁷¹ – Choose – to pick out from – Ooze²³⁷² – to exude – Husk²³⁷³ – an outer covering – Quote – a saying taken out from...- Past and the Latin English particle - Post- by the n > P, B,V withering principle²³⁷⁴ - and perhaps ???Chute].²³⁷⁵ Swath²³⁷⁶, swathe²³⁷⁷ and swatch²³⁷⁸ may also relate. Quit [to be free of i.e. out of]²³⁷⁹ Lat. quitar is to absolve – pay off – compensate and thus – out of obligation

Cast – to throw outward

cutaneous cuticle from Lat. cutis [skin] -²³⁸⁰. Also ancient Grk. skytos / skutos [leather, hide] Or maybe instead from חסה [protect]

²³⁶⁹ The Heb. origin of ‘street’ and its Ger. cousin – ‘strasse’ - is explained on pg...

²³⁷⁰ E.g. ‘a coat of paint’. Cf. ‘coast and Fr. cote’. John Parkhurst suggested instead כתנת kutonet

²³⁷¹ Or from כסה kisah = cover

²³⁷² Or from עסיס = sap [source of ‘essence’ and possibly also of ‘juice’ – Mozeson]

²³⁷³ Or from חסה khasah = find protection. Other possibilities are חסך and כסה

²³⁷⁴ See pp...and...

²³⁷⁵ The fecal words ‘feces and Ger. scheisse [and its Eng. derivative –sh...’] may also derive, in the sense of something expelled by the body.. They can however also stem respectively from עשה - asah [make] and צאת- tses [that which exits]. [See our article concerning the ע ayin > P,F,V principle, pg...]

²³⁷⁶ ..a scythe cutting – in the sense of an outer cutting [scythe may however instead itself be the source]

²³⁷⁷ To wrap [i.e. from the outside]

²³⁷⁸ A sample i.e. ‘outside’ piece of material.

²³⁷⁹ We can compare this – to be quit – with the word פטר potar that means to be out an obligation – set free of – discharged whose base פט I regard as denoting - out

²³⁸⁰ Or from כסה kisah = cover

Ger. haut [skin] and Eng. hide [skin]²³⁸¹

Kittel²³⁸²

To Gut

In addition to all of these, the ches > THR principle yields the words - Thresh – Dress – Dross – Trace - Strasse – and Street. [See pp...]

Chase ??? Probably so

It may be of note that the lexicographers agree with my theory to the effect that the words – shoot – throw and chase stem from the same source – albeit that they do not say, as I do, that that root is the word **חוצ** kutz

Also the Span. echar [oust, cast, send] and the Eng. etch [carve out]²³⁸³

Ancient Grk. kytos = husk – Or maybe instead from **חנה** [protect]²³⁸⁴

See also **חליץ** in section...

Lat. costa = side – rib – wall **חיץ**

²³⁸¹ **כסה** [cover] is a lesser candidate

²³⁸² Some scholars assign kittel to Hebrew **כתנת** ketonet [tunic]

²³⁸³ Or etch may derive from **חצב** khotzav [chisel, hew] – those inner base is **חץ** Another possibility is **עט** eit [stylus]

²³⁸⁴ Or from **כסה** kisah = cover

Also חוץ likely yielded the 'cast / throw' terms – Alban. hedh – Finn. heittaa – Hung. hajit – Slovak – hadzat -

It is well known that certain of the early peoples lived initially in caves. The pre- Roman Latins were said by historians to have been troglodytes [cave / hole dwellers] – and we have explained in section.... that these Latins may have been in reality חורי Chori Horites who were dispossessed by the children of Esau, as the Torah states [Gen.]²³⁸⁵ – and the Horites were indeed named חורי after the Hebrew word חור that denotes 'hole'

Historians / archeologists are also aware of the one time existence of cave dwellers in different parts of Europe and Asia. It seems conceivable therefore that the Hebrew word חדר cheder that denotes 'chamber, a room' may have been fashioned metaphysically out of the word חור choer that denotes 'hole' – by means of the epenthesis of the ד dalled -.for the earliest chambers of certain peoples were indeed holes / caves.

Rav Hirsch perceives in the root לוח the sense of 'to form a flat surface'. Prof. Jastrow perceived a Talmudic root לוח luach [or pronounced לוּחַ lovach] that meant – to place / join straps close together so as to form a flat boardlike surface.. Now one would imagine that this verb usage was taken from לוח 's usage as a flat surface item – bur Jastrow compares this 'form flat surface by joining ' term to the similar Hebrew verb לווה [to join, accompany] – even though the biblical appearances of the לווה verb are in no way restricted to the idea of flat surfaces.²³⁸⁶

There is a theory to the effect that the PBH verb לחם that denoted ' to join together , to insert – to tenon [join by inserting, by mortise] is apparently the result of a מ affix to the לוח term

But see also לחץ to PBH לחם - pg... Mitchel First mentions a theory to the effect that the לחם term that means battle derives from a negative sense of coming together [to join in hostile contact] – because there is a Talmudic term לחם that denotes to join boards together by means of tenon, mortise. If this were correct I could add (a) that it accords with the fact that battle is called קרב from קרוב [near] – and you could also add that (b) bread is called לחם because it is made by kneading the dough – squeezing parts of it together. But it seems to me that the לחם that denotes joining together boards by tenon – may instead really derive from a PBH לחם that is a dissimilated derivative of the Hebrew לחץ [to press hard, to force / squeeze in] because the boards are joined by inserting / pushing the tenon of one board into the receiving hole of another. Jastrow has for the לחם terms - to join – to fit – insert - to tenon – to be joined – but relates these to the word לוח

Perhaps the intent is to join two parts into a single לוח

²³⁸⁵ Esau is said by the Torah [Gen.] to have married into the family of the Horite chieftain לוטן Lotan – for whom the Latins were probably named. See pg... Yehoshua Steinberg [Milon HaTanakh] suggests that his name derives from the base לוט and denotes - נסתר secret, hidden

²³⁸⁶ This to the effect that the Talmudic use of the לווה verb in this specific sense can have derived from both the sense of flat board – and from the idea of 'joining together'

It seems possible that the biblical מלחמה לחם - [battle] shares a לח base with לחץ

A few scholars recognize a biblical Hebrew root לחי that denotes 'to moisten, to be fresh'²³⁸⁷ Jastrow lists a PBH root לחל denoting 'to chew' – which apparently derived from the word לחי [jaw, cheek]²³⁸⁸

The biblical and PBH לחם term denoted bread – food²³⁸⁹. In Zeph. 1:17 a לחם lechem term means 'flesh, meat' ושפך דמם כעפר ולחמם כגללים. In Job 20:23 וימטר עלימו בלחמו some translate the לחמו term as 'warfare' [of the battle sense לחם term] - but others have instead as denoting 'his flesh'. In Prov. 9:5 לחמו בלחמי the verb לחמו denotes 'to eat' [pl. imper.]

The שפחה חרופה shifchah charufah PBH term refers to a maidservant who has been promised / designated // scheduled to marry into her master's family – but not yet officially married – and referred to in the Torah as שפחה נחרפת לאיש [Lev. 19:20] - and the use of this 'sharp' [חרפ] denoting term may have been intended to advise other men – that although this woman was not yet officially married – she was to be regarded by others as in a condition of 'too sharp / risky to get involved with' – or as it would have expressed in our time – 'too hot to handle'.

In the matter of שחה and נסח . שחה

As we have explained in section.... there is a biblical root נסח סוח that denotes 'remove, move away' - and the biblical word סחי s'chi that means 'dirt, filth, pollute, disgusting, scum' derives in my opinion from the נסח סוח idea of 'something that should be removed'. This סחי term is the etymon of the Talmudic סוחא סוחא סוחא that denoted – refuse, sweepings, disgusting matter.

There are also Hebrew שחה and Talmudic שחי terms that denote 'swim' Cf. Isa. 25:11 כאשר יפרש השחה לשחות

²³⁸⁷ Gesenius regards it 'an unused root'

²³⁸⁸ Jastrow also suggests a link to the root לוע Gesenius suggests [at לוע] a link between what he regards as the לח element of לחך and לחם and the לה - לה - לא bases of a number of Hebrew words denoting – eat – swallow – tongue and also to a number of similar Semitic, Grk., and Lat. terms that denote licking and related mouth actions – some of which seem to me overly distant. He also suggests a very interesting link between the Hebrew לח element and the likely לה base of the flame related terms להב and להט - that he regards as denoting a licking – lapping of the flames.

²³⁸⁹ לחם may be the source of the word luncheon – whose 16th Cent. meaning was 'chunk of bread'. Another possibility is Hebrew לעט lo'at [to eat, gulp down]

Now – there are PBH Talmudic words סחי סחא that are derivatives of the Hebrew שחה sochoh swim term by ש / ח exchange – and that denote ‘swim – wash - bathe’ – as well as a word אסחי that means – wash – bathe – cleanse. Now – it seems to me reasonable that the סחי סחא bathe sense would have sense developed from the שחה [swim] – but their sense of wash seems far from swim – and the אסחי cleanse usage even more distant. And thus I suggest that the סחי סחא are really blends of two Hebrew roots – one being the שחה [swim] – but it seems to me that their other usages as ‘wash, cleanse’ are instead enantiosemic adaptations of the Hebrew word סחי [filth, repulsive matter] that I have mentioned above - to the effect that one would אסחי his hands – i.e. clean them of their dirt – in the same way that one would clean his furniture by ‘dusting the furniture’ - so that the phrase אסחי ידיים which should literally mean ‘to dirty the hands’ is employed to denote ‘clean the hands’²³⁹⁰ - to un-dirt the hands.

Yehoshua Steinberg – Milon HaTanakh notes that there is a relationship between the words for five and hand in a few languages – and I have found this to be so in the case of the Polish piesc [fist] and piec [five] . He also suggested a connection between the Hebrew word חמש [five] and a similar Middle Eastern word that means אסף וחבר

It seems to me that the word חמש and the English word hand are similar enough for there to have been an etymological connection between them. Consider also that there is also a similarity between the חמש term and the hand related term קמץ [clutch, clench]

I regard both the words רוח revach [ample – spacious – comfort] and רחב [wide, broad] as derivatives of the same רח inner base – see pg.... Cf. כי עתה הרחיב ה"לנו Gen. 26:22

The parallel between Hebrew שפחה [maidservant] to משפחה [family] – and Lat. famulus [servant, attendant] and familia [family, household] seems of note. But these famulus terms may derive from the word עם imm [with] by ע to F as we have proven in my paper entitled...Cf. also עם [with] to עם omm ‘nation’] and ספח

חוט השני proves that חוט also means rope because even though the phrase can really mean – the rope made of red threads – nevertheless - the fact that the verse links the concept

²³⁹⁰ Cf. the pre-prayer statement ידי אסחי אבא that people say before ritual hand washing.

of rope to threads already supports the hypothesis of – thread to rope relationship. . The word חנט proves that the word gut can derive from חוט

The verb הולל [foolishness, bragging, madness] may constitute a metaphoric secondary form derivative of the root חלל that denotes – hollow, empty – by ה / ח relationship

The Eng. word ‘inkling’ [a slight knowledge – slight suspicion – a hint] is said to be related to – M.E. inclen [hint, hint at] – nikking [hint, slight indication] and nyngkiling [inkling] – terms that indicate the possibility of a נחש involvement in its senses of ‘hint, guess’.

Bible Hub has טרח as denoting – cumbrance, trouble.] Deut. 1:12] - Young’s suggests – pressure

The תח base of מתח and לתח denotes ‘stretch, extend’ [See section...]. We have demonstrated in section... that the special טח base of מסח [II Kings 11:6] and the טח base of מטחוי [Gen. 21:16] may both relate metaphysically to the תח in the same sense of ‘stretch, extend’. If such be the case, it is possible that the root טרח torach – which means ‘to bother, exert one’s self, trouble’ may constitute an ר epenthesis of the תח related טח [i.e. טח to טרח] in the idiomatic sense of ‘*extending one’s self*’ [i.e. troubling or exerting one’s self]. And the root סרח sorach – which denotes a ‘cloth material overhang’ and ‘a lingering [bad] odor’ may also similarly be an ר epenthesis of טח in the sense of ‘an extension’.²³⁹¹²³⁹²

It seemed to me that the לתח element of the hapax legomenon מלתחות [wardrobe room] [II Kings 10:22] indicated that מלתחות - אמתחת - מתח all share a bi-literal base תח - but it has dawned on me that the מלתחות term may instead constitute the epenthesis of a ל into the root מתח - [Cf. מלתעות ???? – pg....] to the effect that מלתחות and אמתחת may both

²³⁹¹ Note however that this מסח to סרח hypothesis is somewhat questionable, in that the usual sense of the טח particle is found in the word נסח in these sense of ‘remove, move away.’

²³⁹² Jastrow quotes Rashi as explaining the Talmudic סרחא as animals having overhanging, double limbs. סרח might be the source of the ancient Grk. syrein [to trail, drag]. Later סרה usages include ‘trail of a garment’.

be forms of a tri-literal root מתח [that may also be related to a word מטח of the phrase מטחוי קשת]

The verb טח טוח [to daub, to smear plasterlike material] may also relate to the sense of extending – in that smearing involves the extending of the plaster further and further. The kidneys are poetically called טוחות - smeared ones [Psalm 51:8] – in that they appear to be smeared with protective fat [See also our נבך entry concerning the Grk. word nephros = kidney in section]

In Gen. 21:16 the phrase הרחק כמטחוי קשת is understood as ‘ the distance of a bow-shot’. Literally - הרחק a distance as the מי תחובה - the shot of a קשת bow. It seems to me possible to regard this מטחוי term in two ways. In the first possibility – the מטחוי term is a form of a rare word טחיה [that some regard further as a form of טחה - Cf. - שעה שעה - חד חדוה - גאה גאה ²³⁹³] that denotes ‘the shot of’ – but I can see it instead as denoting instead ‘the travelling of’ and as related to the טח base in the sense that travel is a form of ‘bother, trouble’ – i.e. in the manner that the words ‘travel – travail – trouble’ all derive from the טרח root [See pg...]

However, it is also possible that the מטחוי term is instead a secondary form of the מתח metach that denotes – stretch, extend [See pg...] – by ט / ת interchange - to the effect that the מטחוי קשת phrase will denote instead – ‘the extension of the bow’ [i.e. – ‘the distance travelled by the arrow that the bow has shot’]??????

טרח is also the source of the ‘turn’ words – Low Ger. dreien – Ger. drehen - Dan. and Swed. dreje - Albanian – dredh [turn, twist] among others . Also – Lat. terere [rub,wear down] – and tritura, tritus [rub, chafe, friction, grind, exhaust, wear out] – whence Eng. triturate [chew, grind] contrite – attrition and trite. Ancient Grk. tripsis τριψις and tripson τριψον [rub, friction]. See also pg...

²³⁹³ Gesenius compares it to שחה השתחוח

However, it seems to me that Rabbi Pappenheim regards מטחוי - and also שטח²³⁹⁴ and what he assumes to be their shared טח base instead as denoting - 'spread over an area or distance'

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

Perhaps the root מתח [to stretch] is composed of the preposition מ that denotes 'from' and an inner base תח that denotes 'in the place' in the sense that stretching מתח amounts to an item's 'movement away from' while still remaining in its original place'. Or alternately – the concept of מתח may be 'can be stretched to take up additional place/space' .

The word מתח [to stretch, to spread out] might be related to the word משח [smear, anoint]

מתח might relate to the verb תחר [compete, rivalry] in that two opponents are pulling the desired item in opposite directions and thereby stretching it . E. Klein links תחר to the root חרה [to burn]

Ernest Klein assumed that the Talmudic Aramaic משח משחא terms that denote 'measure' are related to the Hebrew word מתח [stretch out, spread, extend] but it seems to me more likely that it derives instead from the Hebrew משר [draw out, pull] in that the measuring rope is continually drawn forward during measuring process.²³⁹⁵

Yehoshua Steinberg [Milon HaTanakh] linked the roots - נשב נשמ נסף to שאף and שאב . He also links מתג to משר מתח²³⁹⁶

Radak also quotes Targumic שע form related phrases to link the שע form - (a) to the concept of smearing - משח [in וישוע ית ביתא] that is the targum of וטח את הבית – and he defines משעי of [Ezek. 15:4] לא רחצת למשעי as משיחה and he links it to טח daubing – which is done by smearing (b) He also links the שע form to the concept of smoothness [in איש שעיע] that is Aramaic for – גבר חלק [also mentioning the targum of חלקת צואר =

²³⁹⁴ See pg....

²³⁹⁵ It seems to me that the Lat. measure terms – modus – metrum – metor derive from the Hebrew verb מדד [to measure] – but the Lat. mensio, mensura derive via the Aramaic משהא

²³⁹⁶ But Julius Furst suggested מתג מזח

שעיעות צואריה] ²³⁹⁷ although I did not recognize a clear conceptual connection explanation for this 'smoothness' usage – or to the usage 'smear'²³⁹⁸

Rabbi Pappenheim suggested that משה [anoint] derives from the שח base that denotes 'subservience' in that anointing makes items more pliant, bendable.

The biblical משה possesses the senses – draw, pull, drag, gather, length, during. The PBH המשך = continue derives from the root's biblical usages in the sense of 'continue, endure' – Cf. Isa. 13:22 וימיה לא ימשכו . Some suggest that from this usage came the Med. Hebrew משה meaning as 'during, while– extend – duration - continue' – but it seems to me that the exact usage as duration may already be recognizable in the phrase נשא משה הזרע [Psalm 126:6] in the sense – 'who carries [the seeds] *during* the planting'. Ernest Klein lists the PBH משה usages as – extend – prolong – stretch - delay

A. Evann Shoshan regards the משה of למשוך בין את בשרי [Eccles. 2:3] as a secondary form of משה

A Talmudic משה that denotes stretch – measure- length could be a derivative of משה

משה and the phonetically and conceptually similar משה [to stretch] may be related metaphysically – although משה is also likely linked metaphysically to משה [feel, touch] and משה [grope, feel]. I am however unable to explain the origin of the משה biblical term that denotes 'depart, remove'. E. Klein suggests an etymological connection between משה [depart, remove] and משה [draw out, extract]

Rabbi R.C. Klein writes that Rabbi David Chelouche said that the base משה of משה and משה means – to remove from its place – This would also link those to the phrase לא ימוש מפידך

Hebrew סחר is, incidentally, the Tower of Babel source of the Aramaic תגור tagor [merchant], by fortition of the first two radicals.

In its sense of 'taking the place of' the תחר term may be metaphysically related to the word טחר t'chor [hemorrhoid] - as hemorrhoids 'take away space' in the colon.

²³⁹⁷ The PBH משה sense of smoothness may perhaps derive from an idea of 'saved from roughness'

²³⁹⁸ He may perhaps relate these to the משה wax term but I have not perceived in his explanation any connection between wax and משה [observing]

Now – with regard to the possibility of a ת / o link between the נתח and נסח roots -

The נתח NaTaCh root means specifically ‘to dissect – cut or tear in pieces’. Most of the lexicographers translate the נסח term [in its five or six biblical appearances] as either ‘remove - uproot – pluck – or scrape’ - to the effect that one would assume that the two roots are probably not linked by means of an ת / o link principle. Nevertheless – I shall mention now the reasons why I believe instead that they are

- (a) The concepts of ‘uproot – pluck – scrape’ are not all that distant from the concepts of ‘disect’ and ‘tear’
- (b) It seems to me that the נסח term can in reality - be just as easily or reasonably understood instead as ‘cut off from’ [in in Prov. 2:22 - Deut. 28:63 - Psalm 52:7]
- (c) Indeed - the נסח term is paired with words that exactly denote ‘cutting’ [in Prov. 2:22 and Psalm 52:7] - and –
- (d) I have found [towards the end of my research] that the Artscroll Bible does indeed render the נסח term exactly as ‘*torn off*’ [in Deut. 28:63]

נתח Tach – the operative particle of the נתח root in its sense of ‘tear’, may be the source of the Eng. ‘tear’ via O.E. teran [to tear, lacerate]. But see also קרע pg...

There is a Tanakich verb מתח that means ‘stretch, extend, spread’ [a hapax legomenon – Isa. 40:22] and the commentators astutely link this verb to the Genesis 42:27 אמתחת amtachat [saddlebag] in the sense of a bag that can be ‘stretched out’ as more stuff is put into it.²³⁹⁹

There is a biblical root נסח nasoch that has to do with removing. One of its forms הסח appears in the common phrase הסח הדעת [diversion of attention]. ‘Remove’ related סוחו סוחו roots are also

²³⁹⁹ R. Wertheimer notes however, that R. Jonah Ibn Janach relates the אמתחת to the word תחת [under, beneath] in that it is also used as a saddle in some areas.

suggested in the case of סחי 'mire, dirt' - perhaps because these are things that are to be removed – [or it may be an unrelated root?]²⁴⁰⁰

Now – a Tanakhic phrase ושמרתם את משמרת הבית מסח [II Kings 11:6] details the ordering of an intensive uninterrupted guardsmen's watch over the child king - to which soldiers were dispatched to guard different locations. Its enigmatic מסח form appears in Tanakh only once. It seems that Evann Shoshan sees it as denoting the involvement of alternating guard shifts²⁴⁰¹.

Some, however, see it as an anti-phrasim [לשון סגי נהור] in which the term מסח - which literally means 'by removing your watching of it' – is nevertheless used here antiphrastically in the sense of 'without abandoning your watching'. Others suggest that the מסח masoch term should be read as מסח- mi - soch – in the sense of 'guarding - by abstaining from סח – i.e. from removing their watchfulness from him'²⁴⁰². Cf. the girdle term מצח pg... and מעד pg...

Artscroll translates מסח plainly as – 'keep the watch of the palace *diligently*' – and thus – one might regard the מסח term as denoting either (a) simply - an uninterrupted, extended watching – (b) a watching that extended over different areas of the palace – (c) a watching that may have been regarded as 'extended' in light of a factor of revolving guard shifts that may have been involved.

And thus the rare מסח term - that can have denoted one or more of these form of 'extension' – can perhaps also be seen as related to the מתח [extend , stretch] term – by means of our ת – ס principle.²⁴⁰³

Now - one might also imagine in these two terms a further metaphysical connection that goes back to a סח תח inner root pair – for the biblical תוחח [military catapult]²⁴⁰⁴ – is a 'sling' whose operation involves a stretching back – and perhaps also because the 'drag' element of the biblical סחי s'chee [muck, filth] - which Radak connects to a dragging in mire

²⁴⁰⁰ This suggested relationship between סחה and סחי may parallel a relationship between the words הדיח [scrub, wash] and דלח [roil] [See pg...] [and perhaps also פשף (scrub, wash) and biblical אשפה (refuse, garbage)]

²⁴⁰¹ ... with the סח base perhaps reflecting the removal of the shifts. However, he lists the מסח term apart from מסח [remove]

²⁴⁰² This understanding does not accord with Rashi's opinion that the מ of the מסח term is part of the root.

²⁴⁰³ ... i.e. as an alternate version of it.

²⁴⁰⁴ Radak assigns תוחח to a תחח root – and Rav Hirsch, to יתח. Bible hub translators have it as – arrows, darts

and which he also links to the root סחב [to drag]²⁴⁰⁵ – may also be conceptually related to the idea of ‘stretching’, somewhat . But perhaps related to מטחוי קשת

Now - one might find this particular ‘inner root’ hypothesis problematic – i.e. in light of the other very different extant meanings of the נתח and נסח terms – but it is nevertheless supported by the fact that the phonetically similar טח toch or טחה tochoh element of the biblical phrase – מטחוי קשת - which is usually translated as ‘the distance of bow shots’ [Gen. 21:16] - may actually refer either to the drawing / stretching of the bow – or to the ‘extended’ path of the shot arrow [or to both?].²⁴⁰⁶ This to the effect that the מטחוי קשת term apparently relates to the תוחח catapult in that catapults operate on a similar principle [and also in light of the known interchange relationship between the ת and ט].

The טח = stretch, extend element may also be apparent in the words טחח tochach and טוח tu’ach [to smear, to daub – as in plastering a wall] – as smearing, daubing involves the ‘stretching, extending of the plaster/ daub material.’²⁴⁰⁷ The English word daub does indeed derive from the Hebrew טוח²⁴⁰⁸²⁴⁰⁹. Note also that the kidneys / כליות kla’yoth are also known in Hebrew as the טוחות tuchoes – the smeared ones – as The Almighty has set them in their places smeared heavily in fat to protect them against injury²⁴¹⁰.

It appears to me as well that there is also a תח = stretch based לתח letach root – a hapax legomenon in the form מלתחה maltachah [II Kings 10:22] – a clothes wardrobe of a sort – which – either in the form of an expandable box – or a clothes rack or cloth covered chamber – appears to ‘stretch’ out or in as garments are removed or added - i.e. on the order of the אמתחת saddlebag . Gesenius, too, sees לתח as related to the expansion of clothing, but in a slightly different sense.

It is also conceivable that the biblical Hebrew term denoting ‘boil’ - רתח rotach was so fashioned by G-d because room temperature water expands [4%] when heated to the boiling

²⁴⁰⁵ Radak says of סחי and ענינים כענין סחב - סחה . And thus, this may constitute a very rare sign of a Radak endorsement of the bi-literal inner root theory

²⁴⁰⁶ Gesenius renders מטחוי קשת ‘those who draw the bow’.

²⁴⁰⁷ So Rabbi Pappenheim

²⁴⁰⁸ It is conceivable that the טח root is a metaphysical ‘spinoff’ from the root טרה [to exert effort, trouble oneself] – as many ‘rub, turn’ occidental words apparently derive from טרה - Cf. Ger. dreh [turn] See pg...

²⁴⁰⁹ See section ... for many specimens of the Hebrew ח ches to > P/V/F/B Tower of Babel withering transformation principle.

²⁴¹⁰ We find a similar circumstance in the Greek nephros [kidney] which apparently derives from the Hebrew נבך nobakh/ novakh which is a form of or related to בוך bukh and means ‘entangled in – figuratively deeply mired in – also ‘the depths of [the sea] - and which ultimately sense developed into the meanings - ‘perplexed, confused, in a stupor, having lost its way and clouded’. Cf. also ‘nebula – and Lat. cloud terms nubes and nimbus – and Grk. cloud terms nephos and nephele – all of them Tower of Babel ‘withering’ derivatives of נבך . This to the effect that the Grk. nephros [kidney] derived from the Hebrew נבך via the Grk. nephos [cloud]’ – as the kidneys are ‘clouded’ by fat.. See also

point. However רתח may relate instead to the similar assumed PBH root רתע that denoted – excite - startle²⁴¹¹

There is also the possibility of a metaphysical conceptual link between מתח [stretch, extend] et al and תחת [in place of, under] i.e. in which the תח base would embody a common idea - in that the action of ‘putting in place of’ – and that of ‘extending, stretching’ – both involve a situation in which the original space that is involved in the action is still ‘occupied’ – but by other elements or material – or that something still remains in the starting point - after the action has been accomplished. Or – a connection may lie in that stretching entails the elements of the stretched item occupying space that was previously occupied by other elements. However – the possibility of an additional connection to the נתח verb [to cut in pieces] is not apparent.²⁴¹²

²⁴¹¹ On the other hand רתע ‘s sense of ‘excite’ may stem from its biblical sense of ‘boil’

²⁴¹² A connection may, however, lie in the fact that the נתח term is employed biblically in the sense that the item - a slaughtered animal that is to be sacrificed – is cut into pieces and the pieces are [more or less] left in their original places – as opposed to being scattered about. HOWEVER – on the other hand – when you cut a whole item into pieces you have already begun the probability that those pieces will move apart from each other

Although I have generally attributed house and cottage terms to the root חסה that denotes protect, refuge – I believe that these terms can also have derived collaterally via an antonym encryption of the Hebrew words חוץ [outside] Cf. Exod. 25:11 מבית ומחוץ [inside and out -] and/or חוצה [street, outskirts] that are opposites of the word בית [house].

Gesenius suggested a link in the sense of circular between the word גיל and the חול base of מחול

Julius Furst suggested links between – חגל²⁴¹³ - הרבה ערבה - שבט חבט - שזר חזר - חטב קטב among others – many of which I do not endorse.

He also linked חטב to קצב and also to כתב [write] in that he assigned to חטב the idea of inscribing into wood by chisel – which was an ancient form of writing.

Gesenius suggested links between - פחד leap, spring – flee and פחד [fear]. In his Bible lexicon Gesenius assumed the presence of a ח prefix in the quadri-literal words חנמל חשמן and in חבצלת – חדקל [which I dispute]. He did not mention directly any principle of ח prefix within tri-literals – but he did link the root חפז to the root פוזז - wherein there is thus an implied ח prefix element – and he may have felt the same in some other cases of tri-literals – but I did not find mention of this in the more than eight of his entries that I researched. Julius Furst did identify correctly a few of the instances of ח prefix in triliterals – but I disagree with very many of his inner base suggestions

The Talmudic word חפת that means – border, edge of a garment may relate to the biblical Hebrew חוף that means - beach – coast – shore – but the same Talmudic חפת term that meant – bosom of a garment wherein things can be hidden – probably derives instead from the root חפה that means - cover. See also pg...

²⁴¹³ עגל Could be a crasis of חגל - ??? עג גל could be a crasis of חג-גל - I believe that the Aramaic עג that meant round is a withering of חוג - The real base of עגל is probably גל

Etymologists have attributed the word ‘dunce’ to documented sarcastic mockings of the followers of the medieval philosopher Duns Scotus – by their adversaries - but if they are wrong, dunce could constitute instead a derivative of דחש [dense] in that stupid people are called in Amer. slang ‘dense’ – and note also that the biblical Hebrew word טפש tpeish that denoted ‘thick’ is similarly used in later Hebrew to denote ‘stupid’. Or alternately – dunce might derive from the word תחת tachas – that means ‘bottom, under’ that serves in modern Hebrew and in Yiddish to denote ‘derriere, buttocks’ . Note that each of these possibilities would entail the נ > N phenomenon. Cf. Pol. Dupa [derriere] and Eng. slang doofus [stupid]

Now – the process of braiding / plaiting entails the continued turning around and twisting of the plaited threads around each other – with each thread returning temporarily to its previous side of the plait before it twists around again . And so it seems to me conceivable that the biblical שזר shozar verb that denotes – braided – plaited – intertwine – may be spinoff of the biblical root שזר that only appears biblically in the pig term חזיר chazir [see pg...] – by the ש / ח shinn interchange that we encounter in such Hebrew to Aramaic Babel withering as חנק שנק strangle and חלק שלק smoothen [see pg...]²⁴¹⁴

The biblical word מחא denotes – strike, clap and it is related metaphysically to the words מחץ מחק and probably also to [strike, erase]. The PBH word מחא that means – to protest – is probably a conceptual derivative of מחה [erase] in that protest is a symbolic attempt to erasing an undersirable act

With regard to חבל - Its usage as ‘damage’ might be a sense development of an initial sense ‘tied, restricted’ that was itself a derivative of an original חב inner base denoting ‘combine, tied together’ – i.e. in that damage is a restricting circumstance. חבל chevel ‘s meaning of ‘rope’ likely derives from the חב base’s sense of ‘tied together’.²⁴¹⁵ Cf. damage – [restricting = damage Cf. חבל tie up to חבל damage - צר restrict to צער pain – זיק shackle to חזיק - הזיק [damage] Perhaps a connection between the חק base and the word חק nezek [damage] lies in the fact that damage done to a person or to an item amounts to a restriction to its functionality or to its beauty / appearance. With regard to חבל - Its usage as ‘damage’ might be a sense development of an initial sense ‘tied, restricted’ that was itself a derivative of an original חב

²⁴¹⁴ A further link – from שזר to the Talmudic שדרא spine is also possible – in light of the fact that the dorsal and ventral roots of the spinal cord intermingle with the spinal nerves and because the spinal cord is likened by some to a mass of intertwined telegraph wires that transmit nerve messages from the brain to the various parts of the body.

²⁴¹⁵ ... or its usage as rope [that is used for tying – i.e. for restricting] – and it may therefore be a combination of a ח prefix to base חבל that denotes ‘prevent, not’

inner base denoting 'tied together' – i.e. in that damage is a restricting circumstance. חבל chevel 's meaning of 'rope' likely derives from the חב base's sense of 'tied together'.²⁴¹⁶

The roots צרה and צרר denote 'compressing – confining – oppressing – trouble'. צר denotes – narrow – constriction – enemy – oppressor^{2417 2418}.

It seems to me that the Aramaic word שרגא shrogah [light – lamp – lantern] is likely related to the Aramaic חרגא chirgah that denotes 'sun mote'²⁴¹⁹ and that may be a derivative of the Hebrew base חר [burn] see pg... and/or related to the Hebrew חרך . These two are probably related to the Hebrew חרך chorakh that means – roast – burn – singe – and that clearly derives from the Hebrew base חר [burn] – see pg.... The biblical חרך root that denotes 'a hole – crack – lattice window' probably derives from the חור term that means 'hole'. Consider as well the possibility of a conceptual relationship between the idea of sun motes – and the bright sparks of light that are sometime visible through a network of small cracks or lattice holes.

Jastrow has - חרך terms as denoting – (a) to roast – burn bread – char/ blacken etc.- singe – parch (b) – lattice – latticed window - חרכא - (c) break through – break in - (d) window – (e) חרכייא burnings

It may be of note that the Yiddish word for [door open just a] crack is – a shparkeh – which would seem to link the idea of crack, hole to the idea of glowing, burning. For when a door is very slightly ajar the daylight or candlelight that is in the room will yield a thin bright ray of light into an adjoining darkened hallway

For Traipse Harper's OED has – perhaps likened to Ger. traben – which he has as denoting – to tramp – wander – to flee – and which others have as – hurry – dash – run – C.T. Onions has traipse as walk in an aimless or slovenly fashion. Some experts define Hebrew חפז as hurried movement – but I think that Rabbi Clark may be more correct at this time in his translating for Rav Hirsch – hasten aimlessly, senselessly – hastening from danger. So the development is apparently KH-P-Z to TR-P-Z – by THR transformation See tramp

²⁴¹⁶ ... or its usage as rope [that is used for tying – i.e. for restricting] – and it may therefore be a combination of a ח prefix to base בל that denotes 'prevent, not'

²⁴¹⁷ ... there being a figurative connection between one's being constricted and one's being oppressed.

²⁴¹⁸ The sense development between the Hebrew צר [constrict, restrict] and צרר [oppressor, afflicter] may be mirrored in a conceivably Gmnc. based relationship between the Dutch dam [a restricter of water] and the Lat. damnun that denoted – injury – harm – damage [whence 'damage'] both of which may derive from the restrict denoting sense of the root דים see pg...

²⁴¹⁹ Jastrow somehow links a שרגא [light – lamp – lantern] instead to a הרג root that he defines as denoting breakthrough – although he does not list any הרג term in that sense - and neither have I found such elsewhere. There is however an Aramaic word חרכא that meant – breaking in – breaking through – and that חרכא may be related to biblical חרכים term that denotes cracks through which bright light shines. [Cant. 2:9]

Lat. peto petere – adpeto adpetere – appeto appetere – possess in aggregate the meanings – strive for – grasp at – beg – demand – seek after – desire - enter alia – with much overlap of these usages among them. It seems to me that these terms stem mainly from the Hebrew roots חפש khipeis [seek] and חפץ khofeitz [desire, want] - and/or from their פש and פץ particles by elision of the ח . And it seems likely as well that these Lat. terms were also influenced by one or more of the roots בקש bikesh [to seek] - אחז okhaz [to grasp, seize] - פצר potzar [to insist, pester]

Rav Hirsch has suggested that the form לחם denotes both bread, sustenance and battle, struggle because the gaining of one's sustenance amounts to a struggle for existence.

Mitchell First explains that R. Hirsch saw a double connection – (a) the struggle involved in producing the bread – (b) the struggle involved in guarding it against predators. Cf. Job 20:23

First assumes that modern scholars say that לחם root denotes pressed together – (a) bread pressed together dough – (b) PBH boards pressed together ??? (c) soldiers pressed against each other in close combat [I suggest Cf. קרב = combat] – but see also pg...

It seems possible that the Lat. frater [brother] and the Eng. word brother [and its Gmnc. Cognates] derive from Hebrew via the Aramaic phrase בר אחר bar – akheir / var – akheir [a different son]

And it seems to me possible as well that the אך base is the base of the word אכר that means – farmer – in that the farmer is a do-er of actions that result in the reality of new food supplies. If this אכר אך relationship conclusion is correct – it might parallel the relationship between the use of the biblical Hebrew root חרש khorosh to denote both ploughing and artisan's work

Grey and rabbits, hares

Hebrew PLS peles is a weight scale and its associated leadstone weights were named in the Tower of Babel event by means of a P-L-S to L-P-S / L-F-S permutation . This change was also extended to the names of lead colored items – i.e. grey colored items – to the effect that a Lat. stone term is LAPIS – the Span. lead pencil is LAPIZ – Lat. leaden color is LIVIDUS – and the [grayish] hare, rabbit is called 'LEPUS'

The word hoary means gray or white with age

OE har and Old Norse harr = grey haired, old, hoary

OE hara = hare

Dutch haas – OFris. hasa – OHG haso = hare – while OE hasu and OHG hasan = grey . All of these terms may feature R to S ‘reverse rhotacisms’ of a HAR base [See pg...]

Most hares are of gray color. Some species turn white in winter – and the northern most species called ‘snowshoe hare’ is white all year long. Rabbits also come in grey and white

And thus it seems to me that – like the Lat. cand base that denoted both white and grey - the Hebrew white term חור chur also ‘picked up along the way’ a usage as ‘gray’ and that it yielded the Gmnc. and Eng. grey related. words – hoary – hare and the OE har and Old Norse harr that meant grey haired, old, hoary – and probably also the abovementioned grey and rabbit related HaS form words as well

It has also been suggested that the grey fish term herring derives from the same source as the grey rabbit term – hare – but it seems to me that it may instead or collaterally derive from the Ger. word ‘herr’ that I have suggested as the source of the Ger. deer term – Hirsch – see pg... in that one might regard herring as a ‘masterly’ food.

It appears that there is an idiomatic or a conceptual connection between words that denote – smallness and/ or restriction – and words that denote bad - pain or damage/ injury.

() מצער = few, young, junior -- צער = pain, sorrow - ancient Grk. mikros & smikros [small, petty, young, short, brief, small, little]

() זוק = bind - זיקים are shackles - Old folk are called זקן because they are shackled by infirmity. נזק = harm, damage

() חבל = bind, rope - מחבל²⁴²⁰ – pain damage

() Lat. pauper = small, scant, meagre, poor, deprive - Lat. paupertas = damage, harm – FROM Hebrew פחות [less, minus]

() מוסרות = chains, fetters & אסר = to prohibit, restrain - יסורים = pains, torments

() צר = narrow, restrict - צער = pain, sorrow

²⁴²⁰ ... or related instead חילול [pang]

() Eng. slight] S pro-thesis of light] - Ger. schlecht = bad

() Eng. slim - Ger. schlimm = bad – evil -[Ant. Of Hebrew שלם sholeim = full, complete]

() Ger. schmal [narrow, small, lean] & Eng. small - Lat. malus, malum [bad, evil, severe]

() עג base of ²⁴²¹לעג and ²⁴²²מעג [be-little] - עגה [small cakelet] עג [giant – called ‘Tiny’ sarcastically] – also - עגן- [to restrain, hold back²⁴²³] – מעוג [cooky, muffin] [stammer – עלג speak in little bits] also restrained speech – Grk. oligos DENOTING THUS - LITTLE >

Developed into - Heb עגמה [sorrow, grief = a littling of the soul] – Akkad agamu [be grieved, vexed] & Lat. aeger, aegri- [sick – sorrow – pain – trouble – anxiety] > Lagrima, dakrima - grimace²⁴²⁴²⁴²⁵

() דמה דמם = to restrain - - דמם = to destroy – to doom & Lat. damno, damnun = to hurt – damn – cause loss – to damage

() צמצם tzimtzeim = restrict, reduce - Ger. zamia [hurt, damage]

() עני ani poor - ענה eenah = cause pain, torment

() קל qal [light, simple] - Talmudic קליל a little, lightness - And קלל - slender, unimportant – Rav Hirsch has קלל as – diminish – and קלה as restrain – devalue. E. Klein has קלה as – lightly esteem, disgrace

קלקל - qilqeil [spoil, mar, break down]

Also -

Lat. astrictus – binding, narrow, short, brief > Romanian a – strica [damage]

גבל goval – boundary, limit > Breton gwall [damage] – Welsh gwall [mistake]

Lat. sinister [left hand] > Span. Siniestro – Port. Sinistro [damage]

נגד neged [against, opposite] > Lat. nego [no, not i.e. restrictive terms] > Lat. noxa, noxia = hurt – damage – injury²⁴²⁶ – necare #2 – thwart, check – OR noxa via nocere

קץ קצה [end, outer limit] > קצף [anger, wrath] & PBH Angel of destruction

²⁴²¹ ...whence laugh, lachen

²⁴²² ...whence mock

²⁴²³ .. possible source of - anchor

²⁴²⁴ A different opinion relates עגמה to אגם [pond – in sense of – a ponding of the soul, ponding of emotion??]

²⁴²⁵ Rochel Taller suggests – agony – wherein אגון' is an alternate candidate

²⁴²⁶ Source of pernicious

[חבל damage > Anc. Grk. hopla & kubelis/ kybelis [weapon] Eng. wifle wiffel javelin

The biblical Hebrew חליתה kholitha that denotes – jewelry, trinket [Hos. 2:15] may derive from the word חלל khalal [hollow] in the sense that a trinket is a vain and unimportant thing. Cf. Eng. bauble from OE bauble [toy, trinket – thing of little or no value] – which derives in my opinion similarly from the חבב base of חבב / חבב [hollow] along with Eng. bubble [an empty flimsy thing]

And there are incidentally – a few other senses of the חבל term

חבל chevel – rope or cord for tying things together – This may be a sense development of the usage as ‘bind’ – or it may be related to the similar חבל term that means – chain, fetters. As for the חבל that denotes pain, pang – that may be a sense development from the חבל usage as – damage – but it may more likely constitute a secondary form of the word חיל that means – pain, pang.

חבל means both – damage and bind, tied up - . Both may relate to negative denoting base חבל

Now – you may recall that we mentioned a while ago the root חבל that is the root of the words - חבילה chavilah²⁴²⁷ – a tied together bundle – חבל נביאים - a band or group of prophets and חבול khaboel – an object taken as collateral for a loan or as a contract binder – whose purpose is to strengthen the borrower’s obligation to repay the loan to the lender – and thus also to bind the borrower and lender closer together . And so we see that these חבל terms do feature the חב inner base whose sense is – binding, combining - senses that we have indeed demonstrated to be present in many roots bearing that חב base.

But a question must arise - how can we explain, then, that there is also a biblical חבל verb that means – to damage – destroy – sabotage – as we find in Shir HaShirim 2:15 – שועלים קטנים - [destructive little foxes] - and that there is as well the PBH חבל chaval! That means – alas! – too bad!

And the answer to that question is in my humble opinion - simply that unlike the other חבל form words mentioned before – that are members of the root group whose חב base means combine, bind

²⁴²⁷ Cf. bind and bundle

those other חבל form words that denote damage and alas were made instead by means of the prefixing of a ח to a biliteral base בל bal – that denotes – negativity, deleteriousness and bad – and those חבל form terms belong instead to word group whose inner base is בל - and whose members include such negative denoting words as -

And thus – these חבל terms that mean damage – and alas

???? You may recall that I had mentioned earlier that the word חבל that meant damage was fashioned out of the root בל - while the חבל form terms that denote – bundle – rope – collateral for a loan derive instead from the base חב that signifies – combine, attach. But I did not mention earlier yet another חבל term – א that means – pangs – pains as appears in the phrase חבלי לדה - birth pangs This חבל could be a derivative of the negative tainted בל base – and related to the חבל that signifies – damage - but– it could be instead a secondary form of the word חיל that appears– in the phrase חיל כילודה which means exactly – pangs like those of a woman in labor [Psalm 48:7] As we find other instances of such a ב / י inter-relationship in the word pairs – חבק חיק - - Perhaps also – זבד זיד - זבת זית –

And it seems to me that by analyzing certain of the tri-literal roots we can know that at least some of the inner roots –if not all of them - possess meanings that are unrelated to their component letter meanings. Consider if you will – the root חבל . possesses two different meanings – on the one hand it means - to bundle and a string – but on the other hand - it also denotes – to damage – as in the biblical phrase – שועלים קטנים מחבלים –

And it seems to me that the correct explanation for this is that the חבל that means – to bundle – amounts to

It seems that the lexicographers have not considered the likelihood that the 14th Cent. verb ‘to quail’ – which meant ‘morbid craving’ derived from the fact that some Bibles translate as quail the שלו slov bird term – whose unfortunately eager consumption by the Israelites resulted in the deaths of thousands. The secret of the Hebrew origin of this term – and of the origin of the חגלה name of one of the five daughters of Zelophechad are revealed in my main work.

Avnei Shayish perceived a relationship between the words חתר [to dig out] -- חתף [to snatch] – חתה [to remove] – It seems to me that the Talmudic מחתא מחתה [defect, deficiency] may relate to חתה - and/ or to חסר [lack]²⁴²⁸ -

²⁴²⁸ Perhaps related also in their usage as – slope down, declivity

Avnei Shayish suggested a פח base origin – denoting – opening – for the roots - פתח [open] - פשח - spread or pull apart - פרח blossom out – פקח open, release, open the eyes²⁴²⁹ – פסח skip - to walk with an open gait [I would add perhaps פסח – skip over - so leave unaddressed, open] – פלח [split apart the soil]²⁴³⁰ - פצח [burst open] - ²⁴³¹

This is a system approach that I seem to have overlooked – although I definitely did approach the matter of epenthesis from an angle of individual letter groups at a time – i.e. separate mem epenthesis – separate tov epenthesis etc.

The Jewish theoretician Avnei Shayish appears to have suggested a two letter פח base origin – denoting – opening – for the roots - פתח [open] - פשח - spread or pull apart - פרח blossom out – פקח open, release, open the eyes²⁴³² – פסח skip - to walk with an open gait [I would add perhaps – skip over - so leave unaddressed, open] – פלח [split apart the soil, dig]²⁴³³ - פצח [burst open] - ²⁴³⁴ - for it is clear that each of these conceptually related terms amounts to the infix of a letter into a base פח

And This assumption would also seem to be supported by the fact that the word פח does itself denote – a trap, a snare – and a thinned expanded metal strip [Exod. 39:3] – while the noun פחת means – a pit – which amounts to an opening in the ground²⁴³⁵. Now - It might appear that the verb נפח that denotes to blow – to exhale - to swell speaks against this – but it may in reality be a secondary spin-off the similar root נפש

Perhaps the PBH term פדחת [forehead (a bare area)] may relate as well

Now - This is a system approach that Avnei Shayish has suggested is an approach that I seem to have overlooked in my own research – although I definitely did approach the matter of epenthesis from an angle of individual letter groups at a time – e.g.. separate ה heh epenthesis – separate ו ayin epenthesis .

²⁴²⁹ פתח – פקח could be an example of a ת/ק interrelationship – Cf. שקה שתה

²⁴³⁰ Rav Hirsch has פלח as – forcibly splitting [Job 16:13] . See also my study in פלח - pp...

²⁴³¹ He added also פצה [to open wide] פצה and פצח may be related by ח/ה relationship Cf. ירח ירה – קדח צהר צחר - סחר סהר among others פרה – פרח פרה – פרה גלח גלה

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²⁴³⁵ However this פחת noun may also be related to the word פחות pokhos that means less – in that a pit is also a type of depression – a lessening in the ground surface

פקח open, open the eyes could be related to פצח [burst open] by צ/ק interchange
פצח [burst open] could be related to פתח [open]. Cf. עצם עתם ?

Avnei Shayish regarded a family of words – חסל – חשף – חסם – חשך – חסר – חסר as possessing the related senses – lack – holding back – denying another – lessening – hindering. He suggested to include as well חוס and חסד in the sense that those activities serve to address a lack.

The experts are divided concerning the meaning of the biblical term חצן . Some have it as denoting – bosom – in which case Avnei Shayish suggests a link to חשן [breastplate] . Others have it as the train or hem of a garment – in which case I would see it as a derivative of חוץ [out] in the sense of – an extremity. Exod. 28:4. Perhaps a חצן that denotes bosom could be related to חזה [chest]

חן may be the source of a number of Gmnc. Terms on the order of gaman [joy – pleasure – amusement – game – sport] – whence also – gamble [and hunting game]²⁴³⁶

The noun חזיז khoziz [lightning flash, PBH cloud] is likely the result of a combination of the word חזה [to look, see] and the base חז [to move] – in the sense – a [fast] moving spectacle

²⁴³⁶ But an alternate is Hebrew חם khom [heat] in that sports contests are called heats

But Rav Hirsch linked יחד to כחד in that similarity and togetherness are in his opinion – destructive of a person’s individuality

??? Cf. ציץ = shine and sprout – and צח to צמח ????

INTEGRATE WITH OR REPLACE BY חבל ENTRY OF INNER BASE PAPER – WHEN FINISHED

Mozeson recognized the ל – נ N/L link between the words נחץ press, urge, stress and לחץ press, oppress²⁴³⁷ among other N/L interchange terms of various languages

חיל pang – could be from חלל [hollow, empty] in the sense of a sudden empty feeling. Or it could be from חיל [hearty, strong] in the sense of a real ‘gezunte’ pain. חיל May be the source of Eng. thrill – as is demonstrated in my videoand in my manuscript

כסה Kisa [cover] and חוץ khutz [out, outer] may be metaphysically related in that they seem to be connected both phonetically and conceptually

And incidentally – with regard to the word תחת that we discussed in my first video - The Hebrew word תחת takhat denotes – ‘under – instead of – in exchange for’ – and ‘in place of’ – and – by means of a simple תחת T-KH-T > T-R-T withering - it produced the words – ‘traitor [one who changes allegiance] – betray – trade [exchange] – the Ger. ver- treten [replace] – the obsolete ‘tradition’ [an exchange] - and possibly also ‘treachery’. תחת also yielded such words as ‘token’ [something in place of what is truly due] – and the Ger. ‘tausch’ [exchange] and ‘entausch’ [disappoint - i.e. ‘obtained a different result in place of what had been expected] - Also ‘dorsal’ [Lat. dorsum = ‘of the back’] . Also endorse [to stand under i.e. stand behind Cf. ‘underwrite’ and Hebrew אחראי = be behind i.e. responsible for] - Cf - עין תחת עין - ‘an eye for an eye’ - or literally - ‘an eye *in place of* an eye’ - Exod. 21:24] However, the animal name - ‘turtle’ - derives from the Hebrew root תחת takhat [under, below] because it takhts > ducks its head under its protective shell when it senses danger – and one of its initial Tower of Babel names was the ‘tokhtel’ - which became the turtle [because ‘tokhtel’ was difficult to pronounce]. Indeed, the duck itself is named for the fact that it תחת’s takhts itself under the water [and the verb ‘to duck’ evolved in a similar manner’]. Ger. tauchen [to duck, submerge, plunge]

The English word - Dock – [OE docca] that signifies low lying plants or weeds probably derives from the Hebrew תחת tachas [under, bottom] either in that they are located at the bottom level near the soil – or because they are trampled underfoot by men and beasts –The dock term

²⁴³⁷ Cf. also - לשכה נשכה

that denotes 'fleshy root of a tail – buttocks – anus' obviously derives from the Hebrew תחת tachas – [bottom, under] as the Yiddish from Hebrew term tochtis does indeed denote 'buttocks, anus'. To dock an animal [cut off part of its tail] is enantiosemic of dock = tail. And it might also be the source of docking one's wages. The Polish dupa [derriere] and the Eng. dupe likely derive as well, by ח > P withering. also doofus – dope – dolt²⁴³⁸ Harper's OED has dock [fleshy part of a tail] as the source of Ger. tocke [tuft, bundle] whence the dock term that denotes coarse weeds or herbs

And it seems to me that the biblical female name חגלה chaglah – may have been taken from the name of a rounded galliform bird – to wit

The partridge bird has a very rounded shape and therefore its presumed to be recently coined חגלה name may be in reality the result of a metaphysical lammed ל affix to the חג base of חוג chug [circle, round].⁷ This חגלה term is apparently also the etymon of the bird term 'quail' – a bird very similar to the partridge – whose cognate terms are known to include – Med. Lat. quaccula - Ital. quaglia – Dutch kwakkel^v - all of which would appear to be intermediate forms of the חגלה term²⁴³⁹

The marten species – sable has blackish fur – and sablefish are sometimes dark grey in color and sometimes black. And thus it seems to me that their shared sable name comes from a word that means – black – and this may accord with the Hebrew word for black - שחור shakhor. Sable fish have blackish scales and they are also called – black cod

Lat. torque also meant – ring – necklace – collar - wreath

פרך [prey, rapacious, tear to pieces, pluck] may be related to טרח in its sense of – disturb. Also the PBH usage of פרך as confused, bewildered See trepidus pg..

Anc. Grk. oxētos οἰητος²⁴⁴⁰ [canal, channel] may derive from Hebrew אחז

List of occidental words derived from Hebrew חוה khavoh [village, camp, protected home, tent] by a direct withering manner. Much of this section inspired by the חוה entry of Robert DeBruyn

²⁴³⁸ Perhaps also Norweg. Dokk [low ground]

²⁴³⁹ Perhaps related to עגל [round]

²⁴⁴⁰ Apud Woodhouse

LANGUAGE	WORD		MEANING
OberDeutsch	Hube, hoove		farm
Old Norse	hov		Court, hall, temple, shrine
O.E.	hof		Court, hall, house, bld'g
O. Saxon	Hof, hova		Dwelling, house, court, hall
Yiddish	hoyf		courtyard

Ger.	hof		Courtyard, court, farm
OHG	hof		Protected, fenced settlement
Ancient Grk.	Kapos, kepos		Plantation, enclosed area [for Olympic games]
Dutch	hoeve		farmstead
Dutch	hof		Courtyard, court
OHG	huoba		Hide of land
Eng.	hovel ²⁴⁴¹		

Some of these terms also meant – garden. Possibly also Lat. habitus whence inhabit, habitat

THE FOLLOWING LIST OF THR FORM DERIVATIVES OF חוה IS OF MY OWN RECOGNITION

LANGUAGE	WORD		MEANING
Ger.	dorf		village
Dutch	dorp		village
Welsh	tref		Dwelling – hamlet - town

²⁴⁴¹ Mozeson reasonably suggested instead the Hebrew חוילה as etymon – and the word קבה as alternate. See pg...

Old Welsh	treb		Dwelling, house
Lith.	troba		House, cottage, farmhouse
Irish	Treb		residence
OE	thorp		Village, hamlet, farm, estate ²⁴⁴²
Latin	taberna		Shop, tavern, inn, cabin, booth, tent, hut, dwelling ²⁴⁴³ > Eng. tavern ²⁴⁴⁴
Latin	tabernaculum		tent ²⁴⁴⁵

It seems to me that this חוה term that signifies – a place where people dwell, where people live – derives from the base חי khai that means – to live. Cf. We live [dwell] in N.Y.

Lesser etymon candidates for some of these second category terms are – (a) צרף tzoraf [to meld together] – and צבר tzobar [to assemble in a group] by TZoBar to TZoRaB metathesis

The biblical word אחד echad – means one – and its plural form אחדים means a few – that is to say – ones NOT hundreds or tens – as in Gen. 29:20 - . כימים אחדים - and אחד akheid also denotes united or identical in Gen. 11:1 - שפה אחת ודברים אחדים . And there is also a ‘one related’ biblical word יחיד - that denotes ‘alone’ e.g. in Psalm 25:16 – כי יחיד ועני אני - the only one/ sole – and solitary in Gen. 24:16 – את בנך את יחידך - and that יחיד denotes – together – which is to say – ‘as one’ – in Psalm 133:1 שבת אחים גם יחד . And it also denotes the concept unite, join – to make two or more as one – e.g. in Isa. 14:20 - לא תחד אתם בקבורה - and it means – uniqueness – one of a kind – in Psalm 22:21 – מיד כלב יחידתי - as well as denoting occasionally – individual and single.

And thus it is quite clear that these אחד and יחד form terms share an inner base חד whose basic meaning is ‘one’.

²⁴⁴² A lesser candidate is צרף [to meld together]

²⁴⁴³ Ernest Klein was entirely unaware of my THR ches transformation principle – but did nevertheless suggest that the taberna term was originally - traberna

²⁴⁴⁴ An alternate candidate is דביר

²⁴⁴⁵ An alternate candidate is דביר

And the Torah does indeed use this inner base חד once in the sense of the word אחד - in ????

However – the fact is that there is also found in Tanakh a root containing the particle that means – sharp – sharpen – as is found for example in Job 41:22 תחתיו חרשי - and elsewhere.

And there is also a root that means ‘to be happy’- as is found in Nehemiah 8:10 " כי חדותה " מעזכם - as I will explain shortly . Now – these two roots would also appear to possess a base חד - and so I will now address the question – Why do these two roots seem to feature the same inner base חד whose main sense is ‘one’. Are these two roots - חד that denotes – sharpness – and חד that denotes happiness – related in some way to the חד base of the roots יחד & אחד whose main sense is ‘one’??? Can G-d – who devised these four similar biblical roots – have had some intended purpose in having them all appear to share the same base חד chad?

So let us begin with the חד that denotes [joy, gladness]

Now – there are great number of things that can make a person happy – It could be a big raise in salary from the boss – or perhaps you have been blessed with a grandchild – Or maybe you scored very high on an important final exam.

But sometimes a person will feel happiness on account of the good fortune of a close friend or because of the success of a someone that you regard as a kindred spirit. It seems to me that we find such a situation a few times in Tanakh wherein the joy denoting term denotes – joy for the success of another – to wit

Now - The Hebrew happiness related words חד and חדוה are found in Tanakh five times. Although these words do appear to bear only a plain, simple sense of ‘happiness’ in two of those appearances – their sense of ‘happy’ seems to possess an additional special facet in two or three of their other appearances – to wit –

וּיְחַד יִתְרוֹ עַל כָּל הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְיִשְׂרָאֵל And Yisro/ Jethro was happy about all of the good that G-d had done for [the nation of] Israel [Exod. 18:9] - it is clear that Yisro’s happiness was a happiness on behalf of someone else [in this case - the Israelite nation].

And – for those of you who may have interest - I will be discussing this verse a bit more in Part II of this presentation

And it seems to me indeed that we also find a another similar biblical example of joy at the good fortune of another in a verse –

In Nehemiah 8:10 – wherein Nechemiah tells the Jewish people who had just returned to Israel from exile and who were about to rebuild the Holy Temple - ‘Go eat rich foods and drink sweet beverages – and send portions to those who have nothing prepared – for today is sacred unto The Lord. Do not be sad’ –

And the verse finishes - כי חדות ה"ה היא מעזכם

‘... because the happiness of G-d [His happiness in your return from exile] is your strength’.²⁴⁴⁶

And so you will note,there as well that – the happiness that is felt is - a happiness of one for someone else [a happiness of G-d for Israel].²⁴⁴⁷

And then – there is the phrase in Psalms 21:7 - תחדיהו בשמחה את פניך that appears in a psalm in which King David describes the special relationship between The Almighty and himself – Now – many translators render these words as – ‘You [The Almighty] gladden him [the king, David] with the joyous character of your face / of your presence’ – but it seems to me possible to translate it instead as – ‘You [The Almighty] have made him [the king] glad by the joy that is in Your face’ – to the effect that - according to *this* translation – the king [David] has been made happy by his figurative perception of joy in ‘the face of The Almighty’.²⁴⁴⁸

And thus - in *this particular* translation of this Tanakhic verse, as well – the word תחדיהו can have been employed to indicate that King David is experiencing a joy that stems from the fact that ‘someone else’ – The Almighty - is happy.²⁴⁴⁹

²⁴⁴⁶ This verse also indicates that the חדות chedvah [happiness] term is a form of חד

²⁴⁴⁷ However – it seems that an opinion in the Gemarah of Sanhedrin 94a suggests that the word חד simply means ‘glad’ and that it was employed here because a different חד term denotes ‘sharp’ [see pg...] and in spite of his happiness at the salvation of the Bnei Yisroel – he still felt sharply pain for the disaster that befell his old Egyptian friends . And – in light of the well known and indisputable principle –of shvim ponim it may be very possible that Yisro can have felt joy for the Bnei Yisroel while still feeling at the same time pain for the Mitzrim – but I would still suggest nevertheless that while this is a possibility – the primary intent of the use of חד to denote joy is the sense that Yisro’s joy was based upon a feeling of unison with the Bnei Yisroel

²⁴⁴⁸ The same non - masoretic Bible translation similarly renders שבע שמחות את פניך of Psalm 16:11 as – ‘I will be full of the joys of Thy face’.

²⁴⁴⁹ ...or otherwise – this חד joy usage can constitute a sense development from an initial sense of vicarious joy to a more general usage a simply joy.

And thus I suggest that this חדוה - this type of joy that is expressed by the חד based word חדוה - was originally developed especially to express a happiness for someone else – a joy that is engendered by a feeling of unity / oneness with some other person or being – and that the term חד was employed to express this special type of happiness specifically because it is the word that expresses unity.²⁴⁵⁰

And it seems to me that – with the passage of time – this חד term that initially denoted happiness for the sake of another – and its related noun form חדוה chedvah – eventually came to be used simply in the sense of happiness in general – as is the case nowadays.

And we do also find a similar type of sense development in the word גר gor – that means - to dwell in a land that is not one's own native land – wherein the dweller must always live with some degree of fear of that country's native citizens – to the effect that the Hebrew language's use of the גר term to denote 'dwell' may have been similarly derived - in my humble opinion from the verb גור גור [to be afraid]²⁴⁵¹.

And the profundity that G-d put into the use of the inner base חד in its useage here in the sense of –glad - - does not yet end at this point – as I will demonstrate next – as we turn our attention to the use of the חד term in the sense of sharp –

And so let us have a look now at the similar term that means – sharp -

Now – if you were a metalworker working with bars or slabs of metal – you would notice that those metal pieces that have thick rounded edges are fairly blunt – and you would also notice that the thinner the edge of the metal piece – the sharper the piece is and the greater its ability cut other items – and you will notice conversely that the thicker the edge of the metal piece is – the less sharp it is. This to the effect that it will be the thinnest possible edge of a metal piece that will be its sharpest edge

²⁴⁵⁰ ... and, as is often the case – the term also sense developed to be used in the general sense of happiness, as well. [Hence its general usage simply as 'happy' in two of its other biblical appearances.]

²⁴⁵¹ Whence the word 'scare' by S mobile pro thesis – G-R > SG-R > scare

And so you will find therefore – that – with regard to a metal piece - it is the very first level of thickness of that piece – the level of thickness that amounts to the thinnest edge possible – that will yield the sharpest blade . Now - this very first level of thickness is the ‘level one’ of its possible thickness – and that is – in my humble opinion – exactly the reason the reason why G-d profoundly and poetically chose the חן base that denotes ‘one’ – to mean also – sharp and the verb root to mean - sharpen²⁴⁵²

And that is why – by the way – one can also suffer a ‘paper cut’ – from the very thin edge of a new sheet of paper.

It seems to me as well – that we may also find a related development in the expanding of the word דק [thin, fine] into דקר Dakar [stab, pierce] which involves penetration by means of a fine sharp point

And yes - דקר Dakar is apparently the source of the Eng. word dagger²⁴⁵³

But - however - Rabbi Shlomo Pappenheim approached this matter from a somewhat different perspective . It seems to me that he felt that the the sharp point of a dagger or of an arrow – that is the part that accomplishes the beginning of an act of piercing – is a point that is unaccompanied by surrounding area. And therefore its sharpness was given the name חן that means one – but that also denotes sole and ‘alone’ – as it appears in the word יחיד yokhid. .

And incidentally the חן term that denotes joy is the Tower of Babel source of the Latin word gaudium that means joy – gladness – delight and of the ancient Grk. gaetheaw that meant – happiness - and the חן term that means sharp – is the source of the Eng. sharp terms – to whet – one’s blade – and to whittle.

Now – you will find at Exod.18:9 that there is a masoretic opinion to the effect that the word ויחד of the phrase ויחד יתרו על כל הטובה אשר עשה ה' לישראל insinuates that Yisro’s skin developed sharp bristles

²⁴⁵² And, thus the חן term’s sense of ‘sharp’ [the root is חדד] – may lie in the idea that ‘sharpness’ entails the thinnest, finest possible edge or point – i.e. a point or edge of ‘the smallest perceptible measure of thickness’ – and the smallest perceptible measure of anything is level ‘one / אחד . Extreme thinness amounts to the first level of thickness – whence its relationship to the number one.

²⁴⁵³ ...and probably also the source of the knife term – dirk – as well

חֲדוּדִין [base חד] upon learning that the Egyptians had been drowned – because even though he had come to join the Israelite nation he was still saddened by the news of the destruction of his former neighbors and compatriots.²⁴⁵⁴ Its seems to me however that the verse speaks against this – for – (a) – The verse clearly emphasizes that וַיִּחַד יִתְרוֹ on account of all the good that HaShem for the Israelites – (b) The narrative mentions even twice that Yisro was grateful to The Almighty specifically for His having saved the Israelites from victimization by the Egyptians – [verses 18:9 & 10] – (c) – Furthermore – in verse 18:11 Yisro states that the Egyptians got what they richly deserved – אֲשֶׁר זָדוּ עֲלֵיהֶם כִּי בִדְבַר –

Now - it seems that there is a masoretic/ opinion in the Gemarah of Sanhedrin 94a that suggests that the word וַיִּחַד of וַיִּחַד יִתְרוֹ simply means ‘and he was glad’ – with no relationship to the that means ‘one’ - and that it was employed here because a different חד term denotes ‘sharp’ – as I mentioned above - the idea being that - in spite of his happiness at the salvation of the Bnei Yisroel – Yisro still felt sharply pain for the disaster that befell his old Egyptian friends . And – it seems to me that - in light of the well known and indisputable principle – of שִׁיבִים פּוֹנִים לַתּוֹרָה - that it may indeed be that Yisro can have felt joy for the Bnei Yisroel while still feeling at the same time pain for the Mitzrayim – but I would nevertheless still suggest that while this is a possibility – the primary reason for the Torah’s use of the word וַיִּחַד to denote joy is the notion that Yisro’s joy was based upon a feeling of unison with the Bnei Yisroel

It seems to me that the חלף base of מחלף slaughtering knife and of piercing חלפו חלפנו [Judges 5:26] – as well as a PBH חלף that denotes – be sharp, pierce may be a secondary form of the חרף term in its usage as – sharp – by ר – ל interchange

Gesenius regarded the חלף root as possessing a sense of – swift motion of anything smooth – and Rav Hirsch has וחלפת of I Sam. 10:3 as intending ‘moving quickly’ . And thus it seems conceivable that the חלף term is ultimately the Tower of Babel event source of the word – swift – which also became the name of a fast flying bird

However – with regard to the Aramaic word תרי trei that denotes two – and the Latin and Spanish words tres that denote three –

Ernest Klein maintains that the Hebrew word שני shnei [two] is cognate to its Aramaic synonym תרי trei [two] in that that תרי term is in reality a dissimilation of an original Aramaic תנ form term denoting ‘two’ that was itself the result of a ת / ש interchange withering of שני - so שני

²⁴⁵⁴ In this understanding Yisro is instead *saddened* because of a feeling of unison with the Egypttians – but even this concept is not at all suggested by the source

תרי < תני < . Cf. Aramaic תני [repeat, do a second time] - תנין תניין [second, secondary] - תני [to make different i.e. do in a second manner]²⁴⁵⁵

Based on Klein's reasonable hypothesis it seems to me probable that this Aram. תרי trei is the intermediate source of the occidental language words denoting 'two' – Eng. two - OE twa -Goth. twai – Dutch twee – Ger. zwei – Lat. duo²⁴⁵⁶ – Polish dwa [all denoting 'two'] among others.²⁴⁵⁷ These developments entailed a ר to V withering

The Lat. word tres means three and it apparently derived from the Aramaic תלת tlos / tloth [three] that is a Babel event withered form of the Hebrew שלש shalosh [three] . The Lat. word trans means – through – across – on the farther side - and beyond. Most of its meanings derive apparently from the Hebrew root דרך D-R-CH in its sense of 'through – across – by way of' – but its usage as beyond might be instead a THR withering of the word חוץ chutz [out, outside – by chutz > thrutz > trans - see pg...] - The OFr. tres that means 'very'²⁴⁵⁸ might derive from Lat. tres [three] – but I see better the opinion that it is a derivative of the Lat. trans in its sense of 'beyond'.

The PBH word טריז triz denotes 'wedge' [according to E. Klein] and the experts have it as 'of unknown origin'. Most wedges seem triangular when viewed from a side / cross-section perspective. And thus טריז seems to me a borrowing from Latin – in that the Latin word for 'three' is 'tris'. And the Lat. tris is likely a Babel event derivative of Hebrew שלש shalosh [three] via the Aramaic תלת tlos [three] .²⁴⁵⁹ See also טריז pg.... According to Jastrow who sees טריז as denoting bracket the word might derive instead from חוס by ח > THR withering. See above and pg... It is possible that טריז does have both meanings and that wedge term influenced the angular bracket for the bracket looks very much like a triangle that is missing one side.

The Hebrew שלש shalosh [three] is the source of the Aramaic תלת tlot / tlos – that is itself the probable source of Lat. tres and tertius [three] whence Eng. 'tertiary'

²⁴⁵⁵ More specifically – Klein traces an Aramaic תרין [two] back to the presumed earlier Aramaic תנין . Gesenius sees תנין as an Aramaic derivative of Hebrew שנים [two] involving interchanges in all three of its root letters

²⁴⁵⁶ ...from which stemmed the words – dual – duet – duel - double. The word 'doubt' has also been attributed to duo – in that it entails a question of which of two paths is the correct one.

²⁴⁵⁷ Likely also Eng. twine – twin – twig – twice – twill and Ger. zwilling [twin]

²⁴⁵⁸ ...as in tres bien [very well]

²⁴⁵⁹ A similar L to R dissimilation occurred in the development of the Lat Tigris. from the Grk. Diklas that stemmed from the Hebrew dekel דקל element of the River name חידקל . See pg...

The ancient Grk. combining form tetra – and Attic tettares that denote ‘four’ probably derive from the Hebrew חדר cheder [a room, chamber] which is four walled and which appears to be four sided when drawn in utmost simplicity. This hypothesis accords with the fact of the Spanish cuarto [room, quarters] and cuarto [a fourth part, quarter] are the same – deriving via חרד < חדר Babel transposition – while the similar Spanish cuatro that means ‘four’ and the cuadro that is ‘square’ [possessing four equal sides] are straight חדר witherings.²⁴⁶⁰

The biblical Hebrew חלף denotes – exchange – transfer - pass by – pass away / perish - change - come anew – replace - and the PBH חלף and Med. Hebrew חלוף חלופה also denoted – to pass by – be gone – that which has passed. Gesenius and Jastrow perceived חלף usages in the senses – swift motion of things smooth – to slip – glide . And thus the חלף root is apparently the Babel source of the Eng. ‘slip [by]’ and of the swift gliding ship terms – Eng. shallop and sloop – Fr. chaloupe and Span. chalupa. And it is also in its sense of ‘already passed, gone by, passe’ the source of Eng. jalopy and Yid. chaluppa. Ital. scialuppa.²⁴⁶¹²⁴⁶²

חלף may also be the source of the slip term of slip and fall – in that the נפל nofal term that denotes ‘to fall’ [and whose פל element is indeed the the etymon of Eng. fall] – does itself derive from the base פלה of [to differ, separate] and פלא [a wonder] in that falling is a different condition to the normal conditions like standing and sitting²⁴⁶³. Furthermore the word slipping describes the act of change that occurs between standing and being fallen on the ground. Cf. slope – pg...

According to some scholars חלף - also possessed a biblical usage as ‘sharp knife’ – pierce – stab – and if such were the case it can have been the model for the Eng. ‘cleave’ that initially signified ‘splitting / cutting by forced insertion of a wedge’

However it seems to me more likely that in Judges 5:26 וחלפה רקתו the חלף term still denotes change and its sense therein is that the peg entered from one side of the temple and exited from its other side – while in Psalm 90:6 וחלף יציץ וחלף it refers to the fact of the blossom’s exiting the plant and

²⁴⁶⁰ These Spanish terms derived via the Lat. quattor [four] and quarto [fourth] . Etymologists have assumed that the ‘cuarto and quarters’ room terms stem from the fact that ‘Roman homes typically had four or five rooms’ but the Grk. ‘tetra’ word indicates that the Hebrew חדר cheder is involved in all of them שלט

²⁴⁶¹ חלף is likely the source of the French galipette [somersault, roll – although the roll sense might derive from גללל].

²⁴⁶² Ernest Klein suggested a link between חלף and the Arabic word khalifa [to succeed – whence khalifa = successor and Eng. caliph – in that the Caliph is the the one who has חלף taken the place of the previous leader. Also Archibald Sayce

²⁴⁶³ However the slip term might be instead the result of a S pro-thesis to an L-P particle that constitutes a reverse transformation of the P-L פל base of נפל

entering into the open air, or of the blade of grass rising up from the ground – which is a change in position.

But the father of Radak suggested that these sprouts are so called because they will either appear by day and then be gone by night – or vice versa

A biblical חליפה denotes ‘replacement’ [Cf. Psalm 55:20]. The biblical חליפה that denotes ‘suit of clothing’ is a development via the notion ‘a change of clothing’ or ‘a replacement of clothing’ [Cf. Gen. 45:20]. In I Kings 5:28 it signifies ‘a work shift’²⁴⁶⁴

The חלף verb denotes changes in presence or existence. In Psalm 90:5 & 6 it refers to the new growth of vegetation חלף כחציר יחלף – and in Isa. 2:18 it denotes the opposite - a ceasing of existence²⁴⁶⁵ חלף והאילים כלי יחלף - and the idols will entirely pass out of existence [i.e. will perish] . So too in Prov. 31:8 wherein כל בני חלוף means – all mortals – [who eventually pass from life into death]

The חלף form מחלפה denotes ‘slaughtering knife’ in Ezra 1:9 – either because these change the status of the previously living animals – whom the knife changes or passes from life into death – Cf. ‘chlipah’ and / or because they pass from one end of the neck to the other.²⁴⁶⁶

In I Sam. 10:3 וחלפת משם is translated – you will – pass onward – advance from – go from – leave for [another place]

The מחלפות that refers to the hair of the Shofet – Shimshon / Samson – refers either to the fact that the locks of his hair were curled around – or to a fact of a hair braiding that likewise involved the changing of the positions of the hairs. [Judges 16:13] – However Radak suggests that these locks were so called either because they resemble חלף knives – or because their color eventually changes from black to white in old age

Num. 18:21 חלף עבדתם means – in exchange [payment] for their service

²⁴⁶⁴ The word ‘shift’ may derive from חלף

²⁴⁶⁵ In Prov. 31:8 the form חלוף - a hapax legomenon – denotes ‘doom, perdition’

²⁴⁶⁶ This is probably the biblical Hebrew source of the Aramaic חלף [slaughtering knife, knife, sword] . Cf. Hebrew מחלצה [Zach. 3:4] and PBH הלצה which both denote ‘garment – shirt’ . Reuven Klein mentions reasonably that Aram. חלף can alternately have derived from the Arabic charif [sharp] in that knives are sharp – by R > L dissimilation and we have explained [pg...] that this charif term is related to the Hebrew base חלף . חרף can also have been the etymon of the Lat. scalpus and scalpum [knife – scalpel – chisel] . Hebrew חרף is likely the source of Lat. harpe [sword – scimitar – sickle] But חרב cherev [sword] is an alternate possible candidate

Lat. Columba [dove] can derive from Hebrew קלח kolakh [see pg...] via the idea of a column because the dove flies straight up – which may be the reason why such birds are called תור in Hebrew. But Columba might also derive from the Hebrew שלום shalom [peace] – by ש to C – as may also have occurred in the derivation of the Latin copia [plenty] from Hebrew שפע shefa [plentiful flow] and elsewhere - in that the dove is a symbol of peace. Perhaps also שלום [peace] > calm [tranquility, peacefulness] . see also palumba – pg...

In spite of the fact that my main purpose is to show that G-d fashioned words of the European languages out of biblical Hebrew words during the Tower of Babel event, I have nevertheless also included a very small percentage of PBH and Talmudic subject terms in my charts because (a) many of these words may be – in reality – words of the biblical era – and because (b) a greater realization of the fact that many European words were derived from Aramaic will serve to bolster my effort in general, even if I cannot link a few of those words to Hebrew

שון is the probable Babel event etymon of the words 'guess, gist, hunch, hint, geist [Ger. spirit, intellect, psyche, ghost] begeister [Ger. thrill, ardent, enthuse] , ghost' and probably also 'sense' itself²⁴⁶⁷²⁴⁶⁸. Also ancient Grk. geysis γευσίς [taste (n)] and geuesthai [taste (v)]

Hebrew חוץ khutz [out] is a probable etymon of Ger. dialect schind [skin of fruit] – Flem. Schinde [tree bark] and O.N. skinn [animal hide, fur] . However – if the O.N. term is the source of the other terms then the Hebrew etymon may be instead חומה khomah [wall] – which I have shown to be the source of the skin related terms חמת [skin canteen] and Anc. Grk. derma [skin – see pg...]²⁴⁶⁹

Squid – the name of a sea creature that discharges a black ink for protection, may derive from the Hebrew word שחור shachor [black] – but see also pg...

טרח also denotes – painstaking

²⁴⁶⁷ Perhaps also – jinx – by CH- SH > J-n- X or which might also derive from the related נחש [to divine] by N-CH –SH > CH – N- SH – or by N-CH-SH > SH-N-CH

²⁴⁶⁸ And most probably also 'science, scent, scintilla, sentiment, seance'. It is also the source of the Greek pathos 'to feel, sense'. See section... Probably also Lat. pati [endure, experience] – and passio [passion, suffering]

²⁴⁶⁹ Shoresh Yesha suggested that the חמת skinbag / canteen contains/ protects its contents as a חומה [city] wall contains its contents

The Latin words *res* [real, actuality, thing] and *realis* [real] derive from Hebrew ראה ro'eh [see] . See pg..

If the basic sense of נחל is 'flow, stream' we could assume that a נחלה nakhlah [continuing bequeath, inheritance] is an inheritance intended to flow in the dimension of time - from generation to generation – and that the PBH term נחיל nokhil [swarm of bees] figuratively denotes a flowing / stream [or torrent] of bees. However, it seems alternately possible that both the נחלה [an inheritance, bequeathing] and נחל [a river, stream] derive from the base נח that denotes to rest – in the sense of a thing rested permanently in its place or in its condition - only that – within the placed item itself – the stream or the inheritance/ heritage there is a continuing flow or forward movement, of sorts. But see also pg...

And there is also a בין root that means 'understand' and a בחן root that means 'to discern between'²⁴⁷⁰, to test, prove' - so that we might also ask along similar lines - 'Is the בין base an elided form of the בחן root - or has the בחן developed by means of a ה epenthesis into a בין or בן base?

The verb בחן generally denotes 'to test, to probe' and the word מבצר generally denotes 'fortress. In Jeremiah Chapter Six HaShem compares the Jewish nation to brazen metals that are about to undergo a process of smelting and refining. In Jer. 6:27 the phrase בחון נתתיך is translated by some 'I have set you [Jeremiah] as a tester (of metals) / an assayer among my people and as a fortress' wherein there seems a lack of conceptual balance and an unclear intent . But others render instead – 'I have set you as a tower / watchtower among my people – and as a fortress' – wherein the use of the בחון bachoen term to denote tower apparently relates to the fact that defenders employed high towers to assess the the military situation in times of enemy attack.²⁴⁷¹ .

However, Gesenius sees בכור as akin to בקר 'early morning' which is likewise 'a first part' i.e. - of the day. See also בקר pg...

²⁴⁷⁰ Cf. Blessed are you HaShem ... – אשר נתן לשכוי בינה להבחין בין יום ובין לילה – Who endowed the rooster with בינה binah = understanding, intelligence to discern between day and [between] night

²⁴⁷¹ Cf. the use of the word דיק dayak that relates to the root דוק that means 'to determine exactly' to denote very tall siege towers whose purpose it was to spy into the insides of a siege victim city. See pg... However – in this understanding - – the second term מבצר does not seem to accord with the idea of 'watchtower'. As is occasionally the case with regard to root usages that are subliminally related, Radak – who was definitely an expert authority - and some other experts as well - mention this בחון term as ענין אחר - a different matter – namely a מבצר citadel, fortress tower

Rabbi Pappenheim's attaching to the בכר root of the sense of 'older, greater' [as opposed to only that of 'first'] does also support my hypothesis that it is metaphysically related to the בגר root in a sense of 'old enough – mature – strong – great'.

And so, in light of the כ / נ interchange that we have mentioned in section... it possible that בכר [first born] is metaphysically linked to בחר [choose, chosen].

It seems to me that there is a ב inner base that signifies 'choosing' for the root בחר means 'select, choose' and the root בחן means 'to test, probe' – activities that are prerequisite to selecting.^{2472 2473} Now - trusting in someone or adherence to a religion also involves a choosing by the believer to put his faith into that religion etc. or in another – and it also involves a choice between believing / trusting and *not* believing / trusting. And thus it seems to me possible that the root בטח [to have faith, to trust in] may constitute the metaphysical epenthesis of a ט into the faith denoting בח base. But see also pg...²⁴⁷⁴ See also בחל pg...²⁴⁷⁵

There may be a metaphysical link between the בטח term and the similar word פתח [to open] in that placing one's faith in a being or in a doctrine is an 'opening/ beginning' step to a course of future behavior or activity. Also – the process of accepting a belief often involves a person's forcing an opening into what would otherwise amount to a natural emotional 'wall of resistance' to it.

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

²⁴⁷² A related derivative root is the Aram. בחש [to examine, search, get to the bottom of].

²⁴⁷³ One Talmudic בחר term denotes 'choose – select' and is obviously a Hebrew בחר derivative. But another בחר that means instead – to test, try is apparently a Babel event withered form of the Hebrew בחן of similar meaning – by ר / נ interchange. See pg...

²⁴⁷⁴ ...also called 'selektion' in Deutsch. The Jewish people will never forget and never forgive the German's 'selektions' wherein more than six million Jewish human beings – including all of the children and their mothers – and the elderly and *every person not considered to be in maximum fitness for hard labor* were immediately gassed and cremated – while the rest were put to hard labor as slaves until they died of starvation, fatigue of overwork, beatings and torture. And in more than a million cases there was not even a selektion – for the entire Jewish populations of hundreds of towns were forced out of their homes and brutally shot to death into mass graves / trenches – men women and children – some of them buried while still alive. Many were herded into edifices and burned to death.

²⁴⁷⁵ However, in another possibility, the 'secure' sense of בטח might be seen as denoting ב in & טח a daubing [of firming plaster or mortar]. Alternately, could figuratively constitute the affix of a ח to the base בט of בטן [belly, that usually protrudes outward] - בטל [null = out of validity] - בטא [to express, pronounce] that denotes out in all of these and in the Spanish derivative boter [to throw out] – in that belief often entails one's departing from, or going out of, the range of absolute knowledge or tangibility

בחר means – select, choose. The root בחר – whose base is בר - and the root בור both possess the senses - select, choose, clarify, distinguish [among others]. And so the question is – ‘Is the בר base an elided form of the בחר root - or has the בחר developed by means of a ח epenthesis into a בר base?’²⁴⁷⁶

Note also that a conceptual relationship may exist between the root בחר in its sense ‘clear, clarify’ – and the same בחר in its sense of ‘choose, select’ and also between the similar root בחר that denotes ‘choose, select’ in that the act of selecting entails the clarification of the chooser’s preference.

And there is also a בין root that means ‘understand’ and a בחן root that means ‘to discern between’²⁴⁷⁷, to test, prove’ - so that we might also ask along similar lines - ‘Is the בין base an elided form of the בחן root - or has the בחן developed by means of a ח epenthesis into a בין or בן base?’

Now – we can see – on the one hand – that there is a בחן root that means ‘to discern between’²⁴⁷⁸, to test’ – and a similar בחר root that means to ‘choose, select’²⁴⁷⁹. This circumstance indicates the existence of a בח inner base that bears a sense of ‘choose between’ – and that would indicate in turn that it was the בר base that derived by elision from the בחר root.

And it would also seem to indicate that it is the בין [understand] term that was derived [by elision] from the בחן root – and not the other way around.

At the same time, however, you may recall that I have mentioned earlier [in section....] the fact that the Hebrew בין form denotes בין [bain] ‘between’²⁴⁸⁰ and it also denotes בין [bin] ‘to understand, discern’ . [בינה binah means ‘understanding, intelligence] And I have suggested there that the probable reason for this is that ‘discerning’ involves an evaluation *between* the merits and demerits extant regarding two [or more] available options – this to the effect that the word בין bin [discern, understand] would appear to derive from the word בין bain [between] – and thus to the further effect as well – that the בין

²⁴⁷⁶ E. Klein sees a בחר root bearing the sense ‘separate, set apart’.

²⁴⁷⁷ Cf. Blessed are you HaShem ... – אשר נתן לשכוי בינה להבחין בין יום ובין לילה – Who endowed the rooster with בינה binah = understanding, intelligence to discern between day and [between] night

²⁴⁷⁸ Cf. Blessed are you HaShem ... – אשר נתן לשכוי בינה להבחין בין יום ובין לילה – Who endowed the rooster with בינה binah = understanding, intelligence to discern between day and [between] night

²⁴⁷⁹ A Kurdish word for ‘choose’ is ‘bijartin’

²⁴⁸⁰ Source of Aram. בינתא that meant ‘inside part of, kernel’

[understand, discern] term might *not* truly constitute an elided form of the **בחן** root [– i.e. as was suggested above] after all.²⁴⁸¹²⁴⁸²

And what makes this question yet more interesting, perhaps, is the famous phrase from the morning blessing – Blessed are you HaShem ... – אשר נתן לשכני בינה להבחין בין יום ובין לילה – Who endowed the rooster with בינה binah = understanding, intelligence to discern between day and [between] night - wherein all three of these terms [bin – bain - bochan] appear together. The terms תבונה נבון and הבנה [understanding] derive from this בין root.²⁴⁸³. There is also a related verb בנן that denotes 'understand' Cf. Psalm 107:43 "ויתבוננו חסדי ה"

And thus do we remain with somewhat of a mystery concerning these בין - בחן - ברה - בחר terms. Nevertheless, one must bear in mind that we are dealing here with matters metaphysical and that it may be possible that - in some cases - original Hebrew words can have been devised by more than one method – although the particulars of such a circumstance are unknown to me.²⁴⁸⁴

The word בין bin [understand, discern] is, incidentally the probable Babel source of the English 'brain', by means of a B-Y-N to B-R-N withering – for the brain is 'a discerner'. A similar Babel withering occurred in the case of the transformation of Hebrew ביש bayesh [shame, embarrass] into the word [em]barras - B-Y-SH to B-R-S. See section ... for other examples of this Babel withering method.²⁴⁸⁵

And along similar lines it seems interesting that although Julius Furst [and Yehoshua Steinberg after him] attributed the exchange and sale /purchase terms מחר מחיר מכר מהר - which involve exchanges for

²⁴⁸¹ I am advised that Rav Hirsch has preceded me with regard to this excellent hypothesis

²⁴⁸² In like fashion, the word intelligent derives from Lat. inter [between] & legere [pick out, choose] in the sense of an ability to choose correctly between options

²⁴⁸³ Reb Ary Choueke has informed that Rabbi Zev Leff perceives a connection between the word בינה and the similar root בנה [to build] in that he regards בינה as signifying the putting of information / knowledge to practical constructive use. Or perhaps there might be some subliminal involvement of mental building in the process of understanding. Some like to use the verse חכמת נשים בנתה ביתה [Women's wisdom builds her house/home] [Prov. 14:1] as a proof of connection between בינה and בנה - but this seems to me specious – and there is not even the possible connection that might have been entertained if the verse had stated instead בינת נשים . It seem to me that the word בין [between] is the true source – as I have explained. However Col. Jeremy Steinberg writes that Chazal saw in the phrase "ויבן ה' את האלקים את הצלע" Gen. 2:22 an indication from the word ויבן that HaShem endowed women with an additional level of understanding over that of men. While this assumption may seem reasonable – from a homiletic gzeirah shava type standpoint - the חכמת נשים phrase does little to support it, in my opinion

²⁴⁸⁴ The biblical word בחרור bochor denotes 'one who has just reached the state of manhood' . This is due to the fact that this stage of life is regarded by many as the optimal stage, in some respects. Note that the verb בחר means 'choose' and that the best cuts of cow beef are called – choice cuts . [Fem. form is בחורה bachura] – so its the choice stage of life

²⁴⁸⁵ The בין root is an alternate etymon candidate for the brain is an instrument of testing, discerning

money – to the root מור and its base מר that denote ‘exchange [see pg...] by means of a very rarerly suggested ‘natural’ (in their opinion) epenthesis phenomenon - they did not suggest the same type of link for בחר

A ג / ח guttural interchange relationship may exist between the words בחור bochur [an unmarried young man] and בגר [reaching of maturity] is possible – but בחור might derive instead or collaterally from the idea that such young fellows are ‘ready for the picking’ [בחר = pick / choose]²⁴⁸⁶

The biblical Hebrew word רחת derives from the word רוח ruakh [wind, spirit] – the connection is parallel to that of Eng. winnow and wind

A phenomenon – of a particular single word bearing unrelated meanings because it derives from different sources – occurred in the Lat. word sero.

Lat. sero terms are – (a) sero = sow, plant [from Hebrew זרע = I sow plant.] (b) sero = I join together, connect in a series [inf. Serere] [from Hebrew שורה shura = line, series] . (c) sero = I fasten with a bolt [a probable withering of Hebrew סגר sogar [to close]- And (d) sero = the adjective - late – derived from חר base of Hebrew אחר akhar [after, later]^{2487,2488} . Lat. serro = I saw is from Lat. serrare to saw – Hebrew משור = saw Also זרה [scatter, strew, winnow] to Lat. sero scatter, spread, disseminate

Lexicographers suggest Lat. colo, cultus derivations from an ancient Gr. Polos term. In light of this it seems conceivable that the Grk. polos that means – pole, axis, hinge is a derivative of the supposedly PBH Hebrew kolakh קלח term that denoted – stalk, stem, steady jet, rise up in a column

²⁴⁸⁶ בחר may be the source of the Eng. ‘pick’ and of the Ger. ‘wahlen’ [select, elect]

²⁴⁸⁷ Perhaps also Lat. cero that denoted wax – - from סגר - in that wax is used as a sealant – or from the Hebrew wax term – שעוה sha’avoh

²⁴⁸⁸ The Latin word sera [evening] likely derives from the sero term that means late – which derives in turn from the Hebrew אחר [late] in that the evening time is late in the day – but it could also have derived from the Hebrew base שר SHR that denotes – continuity – which is the base of the words שורה [line, row] - ישר [straight] - אשור [permission to proceed] - אשר [that – the descriptive link between a subject and its predicate description] - שור shor [ox – animal that plows straightly] - שאר [remainder – that which continues onward] - שיירה [caravan – a continuum of camels, vehicles] - שור shur [a long wall] - among others – in that the evening time amounts to a seamless continuing link between day and night

The French boter, bouter [to thrust] may relate to בט = out. However it can also have derived from - חוץ [out] > thrust²⁴⁸⁹ – pg... Also Ital. buttare - buiten [Dutch out] - buidar [Valencia pour]

– 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 syet – that concern other matters as well

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

²⁴⁸⁹ The inner roots חצ and בט may be related metaphysically for the ח was withered into B/V sounds in the Babel event [see pg..] and the ט interchanges with the Aramaic צ

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 צנה וסחרה אמתו in Psalm 91:4 Some experts assume that סחרה must therefore mean the smaller type shield that is called in Eng. ‘a buckler’.²⁴⁹⁰ But I would suggest instead that this סחרה armour is instead simply a secondary orthographic spin-off form of the תחרא 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’²⁴⁹¹

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 floor – made of two

²⁴⁹⁰ 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

²⁴⁹¹ also

materials²⁴⁹² - 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 דרוסחרת - 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 material²⁴⁹³ 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 manner²⁴⁹⁴

And finally – there is the word סחרחר of Psalm 38:11 לבי סחרחר עזבני כחי my heart is סחרחר scharchar – my strength has left me – that is an ABCBC reduplicate construct of the סחר root. This סחרחר 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.

And so there you have now a reasonable and complete portrayal of the biblical סחר root wherein the סחר root does indeed appear to constitute a secondary form of the תחר root –

²⁴⁹² ...described as stone used with marble in paving

²⁴⁹³ 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

²⁴⁹⁴ 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

related to it both conceptually by meaning and also by the ת / ס interchange²⁴⁹⁵ that we have - demonstrated amply along the way in this video presentation – – as you have seen - and wherein that initial תחר root is itself a ת / ר metaphysical spinoff of the root תחת . And – unlike the situations in the other ר / ת cases that I mentioned above – a in this case it would appear that it is the תחר root that ends in ר that is the spinoff of the תחת root that ends in ת .

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.

Radak attributes to the סחר root the idea of ‘round, around’. He has the סוחר merchant as one who goes all around buying and selling his wares – and the סחרה armor term as a ‘round shield’ (Romance language - rodelle/ rondelle)

And I also assumed that the reduplicate word סחרר s’charchar [to spin around, palpitate (spin around dizzily?) also related to the סחר term in its sense of ‘take the place of’ – in that a new location takes the place of the former, at every step. However – if we consider now this ח epenthesis principle – it is also possible to see the סחר root – i.e. in its ‘around’ related usages - as a metaphysical ח epenthesis development of the inner סר base of the Hebrew root סור [to turn aside] [סר < סחר] - in that a continuous turning aside from a starting point at a [same] constant degree of curvature will result in a

²⁴⁹⁵ However – Some regard the biblical סחר root as denoting ‘go around, surround, turn’ – and there are indeed a PBH / Talmudic סחר usages in these senses. It seems to me however that these ‘go around’ usages are sense developments from the idea that merchants often travel around to buy and sell wares – Cf. also ‘travelling salesman’. The PBH סחר also meant – traveler and beggars. In line with this סחר = round theory – some authorities regard (a) the סחרה armor term as denoting a round shield/ buckler [and thus smaller than a full body length צנה sheild] – But Gesenius attaches this shield term to the concept of ‘round’ in the notion that it is a protection that [substantially] surrounds the body – a translation that others assign to the accompanying term [צינה] (b) the סוחר socheir merchant as – one who goes around buying and selling – (c) סחררת that is translated either – ‘spinning’ – or ‘dizziness’ – both relating to the idea of going around. (d) One Talmudic opinion sees the term as denoting ‘row’ and the סחרת term as related to roundness to the effect that the phrase דר וסחרת is to be understood as – floor surrounded with rows of bahat בהט and marble stone [Megaila 12a] . Some regard the סוחרת paving stone material term as deriving from the fact that merchants סחר deal in it – while Rabbi Clark has for Rav Hirsch – ‘tradesman’s stone’. It seems to me possible to attribute to a סחר sense of roundness even a סחרה translation as ‘chain mail’ in that chain mail is knitted together out of roundish metal links. My manuscript details also another theory that would explain the metaphysical independent origin of a conceivable biblical era סחר term whose meaning was ‘round’. It seems to me of great importance – with regard to this matter - that the Talmudic term תגר that is a withered form of the biblical Hebrew סחר term that denotes merchant – trading – also possessed the same ‘travel about’ secondary sense of the PBH Talmudic word סחר

circular line / track – to the effect that a constant סר [turning aside] will result in a circle / roundness – one of the senses that has been attributed to סחר

The PBH סחר term that denoted 'enclosure' derives either from (a) from the סחר sense of 'around' in the notion of 'restricted all around'- (b) as a withering of the Hebrew סהר that means 'prison' – (c) as a withered form of the Hebrew סגר [close]

And this to the effect as well that the תחר / סחר pair is yet another specimen of the ת / ס inter- relationship .

Next on the agenda is an analysis of the biblical root תחר - This תחר form falls into four or five categories - to wit –

- (1) Many see the תחר verb of - as denoting – do not fret – do not be agitated or - get upset – when you see that evil people experience success
- (2) In such verses as - some see תחר as denoting instead – do not become envious of evil people who are successful – but –
- (3) But – others have it instead as - do not contend with - – and do not seek to rival – i.e. seek to compete with evil people [who are successful].
- (4) In Jeremiah 12:5 in the phrase ואיך תתחרה את הסוסים the similar תחרה verb of four letters that features an extra ה heh at the end – clearly means – 'How can you race against horses?' wherein the sense of תחר is not envy – but 'compete'
- (5) And in Exod. 28:32²⁴⁹⁶ the similar four letter noun תחרא that ends in an א aleph –is generally translated as 'chain mail armour'– a kind of ancient times and medieval armour protection that entailed a shirt and pants etc. made of metal rings linked together vertically and horizontally in rows to yield a layer of body armor that offered a measure of protection against enemy arrows and spears – This תחרא term appears in Tanakh in Exod. 28:32²⁴⁹⁷ within a description of a garment worn by the Kohain Gadol [High Priest] .

Now - Please consider also the following information -

²⁴⁹⁶ כפי תחרא יהיה לו – The opening of the Kohen's garment shall be like the opening of a coat of chain mail –

²⁴⁹⁷ כפי תחרא יהיה לו – The opening of the Kohen's garment shall be like the opening of a coat of chain mail –

- (a) Many experts regarded the biblical חרה PRONOUNCE CHET - REISH – HEIH - root as denoting most basically ‘burn, kindle’ – and they do also relate this חרה burning root to the similar חרר root that means ‘burn’ .
- (b) However, the most common and frequent usages of the חרה verb are in the sense of ‘anger’ – along with the similar related anger denoting biblical words חרון and חרי . You will often find this in the biblical anger term חרון אף
- (c) And some of these experts do indeed also see the חרה that denotes often – anger – as related to the חרה and חרר burn terms in the sense of ‘burning anger’ .

Now – with regard to the opinion that תחר means ‘fret, be agitated’ - it seems that the experts who regard the biblical תחר terms as denoting ‘agitation – fretting – anger’ – assume that this תחר is simply a form related to the similar terms חרון חרי and חרון אף that are said to derive from the חרה term that denotes ‘burning’ in that anger is figuratively regarded as a burning

And with regard to those who see the תחר term as signifying – envy

It seems that many of those scholars who saw the תחר usage as signifying ‘envy’ - and even some of those who saw it as denoting ‘compete’ as well - have also assigned it to the חרה anger term - And this is - in part – probably to the fact that – the חרה verb that denotes anger appears to share a חר base with the תחר terms that denotes ‘compete and - envy’

() – Nevertheless –it seems that none of the experts who linked the תחר envy and compete terms to the חרה anger term did explain exactly how these concepts are related to the idea of anger²⁴⁹⁸

() Perhaps they felt (a) that the envious person is upset / angry about the fact that another person possesses an item or status that he doesn’t have and / or that he wishes were his instead - - or perhaps they held (b) that a link between envy and anger derives - from the fact that a person is angered by the fact that someone else is attempting to acquire an item or status that is his, or one that he would like to acquire for himself.

²⁴⁹⁸ However, some scholars do not mention any connection to fire or burning – and suggest simply that the תחר envy term derives from the root חרה that denotes ‘anger’

Be that as it may, however, it seems to me that – in reality - the key element that is involved in envy is not anger - but ‘passion’. Now – the idea of passion does also relate to that of burning – for - burning is a metaphor for passion in general - and passions are said to be ‘burnings’. And even in modern Hebrew the idea of passion is expressed by the use of the fire and flame related terms התלהב and להיטות - And the range of passions includes anger – hate – envy – love - enthusiasm among other feelings. People are said to burn with anger – they burn with hate – and they burn with envy

And Gesenius did indeed note that in Nehem. 3:20 the similar phrase - החרה החזיק is translated – He ardently / enthusiastically reinforced [a dilapidated structure] – which amounts to - in my opinion - ‘he passionately reinforced’²⁴⁹⁹

And we can probably also link the תחר compete sense to passion as well – because envy is often a stimulus of competition

And thus it seems to me that the תחר envy / compete - term probably derived directly from the חרה term that means ‘burn’- simply in that – envy is a passion – and in that passions are said to burn – and this to the effect that there is no need to link a תחר envy sense indirectly to חרה burning via a חרה sense of anger – as we can link it directly to the חרה burn sense.²⁵⁰⁰²⁵⁰¹

And so – bottom line — whether the תחר envy / compete term derives via a חרה sense of anger or directly from a חרה sense of burning passion - it does seem reasonable either way to assume that HaShem fashioned the words תחר & תחרה that mean ‘envy, compete’ out of the חר base that means – burn – i.e. by the prefixing of a ת tof to the חר base.^{2502 2503}

²⁴⁹⁹ The phrase לחרחר ריב denotes ‘to kindle strife, contention’ [Prov. 26:21]

²⁵⁰⁰ It seems to me that the key element that is involved in envy is ‘passion’. Now - burning is a metaphor for passion and passions are said to be ‘burnings’. And even in modern Hebrew the idea of passion is expressed by the use of the fire and flame related terms התלהב and להיטות - And the range of passions includes anger – hate – envy – love - enthusiasm among other feelings. People are said to burn with anger – they burn with hate – and they burn with envy

²⁵⁰¹ This to the effect that חרה anger and תחרה envy/ competition terms do each relate to the - חרה burn root - in that passion context directly – so that there may not be any point in attaching envy to חרה via a concept of ‘anger’ – as one can just simply attach it to the idea of ‘burning passion’.

²⁵⁰² It may be of note that preliminary sports competitions / races are sometimes called ‘heats’ Cf. also the phrase ‘in the heat of anger’

²⁵⁰³ It seems probable that תחר can mean both fret and envy – depending upon the context - – but the quadri-literal verb תחרה definitely means ‘to compete’ . However, תחרה might just be instead a poetic form of the תחר verb that may possess all three meanings – anger – envy – compete . Some see the אל תתחרה verb as a hithpael second person future form of a root חרה - to the effect perhaps that the תתחר forms will be shortenings of תתחרה - but I see תתחר instead as a קל qal second person future form of a root תחר that is in turn the result of a [metaphysical] ת prefix to the same inner base חר of the חרה root [Ernest Klein agrees with this] –

And thus we can also say now – in light of this - that –in its usage as – fret / agitate – and in its usage as ‘envy’ - this תחר term constitutes another specimen of tri-literal roots formed by means of a ת prefix to a Hebrew inner two letter root – as I had mentioned concerning the חר inner root earlier on

Nevertheless – it seems to me that there is also something else – something rather unusual about this תחר verb . For - in light of the ideas that I have imparted a few moments ago - it appears to me that there may also be another way – and indeed - an entirely different but equally plausible way - in which The Almighty can have formed the תחר root -

Please let me explain –

There is in Hebrew a very prevalent biblical root תחת tachat / tachas -. This תחת term denotes variously – (a) under, below, underneath, and beneath - (b) in exchange for, in return for – (c) in place of, instead, or as a substitute for– (d) a lower or bottom part²⁵⁰⁴ –

And so – in light of all this – it seems to me that a major sense of the word תחת tachas that denotes both ‘beneath’ and ‘instead of / in place of’ – a major central sense of it - is the concept - “IN THE PLACE OF” . And consider if you will, that even the תחת that means being under or underneath something is also a form of being in its place .

And in Exod. Shmos 16:29 G-d did indeed command the Bnei Yisroel – שבו איש תחתיו – sit / remain each person *in his place*.

And so now with this idea in mind – I ask you to consider that – while it is true that the passion known as envy is often a component of the concept of ‘competition’ – another important aspect of competition is the desire to occupy the place of the person who is ahead of you – that is to say – to occupy the place of the one whom you are racing against or competing with, and who may now be slightly ahead of you !

this to the effect that the one time תתחרה form might perhaps be a poetic lengthening of תתחר .. It also doesn't make sense to me to suggest that תחר is the source of ‘envy’ – while חרה is the source of ‘compete’.

And furthermore – this hypothesis of the development of the תחר = compete term from a חר base of the burn denoting root חרר does also accord with my theory to the effect that a תגר term of אל תתגר במלחמה Deut. 2:9 – which means [do not] challenge, provoke [war] derives from a גר base of the word גור that means ‘to scare’... [This תגר not to be confused with the Aramaic תגר that denoted ‘merchant’]. See pg...

²⁵⁰⁴ and also – (e) because of a behavior on the part of... in תחת אשר

And so – in light of this idea – it seems to me that the תחר term that denotes ‘compete’ – and that therefore often involves as well the element of trying to take the place of the person who is ahead of you – and that also happens to end with a ר reish - can have fashioned by G-d metaphysically - as a ר / ת connection spinoff of the conceptually related תחת root that means ‘in the place of’ – and that ends in a ת sof - exactly in line with what I have explained before with regard to the word pairs קשר קשת and עשר עשת etc. !

This being to the effect then that the תחר תחת word pair is likely yet another example of ר / ת ר conceptual inter-relationship or spinoff - that I have mentioned a few moments ago –

And if you think into it – you will recognize that even the תחר that means ‘envy’ will fit into this formula – in that envy amounts to the envious person wishing he were in the place as the person whom he envies – at least with regard to one particular matter.

And so – such being the case – I would ask you to consider now that this means as well that – while the תחר term that means fret or anger does derive specifically from the root חרה that denotes ‘burn’ - the תחר term that means ‘compete’ can have been developed collaterally – in two different ways -

- (A) It can have been developed by means of a ת prefix to the burn, fire denoting base חר - in a sense of ‘passion’ as I mentioned before –

And -

- (B) It can also have been fashioned as a ר / ת spinoff from the root תחת that implies – in the place of

And so therefore – if you will recall the chiddush that I have demonstrated earlier concerning the likelihood of two origins of the ספון term that denoted ‘panelling’ - and the already known explanation of the two origins of the אהב term - this תחר reality will serve as another wonderful example of a word development that G-d could have done for either of two [or more] reasons – and that He most probably did indeed ultimately do for both of them – in my humble opinion . !

And also - if you have interest – you can find the explanation of yet another fascinating case of ר / ת relationship in the video that I have called Video PART II at.....

My manuscript does indeed contain yet another fifteen or so of these ת / ו specimens – as I have mentioned before.

It seems conceivable that in a few instances the word חנה [to rest upon, to settle upon] appears as a form חלה – this being perhaps a case of ל / נ interchange . Cf. II Sam. 3:29

חרר is the source of Talmudic חרתא [strife, anger]

- - - - -

The חלל term may denote – among its other more recognized meanings – to pierce, perforate – and if that is so, then the fact that חלל denotes the corpse of a person – would be due to the fact that piercing was a common form of killing people. It seems to me that חלל does indeed often refer to soldiers and other people who were slain by enemies – or to people who were mortally wounded in that way. [Parkhurst]

It seems to me that if חלל does mean pierce, bore – that would mean that it is likely the source of the Eng. word – hole.

The word חלה challah [bread] may derive from a fact that חלות challahs are [or used to be?] perforated breads – Maybe the term refers to matzohs –which are formed with perforations [Parkhurst, E. Klein]

S. Mandelkern suggested that a חלל sense as piercing is the source of the חל base terms' usage in the sense of 'beginning' in that piercing amounts to makings a hole – and making a hole is a type of opening – and opening is in turn a form of beginning – Cf. speaker's opening remarks.

Prof. Hayim Tawil has stated that קדושה kedushah [holiness] is perfection, completeness – and that the חללחלil word that means to desecrate, to profane, to defile – derives from a חלל usage as – piercing – because desecration figurative amounts to a piercing into the perfection/completeness that is kedushah. [Also Parkhurst who has it as a breaking through a sanctity] Prof Tawil did also make a very keen comparison between this suggested pierce to desecrate relationship in the חלל terms – and the fact that the נקב קבה קרב terms mean – to perforate – make a cavity – and also - to curse, blaspheme²⁵⁰⁵

²⁵⁰⁵ Mr. First stated that טמאה tumah is a lower status [with regard to kedushah] that חלול khilul

Now – it does seem to me that the חלל term could have a sense of pierce – for Tawil’s and Furst’s information does support the hypothesis – as does also חלל’s similarity to the word hole – but the fact is that most of the experts do not attribute a pierce sense to the חלל root – and indeed – the only possible pierce usage that Evann Shoshan saw in חלל in 230 appearances was in the phrase כלם ערלים מחללי חרב [Ezek. 22:36] – wherein he regarded it as an alternate possible translation to its common usage as חלל - [kill]

Some of these חלל insights were learned from a very informative post in the column of Mitchell First Esq. in the Jewish link of N.J.

The word חתן chatan denotes bridegroom – close relative by marriage [father and mother in law – son in law] . The bridegroom term likely relates to the term חסה that denotes ‘trust, truth’ and that is indeed also the Babel etymon of these terms by means of the ח > THR withering principle [see pg...] . Cf. the use of the word ‘betroth’ to denote ‘engaged to marry’. The חתן – law terms may be sense developments of the חתן bridegroom term – by association – or they may derive from the related term חס' that denotes ‘relationship’ .

OMIT

We have demonstrated in section ... that the word כלה kallah [bride] may relate to the Hebrew כל [all, whole] and כלילה [perfection] in the sense that the bride is said to possess a ‘perfect beauty’ – and that it may indeed be the etymon of the ancient Grk. kallos καλλος [beautiful].²⁵⁰⁶ And thus, the word חתן chosson [bridegroom] might be the result of a ת epenthesis into the base חן chein that denotes ‘charm, favor, loveliness, pretty’²⁵⁰⁷ - חן > חתן See also section...²⁵⁰⁸ Note that חן is apparently also the source of the descriptive words handsome [Cf. handsome cab] and handsome. But see also pg...

Rav Hirsch assumes a relationship between the word חתן [son in law, bridegroom] and the words עטן – אטן – עדן and he consequently sees in חתן a sense of ‘delightful family relationship’. I see in the חתן term a different origin – [See pg...] but if the חתן term did somehow feature a connection to the idea of ‘delight’ or pleasantness it might be collaterally regarded as the result of a ת epenthesis into the inner base חן that denotes ‘favor – charm’.²⁵⁰⁹ See pg...

²⁵⁰⁶ Or perhaps it implies ‘have reached a desired end purpose’ as does its co – derivative of the base כל [all] – חתכלית which denotes ‘end purpose’ – in that an important goal of a girl child’s raising is to get her married

²⁵⁰⁷ See pg...

²⁵⁰⁸ Along similar lines, the Hebrew יפה yoffeh [beautiful, pretty] apparently spawned the Polish ‘chlopak’ – pronounced ‘chwopak’ a young lad and the Span. guapo [denoting both ‘a lad’ and ‘handsome] and the possibly also the Polish dziewczyna [a girl, lass]. A yud to G withering also occurred in יד [hand] > guide

²⁵⁰⁹ ...a word development method that only Jastrow seems to have recognized – and then only with regard to Hebrew to Aramaic developments.

Ernest Klein notes that some scholars have connected the חתן son in law term to the Akkadian chatanu [to protect] so that it would denote 'one who is protected by his wife's father and mother – but he did not realize that this Akkad. chatanu derives from the Hebrew חס root that denotes 'protect, take care of' and/ or from its חסן derivative that denotes – to store in a guarded / protected fashion . Cf. the Yiddish idiom 'auf kest' that denotes a [usually yeshiva attending] son in law who is sustained under his father in law's wing – wherein the 'kest' term likewise derives from חס . see pg.... .

Incidentally - Jastrow and E Klein suggest a connection between the PBH אסן awsen and אסנא isnah that denotes 'storehouse' – and both the biblical Hebrew terms חסן [to store] and אסן [storehouse, granary].

The Lat. word acerbus meant harsh bitter grievous distressing painful severe sharp enter alia – and the experts correctly have it as an extended form of Lat. acer – which has many of these same meanings – and this acer likely derives from the Hebrew קוצה kotze [sharp point, thorn] via the Aramaic word עקץ ukatz [sting, prick] . The PBH עקץ meant – sting, prick, thorn, sharp point. Nevertheless, I would imagine that the PBH Hebrew word חריף khorif that means sharp – pungent – acute – revile may also have contributed to the acerbus term

Isaac Mozeson has astutely recognized the possible connection between the Russian word for a sea-lion which is pronounced see-vudge and the biblical animal term תחש takhash/ sakhsh - . The skins of the takhash were used as covers for the mishkon and many scholars have assumed that it was indeed the sea-lion

The term algebra which derives from a middle eastern term that means – the reunion may be related to the word חבר khibeir [to join together, compose]²⁵¹⁰

The word מזרח mizrach denotes 'east' because the east is where the sun זרח appears / rises in the morning.²⁵¹¹ See also מזח ??? pg...²⁵¹²

²⁵¹⁰ Apud Mozeson

²⁵¹¹ Jastrow regards the Aramaic דנה [shine, be bright] as a derivative of זרה [shine]

²⁵¹² In light of the fact that the sun returns חזר each morning – one might conceivably regard the זרה term as a metathesis of the חזר term.

זרח is also applied figuratively to a leprosy breaking out of the skin [II Chron. 26:19] – and also to the opening of a seed or plant Cf. כאזרח רענן - [Psalm 37:35]. The biblical word אזרח ezech is 'a native born' – i.e. one who 'came out, sprouted' within a land or country.²⁵¹³

Rabbi Reuven Klein writes that Radak suggested that אזרח relates to זרח [shine] in that it denotes a person who shines in the land wherein he dwells – in that unlike the dweller who is גר בארץ - he lives there in Middle East confidence and in no way attempts to conceal his presence

זרח is likely related to the similar word צרח tzorach whose biblical usages are as (a) cry out in loud voice, raise a cry, scream – צריח (b) tall edifice, tower [perhaps 'cliffs']. Gesenius saw in צרח a sense of 'manifest – openness – clearness' and this may relate conceptually to the זרח senses of 'rising up from, ascending out of, shining forth'.²⁵¹⁴ However צרח may derive instead [or collaterally] from the base צר that denotes 'narrow' and 'press' in that shouting / screaming entails the constricting and pressing together of the vocal chords. An Aramaic צרח term does indeed denote 'be narrow'.

A Talmudic צרח that denotes narrow – worry – afraid – sorry - likely derives from the root צרה

סוף sof means 'an end, outer edge'. ספוח Sapoch / sapoch (a) an aftergrowth - in ספיה Lev. 25:5 (b) something that is added to / attached to [the end portion of] an item²⁵¹⁵. See also מספחת in section...This link seems related as well to the phonetically similar word pair –

שפה safah = a lip²⁵¹⁶, a shore i.e. 'something attached at the end or edge of' – and -

שפח – a scab i.e. something attached at the surface of. [Isa. 3:17]²⁵¹⁷²⁵¹⁸

²⁵¹³ Balashon mentions [at ezech] a parallel between the אזרח usages as native, citizen and a flourishing tree – in the Latin word family – nasci – nascor – that are related to Lat. natus [be born] and that themselves denote – be born – arise – spring forth

²⁵¹⁴ Rabbi Pappenheim has צרח as a combination of צא and רח

²⁵¹⁵ ... or someone – Cf. Isa. 14:1 – ונספחו על בית יעקב

²⁵¹⁶ In its sense of 'lip' - שפה is the etymon of 'sip'

²⁵¹⁷ phonetically related to the scabby skin disease term - ספחת sapachas [Lev. 13:2]

²⁵¹⁸ The Eng. word scab derives either from the צב base of the skin ailment term צרבת - or as a permutation of the ספח base of ספחת S-P-CH > S-CH-P > S-K-B [A lesser candidate is Hebrew שכב]

צפה means 'cover, overlay'²⁵¹⁹ and it also denotes 'to look over something, to survey' and these entail a sort of figurative 'covering of an area by the eye'.²⁵²⁰ And from the sense of covering with the eyes was developed further a usage as 'to look forward to – to expect - to anticipate – look out for' - Cf. Lament. 4:17 [בצפיתנו צפיונו] and Gen. 31:49 [ביני ובינך "יצף ה"]²⁵²¹

צפח occurs once in the form צפחית בדבש Exod. 16:31 that might be regarded as signifying 'as [a wafer i.e. implied] covered with honey or fried in honey' – and it also appears many times in the form צפחת which is rendered 'a cruse' utensil – that might perhaps be regarded as a covering for its liquid contents?²⁵²² Cf. I Kings 19:6

However, the צפח root might also be related – in a sense of 'covering' - to the root ספח that denotes - covering, attachment, scab. Or perhaps צפחית denotes a 'cake that sticks / attaches to the pan'. Cf. מחבת that I regard as denoting a pan to which fried foods attach when the cooking process is done – pg....

The phrase כצפחת בדבש וטעמו [Exod. 16:31] is translated – and its taste was as – (a) a cake fried in honey – (b) sifted flour on a sieve – (c) wafers made with honey – (d) Radak quotes the 'gaon' as – cakes made in the form of certain type of vessel called צפחת tzapachat. But Ibn Ezra – Rashbam and others mention a variety of other translations .

Gesenius and E. Klein see in a root צפח a sense of – wide – broad – ample – make wide . Klein regards the biblical צפחת tzapachas vessel as a flat flask – the hapax legomenon²⁵²³ צפחית [Exod. 16:31] as a flat cake – and the PBH צפחת tzapachas as a flat cake, wafer. Jeremy Steinberg mentions a theory of R. Eliezer²⁵²⁴ to the effect that צפחית is so called because it is made of flour – an element that floats צף on top of a sieve

The Tanakhic שפע shefah denotes 'multitude' [Cf. כי שפע ימים יינקו Deut. 33:19] but the PBH and Med. Hebrew שפע usages are in the sense of 'abundant - flow abundantly – stream forth – and emanate' and thus it seems to me that the root's true sense is as ' a continuous and expanding flow from an initial source'. If that is indeed the case, there might be a connection between שפע and the שפח shofach base

²⁵¹⁹ צפה may be the source of the shoe and slipper terms – Span. zapato – Russ. topochka, sapozhnye – Turk. zabata – Ital. ciabatta - It may also be the etymon of Eng. top and atop

²⁵²⁰ A genitive form צפת tzefet denotes 'crown / capital of a pillar' – which amounts to a type of covering – but E.Klein has – 'plaited capital of a pillar' [II Chron. 3:15]

²⁵²¹ May G-d keep watch between me and you

²⁵²² Gesenius and BDB mention semitic language צפה terms that denote 'flat, wide' and explain צפחת as a flat cruse or canteen and the צפחית as a wide/ flat wafer

²⁵²³ He saw צפחת as probably related to the PBH טפחה [pitcher] which Jastrow regarded as the source of Talmudic טרפחת [pitcher]

²⁵²⁴ Mechilta Beshalach parsha 5

of משפחה that denotes 'family, clan' in that these are figurative flowings from an original source [namely - from an individual person or from a couple] ²⁵²⁵²⁵²⁶. And the female servant term שפחה may relate as well, in that servants are appendages of a sort of their owner – but even more so in light of the fact that the Torah accords to the slaves of Kohanim [priests] special altar offering consumption rights that a non- Kohain Israelite does not possess. ²⁵²⁷

It seems to me possible that this שפח term will – in its sense of 'appendage' – relate metaphysically to the similar פח root that denotes 'attach' – as the two concepts are fairly close. See pg....

פח signifies – attach to – aftergrowth and also in ספחת - a skin disease. שפח sofach means 'to form a [leper's] scab' [i.e. an item attached to the skin [Isa. 3:17]

The fact that the Hebrew word for family משפחה mishpacha – bears the same שפח shefach root as the word שפחה [female servant] - and the fact that the שפח shefach root is phonetically related to the פח root of the 'attach' intending words - פח [add, attach] - ספח aftergrowth – ספחת [scabby skin condition] and to the word שפח [afflict with scabs] indicates clearly that these S – P- CH form roots do all share the sense of 'attachment' . And in light of this it appears as well that similar the Lat. words familus [family] and famulus [servant] may constitute radically altered / treated transformed Babel event derivatives of this שפח root. ????

Also – the fact that male servants are called עבד eved – and that there is no male servant term on the order of שפח shefach may indicate that – all things being equal – female servants naturally feel a stronger emotional bond to their employers / masters than do males ²⁵²⁸. Or alternately it may reflect the fact that a male employer is more likely to wed his female servant, than a female employer her male servant = to the effect that the female servant has a greater potential to eventually become משפחה mishpacha

Some scholars regard the מספחה covering/ kerchief term of Ezek. Chap. 13 as a secondary form of מטפחת [kerchief]

Consider the following set of connections –

- (1) קד קדקד = head - קדם = before, ancient times – so - in the beginning ²⁵²⁹
- (2) ראש = head ראשון ראשית = first - ב ראשית = in the beginning

²⁵²⁵ Ernest Klein correctly assigned the Ger. 'sippe' [family, clan] to the שפח base of משפחה

²⁵²⁶ ... and also in that the ע and ח are homo-organic sounds.

²⁵²⁷ It is of great interest that the Latin familia means 'family' while the famulus is called familus – although I have not succeeded in connecting these terms to the שפח root.

²⁵²⁸ ... and so they feel more like family

²⁵²⁹ The base קד is incidentally the etymon of the word head

- (3) **דן** = base of **דןא** that mean one – number one being the first. **דןא העם** is said to mean the number one – the head of a nation

The bases **דק** and **דן** may be metaphysically related

I shall mention now a few hypotheses that may be supported by the data that follows immediately afterward.

- (a) The biblical word **קום** initially means not only ‘to rise up’ but rather, it really means ‘to rise up in a place and/ or to arrive in a place’. Cf **ויקום מלך חדש** and there arose a new king [Exod. 1:8] which also amounts to saying - a new king ‘came into power’.
- (b) The **קום** sense of ‘to arrive in a place’ is the source of the similar Gmnc. and Eng. word ‘come’
- (c) The avenging of a wrong done is a method of the attainment . – reestablishment of justice.
- (d) In the plan of the One Who created Hebrew and the other languages as well - justice is a thing that must come / arise and/ or that will come / arise eventually – and The Almighty did therefore indeed employ words denoting ‘coming’ in his metaphysical crafting of certain words relating to the attainment of justice
- (e) The word **נקמה** [revenge] is metaphysically built out of the **קמ** base of the root **קום** - a hypothesis supported by the shared **קמ** element of both terms

Now consider the following if you please –

- (1) A **קמ** particle is an element of the **קמ** root.
- (2) There are in the Eng. idiom the justice related phrases – ‘I hope he will get his just comeuppance someday’ – and ‘Good for him! – He had it coming. I hope he gets what’s coming to him .
- (3) The base of the Lat. venire [to come, approach] is ven / vin – which is apparently a Babel event derivative of the similar Hebrew verb **בא** bo/ vo [come]²⁵³⁰. Also – etymon of the ancient Grk. baino [come – arrive (DeBruyn)] . Also source of OFr. venue [coming] – avenue – act of approaching and of M.Fr. avenue [way of access] . { Also Lat. via [path, road, stret, way – whence Eng. via = by way of, by means of]??? – or rather – khag > weg > via }

²⁵³⁰ This is the source of Eng. convene [come together] and covenant [a coming together] and of interveve. The genteel Hebrew word for sexual intercourse is **ביאה** biyah of the root **בוא** [lit. coming] Cf. Gen. 16:4 **ויבוא אל הגר** also Gen. 38:16. . And thus it seems to me that – just like an N was affixed to the **בוא** boh / voh root in its Babel event transformation into the Lat. venire [to come] – venio [I come] – so too was an N affixed to it in its sexual sense as well - in its transformation into the Lat. venus [sexual love, fem. deity of love] and venerus [of sexual love] – whence Eng. venereal . Also Eng. venue – avenue and Ital. benvenuto [welcome]. It is apparently also the source of the MHG ban and bane – and of the Norweg. bane that denoted – trail, route – and possibly also the Lat. via . But ‘vener’ derives from **פנים** see pg.... See also venus pg..

(4) והשיב נקם לצריו - And He shall bring back revenge to the oppressors

And thus we have shown that The Almighty did employ words denoting 'coming' in his crafting of words relating to the attainment of justice – in the original Hebrew that He provided to Adam and Chava – as well as in his Tower of Babel event crafting of Lat. words denoting the re-establishment of justice.

But The Almighty is extremely expert in the weaving together of multiple systems and purposes into a single entity – as is so readily evident from any simple study of the various systems that He placed into the human and animal bodies – and in light of this understanding I shall add to this entry the following additional ideas – Note if you please –

- (a) The Hebrew נקם root may also contain the נק base of the root נקה that means 'to clean' – [נקי = clean] in that the taking of revenge goes at least a part of the way in the 'cleaning' of the wrong that was done. See also pg...
- (b) The נקם root may be metaphysically related to the phonetically similar root נחם that denotes 'to comfort, console' in that the exacting of revenge affords at least some modicum of consolation to those who have been wronged. [But see also pg...]

And so the morphological relationship between קם and נקם - and the fact of the meanings of the come related words – revenge – comeuppance – indicate that קם is the etymon of the Eng. word 'come' –

Come to be – come to power

() There also appears to be a link between the ideas of 'stand' and 'come' with regard to the root קום qum . The similar root נקם means 'revenge, avenge' - which entail the concept of come-uppance and 'one's getting what's coming to him' . In Exod. 1:8 ויקם מלך חדש [a new king arose] is translated by some as 'a new king *came* to power'.²⁵³¹ The Eng. word 'come' derives from the OE cuman whose meanings were – 'come – go – happen'²⁵³² – and come /cuman are very similar to the Hebrew root קום qum [arise, stand up]

CUMAN = happen = come into being

נקמה linked to נקי [clean] in that revenge cleans out the impurity of injustice, wrong

Two levels of justice involved in revenge – (a) personal – the wrongdoer gets what is coming to him –(b) justice in the world, justice as an ideal = the reestablishing of justice

²⁵³¹ 'Rise to power' and 'come to power' are similar phrases.

²⁵³² The Hebrew עמד omad [stand] similarly yielded the Spanish andar 'to go, walk'

Shoesh Yesha suggested a חלב origin for the חלב term that denotes – milk, lactation – in that lactating women generally do not menstruate – to the effect that lactation switches off מחליף - with menstruation²⁵³³

The Almighty has stated clearly in the Torah [referred to by gentiles as The Old Testament of The Bible] – ‘He who sheds the blood of a man – [i.e. who wrongfully murders a human being] – by man shall his blood be shed [i.e. capital punishment is required by G-d for murder *in all cases wherein guilt is an unquestionable absolute 100% certainty*’.²⁵³⁴ Cf. Gen. 9:6 .]. Mankind was charged with this Divine command after the Great Flood of Noah – even long before the Torah was given to the Children of Israel . G-d requires that the evil of murder be punished in kind – but western civilization has now sadly arrived at the point wherein the parents of brutally murdered children do often already declare their unconditional forgiveness of the unrepentant [and often even defiant] murderers of their own children – and they do so immediately – even before their murdered children have been buried.

Western society believes nowadays that the murders of innocent victims are to be easily righted by the heaping of flowers and teddy bears in makeshift memorials – accompanied by a customary ‘moment of silence’ . The victim is now dead and already completely out of the picture – and nothing more is owed to him by anybody [neither by the murderer nor by society] . Society’s main concern at that point is that the murderer shall be enabled to exit the situation without punishment – or with as little punishment as possible . The rights of mass murderers who were caught red handed must now be guarded by the legal system to ridiculous degrees and they get their three healthy meals for decades while their unfortunate innocent victims rot in their graves. And the true rationale behind this perverse and immoral condition – dear reader - is simply as follows – ‘How can Bob and Fred and Jane [the judge and /or jury]- ‘in good conscience’ - punish Joe for having murdered Harry, when Bob has himself been fornicating for years with Fred’s wife – Jane is herself an alcoholic and a drug addict - and Fred is maintaining perverse carnal relationships with Bob’s and Jane’s brothers?’

Returning to this entry now a year later, I am now able to include the hard facts that – (a) At a certain memorial for the seventeen victims of the evil Parkland High School killer murdered by

²⁵³³ Other likely biblical instances of ב / פ relationship include חבא [hide] and חפה [cover] – and כפר כפר which both share senses of mastery- שאב to draw [water] שאף [to breathe – draw a breath] . The עפש [mold, decay] is probably a derivative of the biblical עבש [grow moldy or shrivel]כפש bend, press- conquer כבש

²⁵³⁴ In cases of solely circumstantial evidence - and even if that evidence appears undeniable - life imprisonment seems to me a more just and preferable punishment– i.e. unless perhaps if there is also a significant record of prior felony convictions or previous violent criminal acts

him in cold blood a few weeks before – each of the victims was indeed accorded an entire single second of silence - and (b) A month later a Tennessee judge initially allowed for the release on bail of a madman who had shot to death four innocent patrons of a restaurant and injured others a few days before [until the outcry of an incredulous public caused him to postpone his bail release decision for ‘further consideration’] – (c) The alleged Tennessee killer was known to the authorities as a potentially dangerous person who handled guns - but he was nevertheless remanded to his father’s custody and the gun that he later used to shoot six people had been handed by the police to his father - ‘for safekeeping’.

So if / if or when the entire USA goes up in fire in a nuclear holocaust – you will know why.

The hapax legomenon רהב that denotes – arrogant, boisterous may be related to the similar word רחב [broad, wide] – for there is a saying in Yiddish – ehr redt breit – he speaks broadly = arrogantly, insolent – And thus רהב and/ or רחב may be the source of the R-G words arrogant – and the Span. Orgullo [proud]

Now - it is known that there are a significant number of cases of conceptual connection between a biblical Hebrew verb that possess a reduplicate form ABB – and another verb that possess the form - B A ג. [NUN – A – B]. or א ב ב - נ א ב

Examples of this phenomenon are חשש [to sense, feel, suspect] and נחש [to divine, to conjure, to guess] both of which involve the idea of ‘sensing’ – being of the base חש . And there is also - נבל noval [to wither, to be debased, degraded] and בלל bolal [to blend - mix up – to confuse] – for all of these usages bear a בל base shared sense of ‘deterioration or negation of an original state’ - And there is also the pair - פצץ [to burst, shatter] ??? and נפץ [to forcefully scatter, to smash in bits]. All of these are ABB to NUN – A – B word pairs

But there is however also another similar class of word pair connections wherein the one word has the form A B B – and the other possess the form -[NUN – A – B]. B A ג.. But in *this other* class of word pairs however – both root forms appear to possess *even the exact same meaning* – to the effect that the same Hebrew verb appears to possess de facto – two different root forms! A B B – and - [NUN – A – B]. B A ג

This strange circumstance constitutes a little known Hebrew word development principle that I call ‘the dual root principle’. – It is a principle that is known to some lexicographers like Avrohom Evann Shoshan– and Rashi himself has mentioned it as well – [] in the musaf Rashi sefer - but it is not too well known to the average person.

Various lexicographers have included in this known dual root category the root pairs - melt **מסס נמס** / be silent – refrain from active or spoken reaction **דמם נדם** / / and another - dissolve, melt pair **מגג נמג** / among others. In these word pairs both words – that is to say – both root forms - possess the exact same meaning.

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חיצ khayitz [] is a partition, wall . Short form of **מחיצה**. Perhaps the exact source of hedge and its cognate terms - Cf. OE hecg [fence]. Its possible usage as a wall would relate to **חוצ** [out] but its used a partition relates to the verb **חצץ** [to divide, cut into parts]

In Job 41:4 חִין עֲרֹכוּ is translated – its stately standing – graceful arrangement

In Dan. 8:5 קֶרֶן חֲזוּת is rendered – a conspicuous / notable / prominent – horn

In II Sam. 3:29 יִחְלוּ עַל רֹאשׁ יוֹאֵב means either – (a) will rest upon the head – (b) will occur upon the head

The Eng. noun reel is a circular or spinning object that I assign to the Hebrew base גַּל gal that denotes – round – and Harper's OED suggests that the Eng. verb – to reel [stagger, lose balance, totter] is a development from the reel noun term. But among their other translations Ernest Klein also renders the Hebrew חִיל khil as move in a circle – whirl — writhe - - and Evenn Shohan also has it as tremble, shudder – and therefore it seems to me that the חִיל verb may be an alternate etymon candidate for the reel verb . Another candidate is רָעַל ra'al [to reel, drunken staggering, shake]

Praise is a thing that is heaped upon poured on – and thus it seems possible that the word שֶׁבַח shevakh [praise] is metaphysically related to the similar verb שָׁפַךְ shofakh [pour, spill, heap up]

The biblical word מַחֹל makhol – which appears in Tanakh in the phrase - - is interpreted in three ways – (a) as dance (b) as flute – (c) – as timrel, tambourine . Rashi also interpreted it allegorically in a single appearance in Shir HaShirim 7:1 as – circular formation . Here are some comments regarding each of these translations

DANCE – dances were done in a circle whose middle was empty – and a word for empty is – חָלָל khalal . The word מַחֹלִּים makholim clearly denotes dancers in . Another word for dance is רִקְדָּה rikud - and I regard this as likely derived from the word רֵיק reik [empty] in that dancing is devoid of physical substance – unlike eating – and both the ideas of the empty circle – and the lack of physicality may apply to both the רִקְדָּה rikud and the מַחֹל makhol dance terms.

FLUTE - appears together with the תֶּף taf drum term three times in Tanakh – so perhaps compare to the phrase fyfe and drum. The flute/ fyfe is hollow חָלָל khalal – so מַחֹל may be an alternate form of the flute word חֹלִיל kholil – or it may denote a similar hollowed out flute type instrument. The word fyfe likely derives itself from the Hebrew root בִּיב bib/ viv whose alternate form is - נִבֵּב that means hollow. Both flutes and drums were played

together at celebrations so that it makes sense that the verses may have paired them together.

TIMBREL – timbrels are hit, tapped – and so the מחול term may derive from the word מכה [clap, hip] - But timbrels are also often hollow חלל on one side – and sometimes even entirely empty in the middle – except for bells at the rim – so the חלל empty term may have played a role here.

Also – timbrels and drums תוף are both tympany percussion instruments so that it makes sense that the verses may have paired them together.

Aside from this – Jastrow and Ernest Klein list a חול root denoting circle – or move in a circle [Klein has also – dance, whirl] and so this חול connection would accord both with the מחול interpretations as dance and as timbrel – for timbrels were usually circular

The words חפץ [desire, covet] and חמד [want, desire] are phonetically related

It seems that Shores Yesha has suggested that the wall term חומה is related to the word חם khom [heat] because city walls keep the city warmer.???

In Jer. 13:22 and in Lament. 2:6 the verb ויחמס - חמס is translated by some as – to violate – but others have it as – to strip, lay bare, uncover.

In Isa. 38:11 the phrase יושבי חדל is paired with ארץ החיים . Many commentators have the חדל as a metathesis of חלד [the world] – but Rashi has it instead as meaning - the dead who reside in חדל the ended world, netherworld – with the paired ארץ החיים intending antiphrastically a cemetery – as people call a cemetery a בית חיים

There is a theory to the effect that the word ישן to sleep and שינה [sleep] derive from the root שנה shoeneh [be different] in that sleep is a different state of being to awakedness – and in light of this one might suggest that the the root חלף kholof [to exchange] is the root of the Ger. word schlaf [sleep] and its Eng. cognate – sleep – albeit that the Hebrew word שכב shokhav [lie down, sleep] seems a superior etymon candidate.²⁵³⁵

²⁵³⁵ Cf. also – slope – pg....

Shoresh Yesha added to the silence theme of the deaf and dumb חרש person term – i.e. the one who only hears silence and who usually cannot even speak – the idea that the חרש choreish artisan does his work in silent concentration – Shoresh Yesha supports this idea by the fact that very skilled or intricate work is called in the Torah [Exod. 35:33 מלאכת מחשבת] [Artsroll – craft of design - / Lit. - work of thought, reckoning] - Also - the חרשה forest glade is also a place of quiet

Consider that the word שבח and the word זמר both denote (a) praise – and (b) improving [as in זמר - to prune vegetation] – זמר is a song of praise and זמרת הארץ [Gen.] the fruits cuttings of the land can also be understood figuratively as – the praise of the land

Rabbi Pappenheim regards the חל base as denoting circular motion – and he has the word תחלה [beginning] as intending - the entering into a time cycle of an event

I have been informed that the paytan Rabbi Eliezer HaKalir maintains that – while the 'I' term' אני ani is an original Hebrew word - the word אנכי anochi [I] is instead a borrowing from Egyptian that was employed as the first word of the Ten Commandments for the sake of familiarity because the Israelites had spoken Egyptian at that point - but this theory seems to me problematic in that – (a) Midrashim tell us that the Israelites had maintained their Hebrew language throughout their stay in Egypt – (b) the אנכי term appears already in the Book of Genesis many times before the Ten Commandment account – (c) – The אנכי term is likely the singular form model of the similar אנחנו first person plural Hebrew 'we' form – with ה / כ interchange (d) The אנכי term seems a better Babel event etymon candidate / fit than אני - for the 'I' terms - ancient Grk. εγω ego – Lat. ego – Copt. anok - Ger. ich – Chinese ngo (e) – The shorter and more prevalent אני term seems to constitute a shortened form of the more formal – אנכי . אנכי is incidentally – via ich - the etymon of Ger. eigen [own, individual, proper] which is cognate to Eng. own [I own, my own] i.e. in my humble opinion. Gesenius links [at אנכי] Coptic words denoting 'I – we' to אנכי – אנחנו . Or alternately – eigen might constitute a Babel event permutation of אנכי E – N - CH > E –CH – N > E-G-N

אנו being either a streamlined version of אנחנו [we] or simply a plural form of אני [I] – which may or may not be itself a streamlined form of אנכי [I]

The Hebrew plural pronoun אנחנו anachnu ['we'] appears to have been derived from the singular formal אנכי [anochi]²⁵³⁶ that means 'I'²⁵³⁷ by a process that involved a ח – כ interchange.²⁵³⁸

The biblical formal word for 'I' - אנכי anochi – may be the base of the biblical אנחנו anachnu [we]²⁵³⁹ [a development involving the ח / כ interchange]. It is apparently also the Babel source of the I / me terms – Danish – jeg – Ger. ich – Dutch ik – Lat. ego²⁵⁴⁰

RE: Shoresh Yesha - חצצרה - חצר trumpet narrow that outs loud sound. Courtyard חצר It is enclosed – so it is חוץ outside of other spaces. It is like עצר otzar [restrain, hold back] in that everything inside of it is restricted by its confines. Also חצצרה trumpet like אוצר otzar [a gathering of – in that trumpets were used for assembling the people – or specific groupings - at special occasions . חצצרה trumpet like חץ arrow because it shoots out sounds. חציר Type of shortlived vegetation – stands for חיצר [narrow existence] . Cf. ימיו אנוש כחציר ימיו Psalm 103:15

חצצרה Trumpet could be simply from חוץ [out] in that it blasts out loud sounds

חוף means bare, pure, and also shore, beach . Perhaps the beach is called חוף because people often walk there barefoot.

חפה and חפח denote 'covering, enclosing'.²⁵⁴¹ A חפה is a canopy. The root חנף variously denotes 'sin – causing to sin – and – evil and it is also regarded as 'deceit'²⁵⁴² i.e. 'a covered evil activity'²⁵⁴³ /

²⁵³⁶ Probable occidental language derivatives include Ger. ich – Dutch ik – Lat. ego

²⁵³⁷ The regular non-formal version of I is אני ahni

²⁵³⁸ אנחנו is the source of the Lat. nos and nosen [we, us] whence Span. nosotros [us] and Lat. notre [our] – Also Skrt. no, nah [us, our]

²⁵³⁹ The informal biblical 'I' is אני ani – and this is the apparent base of the Hebrew plural 'we' אנו anu. אנו would seem the probable source of the Ger. uns [us] whence Ger. unser [our] and Eng. 'us' – although the fact of the Lat. word nos [us – we – our] allows for the possibility that the more formal plural form אנחנו is the source even of all of these

²⁵⁴⁰ also - Quecha noga - Kamilaro – ngaya – Zulu ngi - Mazupungan inche

²⁵⁴¹ Rabbi Pappenheim regards the חפ inner base as denoting 'partial covering'

²⁵⁴² חנף 's Talmudic Hebrew usage as 'flatter' may relate to the fact that the flatterer covers up his true feelings – but it may instead or also have been influenced by the word חן chein [charm, favor]

²⁵⁴³ ...wherein it seems to me that a נ nunn was inserted into the base חפ

behavior.²⁵⁴⁴ Artscroll renders חנף mainly as ‘hypocrisy’ [Isa. 9:16] – as flattery [Prov. 11:9]²⁵⁴⁵ and as insincerity [Job 36:13] – all of which entail the negative covering up of one’s true feelings. However a ח פ inner base may also denote ‘change’²⁵⁴⁶. See pg...

It was likely A Tower of Babel antonym transformation that changed פחות pokhos [less, minus] into the ancient Grk. plout[os] wealth, riches – whence Plutus – Roman deity of wealth. An alternate possibility is Lat. fluo [flow, stream] that comes from Hebrew זול zol [flow]

Shoresh Yesha suggested correctly that the netting usage of the word חרם derives from the word חור [hole]

The ancient Grk. words phoibos [shining bright – radiant –] and phoebos [the sun] – can have derived from the Hebrew base צח tzakh [bright – clear – pure] Cf. צורה to form - צאן to fauna – צום to famine – The Grk. phoibos that denotes pure – can have derived from צח - but perhaps also from חפ [bare, pure]

With regard to the ח ches transformations into F–P – B consider the following word pairs – Eng. stab – Ger. stech / barf – Ger. brech / laugh – Ger. lach / creep – Ger. kriech / slob, slovenly – Yiddish shlokh

חרל Is the root of biblical חרולים charulim [Prov. 24:31] translated as ‘thorns, nettles’ – and it is thus most probably the result of a חל addition to a burn related חר inner base [See section...]²⁵⁴⁷²⁵⁴⁸

²⁵⁴⁴ Cf. חניפת הארץ Shoresh Yesha

²⁵⁴⁵ בפּה חנף ישחית

²⁵⁴⁶ This would be the source of the word ‘shift’. The word חלף [change] would constitute a חל epenthesis into that חפ base – and this sense may have been the intended meaning of חלף לפני המן חפר Esther 7:8. The חוף הים would then be ‘the place where the surface changes from soil to water’. It is known however, that they would cover the faces of those who were about to be hanged, legally.

²⁵⁴⁷ Gesenius has indeed attributed חרל to the חרר fire root. However it seems possible that חרול is related to the word חור that denotes hole – in that thorns poke holes into the flesh

²⁵⁴⁸ ‘Thorn’ is related to the German ‘dorn’ which may derive from the biblical דרדר dardar [thorn]. It seems to me possible that the biblical דרבן [a sharp prod, goad] is really an altered form of a theoretically original דרן term – that shared a same דר base with דרדר [thorn] – but I cannot explain how such a root would coexist with the identical root דר [to dwell]

The חר inner root is the base of חרר charar [burn, scorch, parch, char - all heat and fire related]. [See pg...].

The Latin 'urtica' means stinging nettle, incentive, stimulant – all of which are conceptually 'burn or kindle' related [in that the prick of the thorny nettle plant 'burns'] . Urtica derives from the Lat. urere, uro [to burn] – which ultimately derives from the Hebrew חרר or from אור oor [light of fire, (and rare) fire].²⁵⁴⁹ Likewise - the biblical סרפד sirpad [stinging nettle] is a derivative of שרף soraf [burn]. See also nettle קג...

The biblical סרפד sirpad [stinging nettle] is a derivative of שרף soraf [burn]. Likewise - the Latin 'urtica' means stinging nettle, incentive, stimulant – all of which are conceptually 'burn or kindle' related [in that the prick of the thorny nettle plant 'burns'] . Urtica derives from the Lat. urere [to burn] – which ultimately derives from the Hebrew חרר or from אור oor [light of fire, (and rare) fire].

סור means 'to turn aside, divert' . סרב is to 'refuse, deny, rebel'²⁵⁵⁰ - a hapax legomenon in Ezek. 2:6 – כי – סרבים וסלונים אותך.²⁵⁵¹ Now – many authorities see the סרב term instead in the usage of 'thorns' – and reasonably so in light of its having been paired with the סלון term that is seen as 'thorn, thistle' [see pg...] but a valid connection between סור and סרב will remain, nonetheless – because thorns cause an approacher to turn aside, thereby denying approach.²⁵⁵² See also סיר in section...

However – Yehoshua Steinberg – Milon HaTanakh – links סרב [thorn] to the phonetically similar burn words שרף צרב - and this would accord with the theory that the thorn term חרול derives from the חרר root that denotes 'burn' – while its Latin translation urtica derives ultimately either from the same חרר or from the fire term אור ur [Cf. אור כשדים]

Note also that – (a) The Lat. urtica [thorny plant] likely derives from Hebrew אור ur [fire] . (b) The biblical thorny plant חרול likely relates to the חר inner base that signifies 'fire'

Nevertheless חרול might also relate to the word חור that denotes – hole, perforation in that thorns prick holes.

²⁵⁴⁹ אור and חרר may be metaphysically linked – for the א and ה are homo-organic [gutturals] but the אור oor light term apparently derives from the אור ur fire term in that fire gives off light.

²⁵⁵⁰ This is apparently the source of the Talmudic סרהב [to rebel] and סרבן [one who is obstinate – persistent – needs coaxing]. Perhaps also of the word - surly

²⁵⁵¹ Watch as an infant turns its head aside quickly [and often repeatedly so] when it doesn't want to eat the food that is being offered. One of these roots may relate to the word 'swerve' [to turn aside abruptly].

²⁵⁵² The use of סרב in the sense of 'deny, refuse' is much more clear and pronounced in PBH / Talmudic Hebrew

The צח root denotes 'bareness – pure – clear and white'. צח Tzach = pure and the מצח metzach is the forehead – presumably because is a bare and thus pure facial area.²⁵⁵³ The word צחר tzachar means 'white, whiten'. It is not at all inconceivable that צח is metaphysically related to the phonetically similar צר [pure]

The biblical מצחה mitzchah [I Sam. 17:6] is translated as 'greaves', 'flat metal plate' and as an ornament similar to one worn by girls on the forehead.

the word חרך that means – a crack – as in the phrase מציץ מן החרכים [Shir HaShirim 2:9] and this חרך term is my opinion the result of an ende khof ך affix to the base of the word חור that means – a hole . Note that the root חרז that sometimes denotes to string together fish by threading a string through holes in each of the fish – similarly amounts to the affix of a ז zayin to the base חר that denotes a hole²⁵⁵⁴

²⁵⁵³ There is however a מצחה term in I Sam. 17:6 that denotes armored greaves that E. Klein regards as bearing a sense of ' front of the leg'. And thus it may be possible that the מצח term that signifies mainly ' forehead ' was transformed by labial M / P interchange in the Babel event into the Aramaic term פדחת that meant [according to Jastrow] – front, forehead

²⁵⁵⁴ The חרוז term that signifies verse is a figurative sense development in the idea of similar times strung together in a row

Some authorities regard the **מספחות** term of Ezek. 13:18 as from the root **פח** [attach] in that it denotes a scarf that is regularly worn or attached to the head – but others saw it as a secondary form of **מטפחת** [kerchief] and as such – it would likely constitute an additional support to the theory of **ת / פ** interchange

חלק May also be the source of Lat. *polire* [to smoothen, polish]

The Latin heel terms *calx*, *calcis*, *calcaneus*²⁵⁵⁵ derive from the word **קרס** *keres* [hook, clasp] that is the base of the ankle term **קרסול** *karsol* – The Hebrew **עקל** *okeil* [curve, bend] may also be involved²⁵⁵⁶. The Lat. *calx*, *calcis* terms that denote limestone, pebble derive from Hebrew **חלק** [smooth] – whence Lat. *calculus* [pebble, small stone] and Eng. *chalk*. The Ancient Grk. *kalyx/ kalux* [shell, cover, husk] of fruit or flower derives from Hebrew **חץ** [out] or from **חסך** [save, protect] or from **כסה** [cover] Or it may derive from the Ancient Grk. *kylix/ kulix* [cup, goblet] if such husks were cup shaped. – And the Ancient Grk. *kylix/ kulix* [cup, goblet] – whence also the Lat. *calix, calicis* [cup, goblet- whence Eng. *chalice*] are from the Hebrew **כוס** [cup]. The Grk. *kuathos* and the Lat. *cyathus* also derive from **כוס** [cup]. The Hebrew word **כתנת** *kutonet* [tunic] which is related to **כסה** - is apparently the source of the ancient Grk. *chiton / khiton* [tunic]

And let me present to you now as well – a quick list of European words that are derived instead from the inner base **חז** of the **חזק** *okheiz* term —these derivative terms are variously translated [by the online multi- language dictionary – LOGOS CONJUGATOR] – by two or more of the definitions – hold – seize – grab – grasp – keep – and contain -

So - To wit – we have from **חז** *khaz*

The ancient Grk. *khade* –[hold, take in, contain]

French *soute* [hold] and *saisie* [seize, grasp]

Finn. *Ote* [grasp, hold, clutch]

²⁵⁵⁵ ...whence Lat. *calceus* [shoe] and Span. *Calcetin* [sock]

²⁵⁵⁶ **עקל** is also the source of the Ancient Grk. base *klin* [curve, bend - turn aside - but the Grk. verb – *klinein* = slope, slant – lean whence Eng. *incline* – probably derives from **חלק**]

Polish chwyt and Slovak chytit [seize, grasp, take]

English – seize

Ger.. er-haschen [grab, seize] and Ger. halt & halten [hold, keep] – whence Eng. hold

Welsh cydio [seize]

Dutch – houden [hold, keep]

Akkadian – kasadu [seize, hold]

And the טח base is also the etymon of the Ancient Grk. khandō and khandanaw – [hold, contain] whence the Lat. pre-hendo [hold, grasp, seize, take – whence also Eng. apprehend- - comprehend – and Span. Apprender = to learn – and the Eng. apprentice]

And the טח base is also the source of the Gothic hende [lay hold of] and hinthan [seize]

And it is also the source of The Lat. words haesi and haesurus that mean – hold fast – attach – halt – be fixed in

These many words are all withered or modified forms of the טח inner base that signifies – hold – seize – take - that originated in the Tower of Babel event

And טח is also the etymon of the Ger. word geiz – that means – tightfisted, stingy – and it is very likely also a source of the Eng. word HAND in that it is the hand that holds and seizes.²⁵⁵⁷ Cf. the 19th century phrase – unhand me, sir!

And the טח base of אַחז okhaz is also the source of the Ger. word hals and of the Ital. codo – that signify the neck – which is the holder of the head.²⁵⁵⁸

And the טח base is also the source of the hold related Eng. words – halt – halter – hilt of a sword –wherein an L sound has been inserted – and - it is indeed even the source of the Eng. word 'hold' itself

Maybe מרח smear, mash [PBH blow up] related to משח anoint, smear²⁵⁵⁹. However it may derive from the טח base of רחב and ארח - that denotes wideness – in that smearing amounts to thinning out a substance over a wider surface area²⁵⁶⁰

²⁵⁵⁷ ...whence also the verb to handle – and the noun – a handle

²⁵⁵⁸ Cf. the word צואר [neck] pg....

²⁵⁵⁹ It could be a rhoticism of משח

²⁵⁶⁰ [Possibly learned from Rav. Pappenheim]

In Poetic Anc. Grk. terminology ops denoted (a) voice – (b) word. Since words and voices are utterances – things that go out from the mouth – it seems to me that ops derives from $\chi\upsilon\tau$ khutz [out] – - with lenition of the guttural ches to a vowel - just as the word utter, utterance derive from $\chi\upsilon\tau$ as well. See my video concerning the Tower of Babel transformation of the τ zayin and ψ tzade into the Grk. psi

The word מלח [salt] may have been made by means of a blending of two bases - מנח [mucilage] and לח - base of לוח lu'akh [slab, tablet] – because excessive salt stimulates growth of mucilage in plants – and because salt is mined in slab form. Or made out of two לח elements – (a) לוח = slab and (b) לח = moist because salt greatly increases salivation

The root יקד is the said to be the source of the biblical מוקד moqad term that denotes 'fire, burning'. It seems possible therefore that its likely יקד inner base is also the base of the root קדח qodoch [to burn, kindle²⁵⁶¹] – and whence stem also the biblical קדחת qadachas [a high fever producing illness] – and אקדח eqdach [a fiery looking gem, identified by James Strong and others as the 'carbuncle'].

Cf. also Deut. 32:22 כי אש קדחה באפי [kindled, burned]

A PBH קדח meant – inflammation – blister

So also- from אקדח eidechse [Ger. lizard] and Yiddish ekdish [scorpion] . Also the medieval Gmnc. Lizard terms – OHG egidehssa – M.G. egdehsa – Alemannic heidechslī

If the nches to THR withering also occurred in cases of Tower of Babel permutation encryptions, then the word trap had surely derived as a reversal of the Hebrew פח pakh [trap] – by פח to חפ

I have realized that the words treasure and treasury – which are assumed to derive via the Grk. thesauros [store, treasure, treasure house] are related to the Aram. טורזיא turzia [lock up things – treasury – armory] – stemming either from חשרה khashrah – by KH-S-R > THR-S-R > T-R-Z – or from אצר otzar – by O-T-Z-R > T-Z-R > T-R-Z – Or maybe from טר base of נטר [to guard]

²⁵⁶¹ ...having four Tanakhic appearances

The Eng. word calendar derives from the Lat. kalends/ calends that denoted – first day of the month, year. If the lexicographers are correct in attributing the calend term to the verb calere [to call out] in that the first day was a day of calling out – then calendar derives from Hebrew קול kol [voice] – but if not – then it probably derives instead from the חל khol base that denotes – begin

In light of my hypothesis to the effect that the כד term that denotes jug may derive from a base כד that signifies circular, round – it seems possible that the word jug does itself derive from the Hebrew base גח khug that signifies, circular, round

The root דחה [push, thrust] may be related to the roots - דעך [crush, trample] - דכא [crush, oppress] - דוך [crush, pound] - דכה [crush, depress]????

Now – I shall reveal to you next the fact that the תחז term is the Tower of Babel event source of the hold denoting words - Ancient Grk. okhos – that means – anything that holds or fastens – and that is also the source of the hold related words – axis and axle and also of the – Anc. Grk. aukhen – a roasting spit –

And the word תחז Okhaz is also the source of the Lat. ansa – a handle. as well as the Anc. Grk. ekhaw and ekhein that meant – hold, keep and have, possess.²⁵⁶² תחז also yielded the anc. Grk. word – aukhen that denotes – the neck – which is the holder of the head²⁵⁶³ - And תחז is also the source of The Ancient Grk.– ekhadon – And of the Akkadian – akhazu [take, seize]²⁵⁶⁴

Lat. apisco, apiscor [take – seize – get – reach for]

And let me present to you now as well – a quick list of European words that are derived instead from the inner base תח of the תחז okheiz term —these derivative terms are variously translated [by the online multi- language dictionary – LOGOS CONJUGATOR] – by two or more of the definitions – hold – seize – grab – grasp – keep – and contain -

So - To wit – we have from תח khaz

The ancient Grk. khade –[hold, take in, contain]

²⁵⁶² Probably also source of anc. Grk. agra [trap, seize] by rhoticism of the zayin - and apsis/ hapsis [a fastening, fellow of a wheel]

²⁵⁶³ Cf. the word צואר [neck] pg....

²⁵⁶⁴ and the Latin occupo [seize – possess – occupy – engage] is also likely .

French soute [hold] and saisie [seize, grasp]

Finn. Ote [grasp, hold, clutch]

Polish chwyt and Slovak chytit [seize, grasp, take]

English – seize

Ger. er-haschen [grab, seize] and Ger. halt & halten [hold, keep] – whence Eng. hold

Almost done – and also the

Welsh cydio [seize]

Dutch – houden [hold, keep]

Akkadian – kasadu [seize, hold]

Saami ghiete [hand]

And the טן base is also the etymon of the Ancient Grk. khandō and khandanaw – [hold, contain] whence the Lat. pre-hendo [hold, grasp, seize, take – whence also Eng. apprehend- - comprehend – and Span. Apprender = to learn – and the Eng. apprentice]

And the טן base is also the source of the Gothic hende [lay hold of] and hinthan [seize]

And it is also the source of The Lat. words haesi and haesurus that mean – hold fast – attach – halt – be fixed in ²⁵⁶⁵

תת is likely the Babel etymon of ancient Grk. hapsis and Ionian apsis [fastening together] and their infin. form haptēin. Hapto Grk. apsos binding together – a joint, limb – fastening

These many words are all withered or modified forms of the טן inner base that signifies – hold – seize – take - that originated in the Tower of Babel event

And טן is also the etymon of the Ger. word geiz – that means – tightfisted, stingy – and it is very likely also a source of the Eng. word HAND in that it is the hand that holds and seizes. ²⁵⁶⁶. Cf. the 19th century phrase – unhand me, sir! ²⁵⁶⁷

²⁵⁶⁵ Probably also the source of Anc. Grk. hairein [choose] – haireisis [a taking, a choice] – and haireisthai [take, seize] by rhoticism. From these terms stemmed the Lat. haeresis [school of thought, philosophic sect] in the sense of – this is what they hold [hold as truth, right] and the Eng. heresy, heretic

²⁵⁶⁶ ...whence also the verb to handle – and the noun – a handle

²⁵⁶⁷ By rhoticism of its ט זayin, the טן base is also the source of Anc. Grk. kheir [hand] and of lat. chiro

And the חן base of חנא okhaz is also the source of the Ger. word hals and of the Ital. codo – that signify the neck – which is the holder of the head.²⁵⁶⁸

And the חן base is also the source of the hold related Eng. words – halt – halter – hilt of a sword – wherein an L sound has been inserted – and - it is indeed even the source of the Eng. word ‘hold’ itself

It seems to me that a base חו that is an alternate form of the base חי that means – life - is the base of the biblical word חוה khavah – among whose biblical usages are

- (a) –Its use as a village and as a farmstead or encampment, which are places where people LIVE.
- (b) חוה also denotes – to declare – to express – to show – acts that amount to giving LIFE or perceptible existence to what was previously only an internal thought –²⁵⁶⁹

And also

- (c) חוה is the name given to Adam’s wife – whom he so named because she was the mother of all human LIFE.²⁵⁷⁰

And so – in light of all this, it seems to me that the חו base of this word חוה denotes – life and that it - is the source of the root חול that denotes - create - bring into being – cause – begin²⁵⁷¹ - by the affixing of the ל – with the central theme of these חול terms being figuratively – to give life to²⁵⁷²

²⁵⁶⁸ Cf. the word צואר [neck] pg....

²⁵⁶⁹ This will accord with a kabbalistic and homiletic theory to the effect that wholesome expressions of the mouth create ‘good angels’ while evil expressions create damaging and/ or prosecuting angels

²⁵⁷⁰ It seems to me that a bil-literal base חו is a secondary or alternate form of the base חי that denotes life, live – because we know that the vav and the yud are related letters, in general – For example – the root that means – to put is seen by many as שום but some have it instead as שים [spelled instead with a yud] - Also – there is a grammatical case relationship between the words קום קים kum/kayom - חוט חוט khut/ khayat - הוה היה hoveh/ hoyov - depending upon the particular use of the verb root. Also – The word יון yevain denotes mud, mire – while the word יין yayin means wine – an item that engenders the mire of intoxication. .

And the Torah advises explicitly that Adam called his wife חוה Chava – spelled with a vav ו – because she was the mother of all [human] beings – stated as – כי הוא היתה אם כל חי the mother of all life – and חי is spelled with a י yud.

²⁵⁷¹ This is probably also the source of the usage of the term חל khal to mean – occur, take effect

²⁵⁷² Radak lists this root exactly as חול - although some other experts list it under related but slightly different headings

For - there is also a similar relationship between the word רגל that denotes – leg – and three other words that also possess a רג element at their beginnings – namely רגש [to feel, empathize, sympathize] רגז [to be agitated, irritated] and רגע [to be calm].²⁵⁷³ Now - You might be a bit skeptical when I suggest to you now that the root רגל [leg] features the same רג element as רגע רגז רגש because that רג base - denotes a sense of movement that all of those terms share – that is to say – in that the רגל is used for physical distance movement – while empathy – irritation – and even calmness involve what people sometimes call - a moving of the spirit.

Because this may sound a just a bit too abstract – too poetic

But you will probably see this connection more clearly when I remind you that walking on one's legs is called in English – motion – while empathy, sympathy – agitation and calmness – are called – *Emotions*.

And so – an English word pair has demonstrated that - not only are the roots רגע רגש and רגז related to each other metaphysically – but even the root רגל [foot] is related to them all as well

And – likely related to these רג base terms - as well, is the biblical root כּוּרַג khorag that is translated as – (a) to quake in terror - and (b) - to come out trembling – (c) to leap or spring forth – burst forth – so that it may relate both to motion and – to emotion -²⁵⁷⁴

And indeed - Gesenius translates the biblical כּוּרַג root as 'trembling, shaking' – and the Chaldean כּוּרַג as 'fear, trembling'. He did indeed regard כּוּרַג as composed of a כּ prothesis to a רג base that is related to the רג of רגש – רגז etc. See section....

The verb רָחַם rakheim means – to have mercy – and the similar noun רֶחֶם rekhem denotes – womb, uterus . It seems to me that the womb was called by G-d רֶחֶם rekhem as a divine acknowledgement of the great amount of mercy that the expectant mother bestows upon her child as she lovingly carries it for nine months in spite of the difficulties that pregnancy entails.

And this theory accords with another theory of mine to the effect that ancient Grk. word hystera / usteria that means womb – and that is the etymon of the Lat. word uterus – was fashioned by G-d out of the Hebrew word חוּס khuss – that denotes – to have pity, compassion

²⁵⁷³ And there is also a related Taludic / Aramaic word רָגַג that means – to desire, covet – which are also emotions

²⁵⁷⁴ This כּוּרַג root may also be related to the biblical Hebrew כּוּרַד [to shudder, shake]

– within the tower of Babel event. It is however also conceivable that the רחם womb term is also related to the רחב rakhav that means – wide – in that the mother’s womb expands and widens as the baby grows larger – and also in that the מ memm of רחם and ב vav of רחב are both labial consonants – and they do also inter-relate in the cases of other Hebrew word pairs. See pg...

And it seems likely as well that the רחם [mercy] term was fashioned out of the base חם khom that denotes – warm, heat – in that mercy is regarded as a warm hearted quality. Other specimens that likely involve this same חם warmth denoting base are - נחם [to console, comfort] and חמל khomol [to be compassionate, merciful] – and the word לחם lekhem that denotes – bread, sustenance may relate as well. And furthermore, by the way, a Tower of Babel event R-KH-M to M-R-KH permutation encryption of the word רחם [mercy] yielded the ancestor of the Eng. word mercy – and a R-KH-M to M-KH-R permutation encryption of the word רחם [womb] yielded the proto Latin M-T-R words mater [mother] - matrix [womb] and the ancestor of the Eng. word mother.²⁵⁷⁵

ADD חמד חלד חסד

A second ancient Grk. psephos ψεφος that denotes ‘darkness, obscure’ may derive from the Hebrew חשך choshekh [dark] by a withering that involved most saliently the transformation of the ח ches to a P – as we have demonstrated in many instances

Aramaic זבח version and derivative is זבח . זבח may be the source of ancient Grk. sphageh [to slaughter]

The modern use of [it’s a] drag to denote a bother, an unpleasant experience also derives from טרח

Perhaps the verb – till [the soil] – [labor upon, cultivate, strive, treat, cure] derives from פלח polakh by plosive P/T interchange – Also tillage [tilled land] and earlier form – tilth

Khamarmar – burn, scorch, redden חמרמר related to base חם [warm]

The ancient Grk. term for the climbing ivy plant kittos kissos – may derive from כסה kisah [to cover] – in that ivy covers external walls. But the חח base of אחז okhaz [to hold] is an alternate possibility in that ivy clings to surfaces

²⁵⁷⁵ I will G-d willing explain– in a future presentation - how the רחם term also yielded the Eng. word – womb

Some authorities figuratively link the root צוח tzovach [wail, cry out] to the word צח [clear, bright, pure] in that it involves a loud clear and pure sound. In light of this, the root צרח²⁵⁷⁶ tzorach [call out loudly] may similarly constitute the result of a ר epenthesis into that צח word or base.²⁵⁷⁷

Alternately – צרח may instead be related to the צוח call out term by means of the ב / ר i.e. ר / ו interchange principle . See pg...

Most scholars agree that the biblical word צריח tzoriach – that denotes ‘tall structure, tower’ derives from the fact that sentries and ‘proclaimers’ would צרח call out warnings / announcements from the צריח tops. Cf. Jud. 9:15.

צוח - [tzavoch] call out²⁵⁷⁸ - צרח raise voice in a roar²⁵⁷⁹

Rav Hirsch links עפה [dark] to חפה [cover]

There may be a link between עשר [wealth] and חשר [treasure]

The noun חרט kheret [a chiseling tool] may be related to חרץ [incise, cut a trench] by ט - צ interchange

The root זנה [to abandon] may be related to the base זח [to move away, remove]²⁵⁸⁰

The no base of נסח and סוח is apparently related to the similar base זח of זחה and זחל - as all of these terms involve moving – moving away

²⁵⁷⁶ Rabbi Levitas correctly disagrees with Radak’s assumption that צרה is always used in negative situations – citing the verse מראש הרים יצוהו Isa. 42:11

²⁵⁷⁷ The צרה base of מרזה [cry out] Jer. 16:5 & Amos 6:7 may be a metathesis of צרה

²⁵⁷⁸ Perhaps related metaphysically to the similar root צחק [laugh]

²⁵⁷⁹ See also סבב סבר pg.... - חבב חבר pg.... . There may also be a similar connection in the case of biblical עכר and PBH עכב [retard, inhibit, delay]

²⁵⁸⁰ Talmudic זנה denoted – fat – greasy – foul – loathe – declare unclean – polish – cleanse – glisten – stroke – dress – run from or to – unchaste – commit an offense

Perhaps there is a connection between חיל [valor] and חלוץ [frontline soldier]??

Note that the roots עזר [help, assist] - אצר [to gird] - and חזר [to return, review] which all feature a צר element – do all involve the idea of ‘an additional layer’²⁵⁸¹

The חלט root of ויחלטו ממנו | Kings 20:33 - that is translated they concluded from it, they decided from it – could instead be a secondary form of חלץ [to extract, take out] in the notion – they took out from it, derived from it. So חלט can be from חלץ [take out] or from חוט [line] in sense of – crossing a line – Both possibilities entail the infix of a לammed

נחם nichom means ‘comfort’ [i.e. to give figurative warmth to²⁵⁸²].

The words goose and gander - [male goose – MLG ganre] and the Ger. goose term gans are assumed to derive from a Proto- Germanic term – gans / ganz [goose]. My research has indicated clearly that geese were used in ancient times as ‘guard animals’ because they honk loudly when disturbed even slightly – and that they are still used in that capacity even today in various parts of the world. And therefore it seems to me likely that the gans term derives from the Hebrew inner base גג of the words הגג and מגג that denote [guard, protect] – See pg...Also – gander. Possibly also ancient Grk. khan χαν - χην [goose]²⁵⁸³ Also gannet = male goose. However the ganz and gander terms and the Grk. khan might derive instead from the word חן [khein] grace, pleasant – along with the Eng. word Hen²⁵⁸⁴ – and the word hind [a graceful female deer] Also Lat. goose terms ganta – cheniscus – chenarotis - chenalopecis

Fawn young deer, young animal – either from חן or from צאן

If חתם [to seal, to sign] originally meant to inscribe by means of etching or carving – it might relate to חתר [dig] by ר / מ relationship – in which case חתם could have been the result of a melding of two roots (1) a תם base that denoted – close prefixed by a ח ches – with (2) a spinoff of the חתר root

The Talmudic word שחם [hot, dark red, dark, black] and the medieval Hebrew word שחם shokum [dark brown] may have been developed out of the word חום or out of a

²⁵⁸¹ שזר and / or נזר might relate as well

²⁵⁸² A metaphysical link to the root נעם [pleasant] is conceivable

²⁵⁸³ Note the D/Z connection between ganz and gand-er

²⁵⁸⁴ John Parkhurst suggested that female birds were called hen because of their care and kindness to their offspring

combination of the words חום [brown]²⁵⁸⁵ and shakhor שחור [black, dark] – But the word's sense as black may be the result of a ר/מ relationship with the שחור term.

There may be a metaphysical relationship between the similar roots נחש snake and נקש entice ensnare in that – the נ and the ק are phonetically related – and the snake was the first being to entice a human

There may be a metaphysical relationship between the similar roots חסר [to lack] and אסר [to prohibit, to imprison] in that – these amount to lackings in a person's ability to act – and in that sense the חסר root may also be related to the חסם that means – to muzzle – by מ ר relationship

There may be a metaphysical relationship between the similar roots חשב [to think] and קשב [to listen hard] in that – listening hard entails thinking about what you are hearing – and in that the ח and the ק are phonetically related letters . However the קשב root could also have been derived from the root קשה that means hard, difficult by means of a ב affix to its base קש

There may be a metaphysical relationship between the similar roots שקר a lie and שחור [black] in that – black often denotes evil – and this is also indicated by the idiom – white lie – that implies that usual lies are instead black

The Talmudic Aramaic word בחש has two meanings – (a) to search, examine – and (b) to stir, mix, agitate – and the Aram. בחשא meant (a) – stirring ladle – and (b) rakings, hot ashes. And thus it seems to me that the בחש form's sense of 'search' is a withered form of the Hebrew בקש [to seek, to ask]²⁵⁸⁶ – However – the בחש sense of examine might be instead a withering of the Hebrew בחן bochan [to probe, test] – or derived as a combination of both בקש and²⁵⁸⁷ בחן

²⁵⁸⁵ ...which Jastrow assumes to derive from the word חם [heat] in that heating or burnings sometimes causes items to become brown

²⁵⁸⁶ Similar ח / ק links may be observed in the biblical חשש קש [Isa. 5:24] both denote hay and חשרה קשר - both are conections. חשש May be the source of Eng. jag [earliest meaning – load of hay or wood]. See also חלש קלש קלש pg... - Or perhaps the חלש element of the verb חלש is related to the verb חלש that means – to knead

²⁵⁸⁷ It seems that Jastrow has attempted to unite both senses – for he mentions a possible meaning as – stirring to get to the bottom of the pot.

There may be a metaphysical relationship between the similar roots קדם [before, previous] and קדר [dark] in that – the universe's original condition was state of darkness until G-d created light]

A possible metaphysical link between the words חפץ [desire, Want] and קפץ [jump] may lie in the idiom – He jumped at the chance

There may be a metaphysical relationship between the similar roots חטב [hew] and קטב [kill, by pestilence from idea of cutting down by death] - – Also חצב [hew, chisel] and קצב [cut short] - related to the first two by ט / צ link

חסר[to lack, be missing] and עדר[to be absent, lost from an original group] – and חצץ [cut in two, divide] and קצץ [cut off, hew]²⁵⁸⁸ Also חרץ [to incise, dig out] and קרץ[cut, nip]

There may be a metaphysical relationship between the similar עקר root and חקר to investigate – get to the root of – It appears that a קר base is likely also the base of the word מקור[source] – Perhaps also related to נקר [gouge – dig - crevice] –

חקר to קור may embody the idea of digging for the source – investigating is like trying to get to the bottom of a matter.

²⁵⁸⁸ Perhaps a subliminal link may exist between the words קו [a line] and the word חיה [a form of חיה = living]

There may be a metaphysical relationship between the similar roots חרף [winter] and ערף [the back of the neck] in that - winter is the time of the year when G-d figuratively – turns His back upon mankind - weatherwise

Perhaps a link between the ירח [moon] and ירקות [vegetables, green] in that the moon's rays affect plant growth????

There may be a metaphysical relationship between the similar roots [chamber חדר] and עדר [flock, herd]²⁵⁸⁹ in that - they each denote a subdivision of a larger entity

There may be a metaphysical relationship between the similar roots ערק [gnaw] and חרק [creak- rough noise] in that they both involve creaking sounds

There may be a metaphysical relationship between the similar roots חשק [intense desire] and עשק [contention] in that intense desire makes compromise difficult

There may be a metaphysical relationship between the similar roots חפר [to dig] and עפר [dust, soil] . Also between עלם elem [vanish, invisible] and חלום kholam [a dream] . Rav Hirsch suggested a link between חרול [thorn]and ערלה [restricted growth- restricted use]

There may be a metaphysical relationship between the similar roots חטף [grab, snatch] and קטף [pluck off, pick] in that both verbs entail rapid forceful removals from a regular source location

There may be a metaphysical relationship between the similar roots חפף [surround, hover above protectively] and קפף²⁵⁹⁰ [to go around, encircle] in that both involve circular motion

²⁵⁸⁹ Flock derives from פלג [a division] and herd is a metathesis of עדר

²⁵⁹⁰ So perceived by Rav Hirsch

Perhaps also - פּוּשַׁח poshakh [tear apart – pull apart – split open ²⁵⁹¹] and פּוּשַׁק posak [open wide – split apart] – which is also related to פּוּתַח posakh [open]

Probably related as well to פּוּסַח and פּוּצַח

There may be metaphysical links/ inter-relationships between the following – (1) חָשַׁל translated as (a) weak (b) straggle weakly behind – (2) נָשַׁל to disengage – fall off or slip off [as fruit from a tree] – (3) רָשַׁל to weaken – be lax – hang down – neglect – be careless – flap.. These may all be related to the bi-literal base שַׁל of שָׁלַל [booty left behind by a vanquished foe] - שָׁלִיָּה [afterbirth, placenta] - נָשַׁל [to let slip off - as in שָׁלַח - שָׁלַח - [את נעליך to send away - שָׁלַךְ [to cast off] - that signifies – disengage. Some scholars regard חָשַׁל as a metathesis of חָלַשׁ [weak]רָשַׁל may be a streamlined form of חָשַׁל

²⁵⁹¹ Its Talmudic derivative פָּשַׁח = split apart, spread fingers

I would like to speak a bit about Hebrew root inter-relationships – and my intention is to gradually tie together a number of factors – some of which may seem unrelated at first.

So I shall begin by telling you about a root inter-relationship that is based upon a heretofore unrecognized metaphysical inter- relationship between two of the the Hebrew letters – that is – namely – the relationship between the ר reish – and the מ memm. For example – we have

first the word pair סתר [to hide, conceal²⁵⁹²] which means – to block the sight of = paired with the word סתם²⁵⁹³ that means [to close – seal – stop up – cover] — סתר ends with a ר and סתם ends with a ם

- next there is the word

יתר yesser that means to be left over, to remain – and the word יתום that denotes – an orphan – the child that remains – or that is left behind – when a parent passes away²⁵⁹⁴ – and we have also –

חמם that means – to heat up – and חמר and חמרמר that denote – to heat up – boil – to foment – and to burn – but some of these might be instead the result of a מ infix into the base חר of חרה חרר [burn]

And there are also - גשר [to bridge – and thus to enable physical contact] & גשם [to materialize, to become palpable] - and perhaps also - בשר [to transmit news] & בשם [spice

²⁵⁹² ...source of the words esoteric and saucer [dish that blocks spillage]

²⁵⁹³ ...source of the words – stymie – stump – stammer – stem [the tide] – stanch – stun – astound – astonish – Probably also – stupor – stupid – stopped up – and perhaps also Ger. stumm [mute]

²⁵⁹⁴ Rav Hirsch does instead link יתום to the root תמם that denotes – cease – in the notion that the orphan has ceased to derive the benefits that that a child normally derives from his parent

– that transmits taste and flavor]²⁵⁹⁵ - - My encyclopedia manuscript has more of these מ ר word pairs

Okay – next – Let us have a look at what seems to be a very interesting group of similar roots – namely – the group that is comprised of the roots

- (a) אטם otom or othom that means shut, seal - (b) חטם - khotom or khotom that denotes muzzle and restrain. (c) חסם - khosom that means muzzle, stop up, block and finally (d) חתם - that means – to seal – to sign – to close – and to conclude

Now – as you have probably noticed already - All of these words are phonetically similar biblical terms and they all possess a sense of shutting, closing or blocking - and shutting, closing and blocking are indeed ideas that closely related conceptually –

And Let me advise as well

- (a) that The א and the ח are both guttural letters. And you will recall
(b) that I have demonstrated earlier that the ו samekh is closely related to the ט sof and ת tof - and furthermore –
(c) That the ת tof is also phonetically related to the ט – which is pronounced as a T or as a TH –

And note also

- (d) that there may even be a substantial indication of a direct interchange between the ט tess and the ו samekh as well – that is – in addition to the fact that חטם and חסם both mean – to muzzle - for the biblical word מטפחת mitpakhas – that is spelled many times with a ט tess

²⁵⁹⁵ Perhaps also - גזר [to cut off] & גזם [locust that cuts off herbiage by devouring it] - - פעם [the rhythmic appearance of sound] & בעל פעור [a pagan deity whose worship entailed nudity, exposure of pudenda] - תמם [be perfect, complete] & תמר [a perfectly straight palm tree]. Milon Hatanakh suggested that גזם may (also) be related to the verb כסם kesem [to clip off -]

means scarf – but there is also a plural word מִסְפּוֹת [in Ezek. 13:18] that is spelled instead with a ם samekh – that many experts do also translate as - scarves²⁵⁹⁶

And note also (e) that all of these roots end with a ם memm

All this to the effect that I have clearly demonstrated that these four words - םטח – םסח – םטא םתח appear to belong together as metaphysically related members of a metaphysical word group.

But I am going to reveal now – a very interesting difficulty with regard to this word group – to wit –

I had advised you before of a theory suggesting that roots whose three root letters correspond phonetically and sequentially will have similar meanings – because those corresponding letters possess similar meanings

And it seems to me likely indeed that the fact that all of these words share a sense of shutting/blocking is due to the fact that they all feature corresponding radicals that are metaphysically related by means of related similar individual letter meanings –

And I have been treating those roots םתח - םטח – םסח – םטא - so far from a perspective that they were put together by G-d by means of a metaphysical A+B+C stringing together of three individual letters – because - they all have related meanings and because they also feature related letters.

But – the reality is However –that in the case of this of this particular group of roots – there does also happens to be – some strong indication that these roots may not have been formed by means of stringing together of three letters – A+B+C - but t rather – that they may have been formed instead by means of the prefixing of a ן ches or an ן aleph to what amounts to a family of related bi-literal bases . And it seems to me specifically that these four roots may have been made by means of the prefixing of an ן or a ן to what amounts to alternate forms of the bi-literal inner base םת - Please Let me explain -

²⁵⁹⁶ However- others have this term as deriving from the root ספח [attach, join, scab] in the usage as a closely attached covering

To begin – There is a Tanakhic root תָּמַם that denotes – ending – finishing – ceasing. And it also denotes – completeness and perfection – which are ideas that are conceptually related to the idea of ending - because when you have completed a project – or when you have perfected a product – you have finished making it . Now this root תָּמַם has a very pure format – and – if it does possess an inner base - that base is clearly תָּם

But it happens to be that the concept of ending – finishing – completing is also closely related to the concept of – sealing – closing – and you have indeed often heard speakers say –that they will now close with the following remark - or that they will close with the following anecdote

And therefore it seems to me that the - Hebrew חָתַם that means to seal, to sign, to conclude – is apparently a result of the prefixing of a ח ches to an inner base תָּם that means – to finish, complete, and to close .

And this תָּם base likely also plays a role in the Tanakhic roots סָתַם and שָׁתַם that mean close, seal²⁵⁹⁷. And this תָּם base may also be the base the words תָּמַל and אֶתְמוּל that mean – yesterday – in that yesterday is the day that is related to today that has just now become over and done with – that is completely finished

And let me show you next – how this bi-literal inner base תָּם that denotes to finish, complete, and to close is inter-related with an inner bi-literal base טָם and with an inner base סָם .

Now – first of all – I shall advise that there is an inter-relationship between the תָּם and the טָם – for these letters obviously render similar sounds – and this is so even if we pronounce the טָם as a TH . And I have already mentioned earlier in this presentation - that תָּם and the טָם do indeed interchange in Tanakh – as is the case with regard to the synonymous word pairs תָּעָה טָעָה - רָתַם רָטַם - חָטַף - חָתַף -- among others

²⁵⁹⁷and perhaps also found in רָתַם [bind, tie up]

And I have also mentioned before that the word טח that is spelled with a tess denotes – to muzzle – and the root אטח that is also spelled with a ט tess means [close, seal] while the similar word חתם that is spelled with a tof means to seal, to close – and I have mentioned that these ideas are also conceptually related

But – in addition to these connection between the תח base that starts with a ת tof – and the מט base that starts with a tess ט – there are also a number of other biblical roots that clearly feature a טמ base whose senses are closely related to the תח base that means – to finish, complete, and to close .

Now This group does include (a) the root אטח [close, seal] – wherein the טח base is prefixed by an א aleph –

But a Hebrew inner base טמ that denotes – stopped up and concealed – does also appear at the head of the root in the biblical roots – (b) טמה tomoh [stopped up, stupid] - and in (c) טמם tomam [be stopped up, dulled, closed off] -

And this base טמ also appears (d) in the root טמן toman [conceal, bury, hide] – and in טמן 's Aramaic withered derivative – טמר [conceal, bury, hide]²⁵⁹⁸. And there is also an Aram. root טמע that meant – cover up, bury²⁵⁹⁹ that is likely related as well²⁶⁰⁰

And so - This information demonstrates that there is a biliteral base טח that is very closely related to the base תח - and that it is likely even either an alternate spelling of תח - or metaphysical spinoff of it²⁶⁰¹

And next – with regard to the ת tof and the osamekh - we have already demonstrated that they are closely related and even sometimes interchanged – as we have shown in the word pairs – כסה כתה – פס פת – כפס כפת - כסל כתל - נכס נכת – סמך תמך - And my encyclopedia manuscript features many more such ת/ס word pair specimens

And - please note as well that

²⁵⁹⁸ ... by טח to נח interchange as occurred in the transformation of תרי טו שני [two].

²⁵⁹⁹ There is also the PBH טומטום tumtum – that denotes a person whose sex cannot be determined – so that it is figuratively - concealed

²⁶⁰⁰ But the Talmudic טמע that meant – sink, set is apparently a מ / כ withering of טבע

²⁶⁰¹ The biblical hapax legomenon וישטום [Gen. 27:41] that denotes concealed hatred – may relate as well

(a) There is a PBH word ס׳י׳ם siyeim [to finish, conclude, bring to completion] – and there is also a PBH ס׳י׳ם term that denotes ‘finish’ – and note again that the concept of finishing is related to the concept of closing. These words appear to share a base ס׳י׳ם -

(b) There is a biblical word ס׳י׳ם som that signifies pulverized spices or medicines – which amounts to materials that have been crushed to perfection – perfection and completion being conceptually related ideas that are also related to the concept of closing - as I have explained before

(c) There is also a PBH word ס׳י׳ם sumah that means blind, blindness – which amount to a blocking of the eyesight –

And so This information demonstrates that there is a Hebrew biliteral base ס׳י׳ם that is very closely related to the base ס׳י׳ם - and that it is likely even either an alternate spelling of ס׳י׳ם - or metaphysical spinoff of it

And therefore it does seem to me that Hebrew does possess bi-literal bases ס׳י׳ם ס׳י׳ם and ס׳י׳ם - and that these are all related. And it seems to me that the ס׳י׳ם base is the most basic of the three – to the effect that ס׳י׳ם and ס׳י׳ם may be secondary forms of ס׳י׳ם - or metaphysical spinoffs of it. But – in any case – whatever the exact nature of their relationship may be – it seems very probable that the words of that root family ס׳י׳ם - ס׳י׳ם – ס׳י׳ם – ס׳י׳ם were formed out of closely related bi-literal bases

And therefore – in light of all of this information –we might now ask an interesting theoretical question – ‘These roots ס׳י׳ם - ס׳י׳ם – ס׳י׳ם – ס׳י׳ם whose three root letters appear to correspond to each other phonetically –

(a) Were they strung together by an A+B+C method - out of corresponding individual letters that possessed related meanings - or – were they instead

(b) made out of bi-literal bases that had the same or similar meanings – or were they all

(c) derived from alternate forms of a single bi-literal base – ס׳י׳ם

But there is more to this matter – yet – So let me speak for a few moments about the biblical word ס׳י׳ם osem – that denotes – storehouse and granary. Now - Some of you may already have realized that This ס׳י׳ם root seems similar in form to the roots ס׳י׳ם ס׳י׳ם ס׳י׳ם ס׳י׳ם that

we have been discussing – and a few of the experts have indeed linked the **דוא** root to some or all of these other roots -

and we'll get into that matter soon – but first – I would like to devote a few minutes to the matter of the word **דוא** osem itself

– most people will tell you that the idea of a storehouse or a granary is a fairly simple and straightforward concept – but I will show you right now – that it is a bit more complicated than you might think – because -

To begin with – we need to recognize that

an **דוא** - a storehouse - really possesses two different aspects. One the one hand — a storehouse is an edifice wherein items are shut in for safekeeping – and from that perspective we can see the likelihood of a metaphysical connection between the **דוא** term and the other four similar words **אטם חתם חסם** that have to do with shutting, closing and blocking.

But a storehouse is also a place wherein items are gathered together – - gathered from a variety of different places - and /or gathered over a range of different times. And in light of this – one might assume to link the **דוא** term instead to the similar root **דוא** osaf that denotes to gather, to assemble] – for the **מ** mem of **דוא** and the **פ** feh of **דוא** are both labial letters

And – it turns out as well that the fact that there are two different aspects to the **דוא** term – shutting in – and gathering together – opens a door to a number of possibilities -

First of all - in its aspect As an edifice wherein items are closed in – the **דוא** term that denoted – a place where items are enclosed within can have been the result of a **תם** base version – or spinoff **דו** -

And – then – it happens to be that the letters **פ** and **מ** are both labial consonants that sometimes interchange – as we find in the case of the words **פלט** and **מלט** that both denote – escape, refuge - and the biblical verb **בשר** [to relay news, information] – may be related to the word **מסר** [to transmit, hand over] . and so - in light of the fact that the **פ** and the **מ** sometimes interchange –an –**דוא** root that denoted – a place wherein item are gathered together - can have amounted to a **פ** to **מ** spinoff of the root – **דוא** that means – to gather, collect

And therefore – the **דוא** root that meant both of these things – gathered together – and enclosed within – can conceivably have been the result of a metaphysical blending of both of these possible **דוא** components – wherein it would have amounted to a blending together of the **תם** base relative **דו** that embodied the idea of enclosing within - with an **דוא** root spinoff – of the root **דוא** that embodied the idea of – gathering

But there may be more to **דא** as well - because it seems to me as well that – aside from these suggestions that I have offered– the 19th Cent. Hebrew root theorist - Rabbi Shlomo Pappenheim was likely correct in his having suggested that the root **דא** is related to the word **דש** som [to put, place] – in that a storehouse is a place wherein people PUT things. for he did indeed explain that **דא** and **דש** are - related by the very prevalent **ש ו** interchange²⁶⁰² -

But the **דא** root may also be related even to other roots and bases as well – to wit

For I had spoken earlier about the existence of a **מ** to **ר** interchange phenomenon in the Hebrew language – and in light of that **מ** to **ר** phenomenon –it seems to me that the **דא** storehouse term may also be related – metaphysically – to the similar verb **אסר** – osar – that means – to imprison – to tie up - and to prohibit – in that the idea of closing or locking up for storage is also conceptually related to the ideas of imprisoning and tying up -

But there is still more yet –

For – The expert Hebrew scholars Marcus Jastrow and Ernest Klein may have been correct in their suggesting the hypothesis of a cognate link between the **דא** storehouse root and the biblical word **סון** that also means storehouse – in spite of the fact that **סון** features a **נ** nunn in place of the **מ** memm – for my encyclopedia manuscript does indeed list a number of instances of **מ-נ** memm/ nunn inter- relationship²⁶⁰³

??? Now – it happens that Rav Hirsch did regard a few of these roots as metaphysically related to a few of the others – and some of the secular lexicographers have indeed regarded all of them as sharing a common origin – albeit that they have mistakenly regarded that source as

²⁶⁰² And so - The root **דא** osem denotes – to store up, and storage house – a concept that is conceptually related to the **אס** sense of gather, collect – **אס** is probably related to **אס** in that the **פ** and **מ** the are both labial sounds. But **דא** [storehouse] may also be related to the roots **חסם חתם** that possess a sense ‘sealed, closed’. One must not imagine that **אס** is exclusively a secondary form of **אס** - for the parallel between **אס** and **אס** speaks against this in that it shows that **אס** is a derivative of **אס** [end]

²⁶⁰³ My presentation entitled details a **רסן רתם** connection which also features a **מ / נ** interchange – and this word pair does indeed also parallel similar **מ / נ** nunn to memm links within the word pairs **עשן** [smoke] and **עתם** [cover with smoke, darken] – **גרזן** and **קרדום** [both = axe, cutting tool] – and between **שטן** and **שטם** sotam [both involving hatred and contrary behavior] - all of which also feature a **מ / נ** interchange. Some of These were recognized by both Furst and Yehoshua Steinberg of Milon HaTanakh.

being only natural, rather than divine. And – in my own humble opinion – the reality is that all of these roots are metaphysically related

Now –you have probably realized by now – that I don't like to leave out any theoretic possibility – if I think it may be relevant and worth knowing - and so I will mention now that Rav Hirsch has suggested [in his commentary to Gen. 11:6] a hypothesis of a link between the word **סֹא** and the word **סִמִּים** somim – that denotes finely granulated spices – incense - medicines or poisons – for he asserts to have perceived in the **סֹא** term the notion of a place wherein items – usually grains of wheat etc. are concentrated within a single location – and he similarly saw in the singular **סֹ** som form of the word **סִמִּים** the idea of substantial medicinal potency that is concentrated even within a single grain and the idea of flavoring power that is concentrated even within a single grain –and the idea of some type of future result that is concentrated within a single grain.²⁶⁰⁴ This to the effect that he apparently regarded the element of **סֹ** and **סֹא** as signifying – a concentration of things within a single location.

Now - this theory of Rav Hirsch that analyses the nature of the base **סֹ** does seem to me rather novel - and–profound – but I may have figured out a slightly different way of connecting the **סִמִּים** and **סֹא** terms .²⁶⁰⁵

For It seems to me that the word **סֹ** som follows a similar pattern to the word **כֹּחַ** khol – that denotes sand – because the word **כֹּחַ** / sand refers to an aggregate of tiny particles – and it never refers to a single grain of sand - And – it seems to me that - in like manner the word **סֹ** som does also refer to an aggregate of tiny particles. And thus it seems to me – in opposition to the theory of Rav Hirsch that – in the case of the **סִמִּים** term – even its singular form **סֹ** som that denotes a powder or a potion - still refers to an aggregate of grains – and it does not rely denote a single grain of medicine etc..

And so in light of this – it seems to me that a proper connection between the word **סֹא** and the word **סֹ** som - might lie instead in the fact that an **סֹא** storehouse is a place wherein

²⁶⁰⁴ Note that this concept of items concentrated together is not the same as the theory to the effect that gathering amounts to a bringing together from the outer limits

²⁶⁰⁵ But Rabbi Pappenheim related **סִמִּים** to the word **שָׂם** [put] – as he had done for the word **סֹא** - suggesting that those spices etc. are called **סִמִּים** because they are usually stored/ put in specially designated places. And he also regarded the Biblical word **נִסְמָן** Nisman – that is considered by many as denoting – designated – and as being the biblical source of the word **סִמָּן** that means – a sign – [he regarded] as a sense development from the idea of having a designated place of storage

thousands of grains of wheat are assembled – while the related word **סו** som denotes an assemblage of many particles of spice – or of particles of medicine – or of incense etc. –

And thus it seems to me that there may not have been a need to promote a theory of concentrated potential to explain the **סומים** term – although that this doesn't mean that that theory cannot be correct – as it certainly is novel and profound

And I would also suggest – incidentally – that there is a Talmud term **סימא** simah that denotes – treasure – a treasure being another type of closed up storage – and thus this **סימא** is probably related to the **סוא** storehouse term as well²⁶⁰⁶

And – thus – it seems to me that one could theoretically picture an inner base **סו** som – that would be the base of both the **סוא** storehouse and the **סומים סו** terms – in two different ways –

From a standpoint of there being a common thread that runs through both **סוא** and **סומים** – the **סו** base might be

(a) an original independent primary base that denotes to gather together]from various locations[

(b) an original independent primary base that denotes to concentrate individual items or potential in a single location²⁶⁰⁷ as Rav Hirsch has suggested

And then there is also the possibility that an **סוא** term that denoted storehouse could also have derived instead from a **סו** base that was a secondary form of the **סנ** base or otherwise related to it - that signifies to finish, to close or shut – in that an **סוא** osem is an edifice wherein grain particles are shut in or safe-keeping – but this theory would not involve the **סומים** term

And finally- in addition to these theories - the word **סומים** that denotes finely powdered spices – medicines – incense – may also feature a base **סו** that is a secondary or spinoff form of the

²⁶⁰⁶ This is probably the source of the Jewish female name Sima

²⁶⁰⁷ It seems to me that – an inner base **סו** might relate to a **סר** base in this sense – in that it would be the base of the words - **זמן** [time = a gathering of minutes and hours] - **זמר** [to plan, to scheme = a combining of ideas and methods] and **זמר** a hymn, song – which amounts to stringing together of verse. This last idea is supported by my theory to the effect that the word **שיר** [poem, epic, song] derives from a base that denotes – continuity – and that is also supported by my theory to the effect that the Hebrew verb **charuz** [string together] is the etymon of the word - verse

base **אָת** that denotes to end – to close – to finish – to complete – in that the fine powderings that such items entail do also involve a complete pulverization – a grinding to perfection – as I mentioned before - but this theory would not involve the **אָא** term

Now – you COULD say – in these last two scenarios – the the **אָא** and **אָמִים** terms would both still derive from a **אָ** base that was secondary to **אָת** – but their connections to the **אָת** base would have occurred by different methods

Now with regard to **אָא** that I mentioned a while back – it is of course possible that G-d made it by stringing together metaphysically its letters **א** aleph – **א** samekh – **א** fei – and perhaps it is also theoretically possible that G-d made it out of a storehouse root **אָא** that really denotes gathering — by substituting **אָא** 's labial letter mem **מ** with the labial fei **א**.

But it seems to me that there clearly is substantial indication that **אָא** was formed out of the inner base **אָ** - For - as I have explained earlier –

- (a) The words **אָא** and **אָבֵק** both mean – gather
- (b) Gathering entails bringing together scattered items to a common point – from their various outermost endpoint locations and inward
- (c) The Hebrew bases **אָק** and **אָ** both mean – end
- (d) Therefore – it seems to me that the root **אָבֵק** was formed by means of the infix of a **ב** vais in to the base **אָק** - and it seems to me that the root **אָא** was formed by means of the prefixing of an **א** to the base **אָ** as I have explained earlier
- (e) And it seems to me as well that the fact of the conceivable truth of both of these two hypotheses indicates the correctness of each of them

And as I mentioned before – a few of the experts did connect the אסם root to the אטם – אטם חתם - חטם – group in the idea of closing and blocking

And I would like to point a few more of my observations concerning this matter as well –

First of all – note that along the the same lines as the connections between the roots סתם סתר and אסם אטר that I have mentioned - there is also a similar relationship between the biblical roots אטם [shut, close] and אטר [shut in, blocked]²⁶⁰⁸

Next – a number of the experts – including Rav Hirsch and his predecessors Wilhelm Gesenius, and Julius Furst - have also included the root עצם - with some or all of these aforementioned אטם חתם חטם אסם roots - That is to say – they have included the root עצם in its single biblical appearance in the sense as a shutting of the eyes – in Isa. 33:15 – Their decision to do so was motivated by the fact that the ע is also a guttural letter – like the א²⁶⁰⁹ and the ח - and by the fact that the צ tzade sound is also related phonetically to the ת tof and to the ט tess.

And the עצם term is also a perfect phonetic match for the word אטם that means close – seal. And עצם is also closely related to the אסם osem root phonetically by א & צ interchange - and also related conceptually in its sense of a shutting in inside of a storehouse.

And please note as well that this עצם term that denotes ‘to shut’ is also conceptually related to the word עצר one of whose main usages is as – to restrain – to the effect that the עצם and עצר word pair may constitute yet another specimen of ר / מ inter-relationship .

Note also that the theory of a צ - ט inter-relationship is also supported by such word pairs as – [חצב חטב both = to hew] - [נצר נטר - both= to guard] - and [חציר [vegetation outing from the ground] and חטר [a shoot outing from a tree] - and note also that the fact of צ - ס inter-relationship is also supported by such word pairs as [נתץ נתס [tear down] &- עלץ עלס [exult] -

²⁶⁰⁸ If חתם originally meant to inscribe by means of etching or carving – it might relate to חתר [dig] by מ / ר relationship in which case חתם could have been the result of a blending of a תם base prefixed by a ח Ches – with a spinoff of the חתר root see pg....

²⁶⁰⁹ The word תעב [abominate] is rendered תאב in Amos 6:8 – and the word אים [terrify] is likely rendered as עים in Isa. 11:15

Please Note also that עצם means to shut while חתם means – to seal, close –

And – there is also a great similarity between the word אסר to imprison – to bind – prohibit – and the word אטר that denotes close up, shut in in Psalm 69:16 – and that denotes blocked in the phrase אטר יד ימינו that denotes – left handed because it means literally – of a blocked right hand.

And it seems to me 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 – to darken - -charred and to cover with smoke – is also related to these words חסם חטם חתם אטם – related figuratively, that is – in that these ideas involve a blocking from sight.²⁶¹⁰

And so – to recapitulate with regard to the דא root - It seems to me that the דא root can be related to so many other different roots and bases – Among its possible relationships I have already mentioned –

- (a) An inner base דו that denotes assembled from different areas and /or gathered over a range of different times
- (b) An inner base דו that denotes – concentrated within
- (c) It can be related to the root אסף – by מ פ inter-relationship
- (d) It can be Related to the root אסר by מ ר inter-relationship
- (e) It can be Related to the root חסן that mean storehouse
- (f) It can be Related to the root group חתם אטם חטם whose sense is – shut in – restrain
- (g) It can be Related to the root עצם

²⁶¹⁰ ...and some scholars have also included the root הדם 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?]

??? And – there is also the theoretical possibility that the דוּחַ root can have been made by means of a shall we say – a simple A+B+C stringing together of three letters bearing individual meanings.- and that it may even be unrelated to other roots

And there is yet one other fascinating דוּחַ connection that I intend to reveal in a future presentation – if G-d will allow it - a connection that will involve another major word formation principle

Now – it also happens to be that this Hebrew root interchange phenomenon feature that I have just now demonstrated in the דוּחַ root and in a number of the others – has greatly enabled the Torah to transmit multiple layers of meaning within its verses – and it seems to me that it constitutes a divinely planned and ingrained characteristic of our Hebrew language that is not to be found in any other language

Now – I had demonstrated before how Hebrew bases and roots are inter-related with other Hebrew bases and roots – but this דוּחַ root seems to me one of the best possible examples of a phenomenon that I refer to as OVERLAPPING ROOT INTER-RELATIONSHIPS – although I expect that someone could probably come up with a more suitable title

And therefore in light of this data concerning the group of roots - אֵטָם חַתָּם חֲטָם עֲצָם חֶסֶם – and דוּחַ - it does appear that –that these words do involve overlapping relationships with other roots and bases – and it seems as well that we may not be able to know whether these roots were constructed out of inner bases – or by means of A+B+C stringings together!

And so – it seems that in spite of all that we have learned so far about Hebrew roots - we must remain with the questions that I raised earlier on – which were namely –

(a) Were they strung together by an A+B+C method - out of corresponding individual letters that possessed related meanings - or – were they instead

(b) made out of bi-literal bases that had the same or similar meanings – or were they all

(c) derived from alternate forms of a single bi-literal base – תם

There appear to be connections between the biblical words - חבט [beat, thresh] and חבץ [in the word חבצלת - a flower whose petals are compressed together] [to compress] – and the similar Talmudic / PBH words - חבט [beat – strike – press down] - חבס [press down, crush]²⁶¹¹ – and חבץ [compress, churn] Jastrow listed a Talmudic חבץ that meant – to beat, strike – and it is apparently an Aramaic version of חבט

Concerning the matters of מחספס and the Greek 'psephos' / psephis

מחספס mechuspos is a Hebrew hapax legomenon [Exod. 16:14] that appears in the phrase דק מחספס that describes the manna that The Almighty provided for the Israelites six days of the week during their forty years in the desert. Most of the commentators and lexicographers see the term as a חספס based secondary form of חשף chasof that means – to strip – make bare – peel off – empty out²⁶¹² – expose – uncover²⁶¹³ – and the דק term is almost universally regarded as denoting 'thin'²⁶¹⁴ - but nevertheless these מחספס meanings have been understood in three different ways - to wit –

- (A) Some authorities read [it] מחספס as denoting 'exposed, peeled off' to the effect that the manna must have possessed a 'smooth rounded' appearance [i.e. appearing to have had its husk removed] .
- (B) Others see it instead as advising that the manna entity had the flaky consistency of peels or scales themselves.
- (C) Still others regard it however as advising that the manna possessed a scaly – rough – grainy - pebbly – *outer shell* appearance.

²⁶¹¹ Possibly an Aramaic form of חבץ...albeit that חבט could relate to the חב base of חבט and חבט that denote – to trample – tread down, thrash about

²⁶¹² A very similar relationship between the concepts of 'bare' and 'empty' [and most of the others] is to be found in the inner root ער [See section..]

²⁶¹³ A few authorities quote the phrase מחשף הלבן Gen. 30:37

²⁶¹⁴ A few of the non-masoretic translators see דק instead as 'small' but this does not accord with the traditional Jewish understanding of the term.

A few of the masoretic commentators regard the מחספס term as an ABCB reduplicate of ²⁶¹⁵חספס – but it might be instead a specialized form of the fem. word מחשפת [mi – Chu – Saw - Feth] with the sinn ש and the thoph ת both changed into samekhs ס [for a reason that I cannot explain – see section...]

There is also an Aramaic חספא that means ‘earthenware, pottery sherds’

In order to properly introduce the second part of this entry – which deals with the Grk. word ‘psephos’ – I must advise the following -

() One of the primary meanings of the biblical root חלק chaloq is ‘smooth, flat’. The phrase חמשה חלקי אבנים [chalukei avonim] means ‘five smooth stones’ [I Sam. 17:40] - and it seems to me that the fact that the phrase is not חמשה חלקים אבנים indicates that the חלקי element of the חלקי אבנים term did not mean merely ‘smooth’ – but rather – it already carried even in itself a idiomatic sense of ‘smooth stone’. This Hebrew חלק chaloq [smooth] is the Babel etymon of the Greek khalix χαλιξ and [gen.] khalikos χαλικος [= pebble] – and it is also the source of the Latin words calx and [gen.] calcis – that denote ‘lime, pebble, chalk [all of them ‘smooth related’] – also, of – calculus [pebble stone, pebble used in reckoning, pebble used for voting²⁶¹⁶ - also - calculation] – calcicare [lime caulking i.e. smoothing out cracks]²⁶¹⁷²⁶¹⁸

And thus we see that that pebble terms relate to or derive from a concept of ‘smoothness’.

Perhaps the words חתר [dig out a hole] and חסר [to be missing, lack] are related metaphysically and by ח ט interchange

כלה kiloh / koloh relates to ‘completeness’. It denotes ‘completion – putting an end to – destroying – and yearning’. Cf. Gen. 2:1 – כלח . ויכלו השמים והארץ . Kaloch refers to the completeness of reaching old age. Cf. Job 5:26 – תבא בכלח אלי קבר – You shall come to Me, to the grave, in old age i.e. with a completeness of years.

²⁶¹⁵ Ibn Ezra does in fact reject this notion because there is no other Tanakhic example of exactly such a reduplicate form.

²⁶¹⁶ ... i.e. for counting and voting in ancient Greece and Rome. Grk. counting pebbles were also called psephos

²⁶¹⁷ Chalk – caulk – and – calcium all derive from חלק [See also section...]

²⁶¹⁸ The PBH / Aramaic קלא kaloh [stone, clod, round thing] may derive from חלק via the Grk. calx .

But there is more to this word כּלח – for others translate the verse instead as - You shall come to Me, to the grave, still in full vigor - and its only other appearance is in Job 30:2 – גם כח ידיהם למה לי עלימו אבד – כּלח – which translated by some as – ‘Of what good, as well, is the *strength* of their hands to me, in which the power is lost?’ but others have it ‘Of what good, as well, is the strength of their hands to me, their *old age* was lost for them / their *old age* has perished? – and still others say - ‘Of what good, as well, is the strength of their hands to me, whose *vigor* is gone?’²⁶¹⁹

Ernest Klein writes at כּלח a description that is very rare for him, in light of his usual approach – to wit - ‘A word [of unknown origin] uniting the meanings – youthful – strength – vigor - and old age’.²⁶²⁰

It is my own contention however, that this כּלח term is in reality two words / concepts in one. The one כּלח means ‘strength, vigor’ and it is the result of a ל epenthesis into the root כח that signifies ‘strength’ [see section...] – while the other כּלח denotes ‘old age, completeness’ and it constitutes a ה to ח modification of the word כלה that means ‘complete’ i.e. in that old age is [often] the completion stage of the life cycle [See section ...above]. This to the effect that it is likely that the כּלח term was divinely intended to convey both the meaning - ‘old age’ and the meaning -‘strength’ in each verse, this being in accord with the masoretic principle שבעים פנים לתורה [Torah verses can possess multiple layers of meaning – Lit. ‘Seventy faces hath the Torah’].²⁶²¹ See also נכח section...²⁶²²

The PBH Aramaic קלח that denotes ‘cast forcefully – cause an uninterrupted flow or jet’ – to rise in a column’ - may derive from the Hebrew כח that denotes ‘force’ – i.e. by ל epenthesis²⁶²³ accompanied by Aramaic ק / כ interchange²⁶²⁴. A different PBH Aramaic קלח that denoted ‘stalk, stem’ may derive from the Hebrew base קח [take] in that the stalk / stem ‘holds / takes’ the flower / inflorescence – also by ל epenthesis. Or – alternately - the קלח stem term may also derive from the כח base in that the stem is the element of ‘strength’ that holds aloft the inflorescence . And indeed the קלח usage ‘to rise in a column’ seems to suggest the קלח is itself the base of the Lat. columna and columnen – whose meanings included ‘pillar – post – column - support’ – items that provide the strength to support the construct above it – and which is likely also related to the similar Lat. collum that denoted [among other things] ‘neck’- that is the supporting column of the head [See צואר pg.] and that

²⁶¹⁹ Internet websites feature other variations along these lines

²⁶²⁰ Gesenius suggests a link to the word צלה [prosper, succeed]. Along similar lines some scholars suggest a link between כנור and צנור and כנף צנף

²⁶²¹ Or – verse 5:26 will bear the ‘old age’ sense while 30:2 will mean ‘vigor’.

²⁶²² It seems to me however that Gesenius sees these two usages as sharing nevertheless a common conceptual thread – in that the developing of full strength and the reaching of ripe old age both entail the attainment of a type of ‘maturity’

²⁶²³ The development of this קלח from the Hebrew קלע [to sling] seems a lesser possibility.

²⁶²⁴ See pg....

indeed also denoted – ‘stalk’ itself. This to the effect that the Aramaic קלח term may well have been the intermediate source of these Lat. C-L-M column terms. See also כלח pg....- The similar Lat.columm term did mean – neck. Perhaps the that denoted stalk, column was in reality a term of the biblical era

חשר [wheel spoke] is likely related to ²⁶²⁵קשר [tie together] and גשר [bridge] – all of which feature the inner base שר that denotes –continuity in that connections are elements of continuity

(a) Now – I have assumed that the thighs are euphemistically called in Hebrew - מתנים mothnaim – from the word מתן matan and the inner base תנ that denote to give , to extend – because the thigh area is the body area that gives out the next generation of people – and I have also similarly assumed a relationship between the Hebrew thigh word חלצה that derives in my opinion from a root חלץ that means [to draw out, to extract from danger] and the similar word חרצן that means grape pips/ pits – and that I see as deriving from an out denoting base חצ that is the base of the verb חרץ [to dig out by incision, to make furrows] - חרץ gold – that is dug out of mines - the phrase לא יחרץ כלב לשנו the dog will not stick out its tongue . –[Exod. 11:7] –
So too are the חריצים pips the things that put out the next generation of grapes

and – חריצי הברזל - sharp metal etching instrument used for ‘digging out’ the item to be etched²⁶²⁶ The חריצי חלב of I Sam. 17:18 is rendered by many simply as milk cheeses – and some have it instead as ‘cuts of cheese’ – but it seems to me that its true sense is ‘cheeses’ – that is to say – a food that is ‘outed’ from the milk – the end product of a milk base.

Julius Furst presumed the existence of a Hebrew root עוג as the base of עוגה [cakelet] which he assumed to be related to the root חוג that denotes roundness in the notion that the עוגה is a round cake. There is a Talmudic word עג that denotes round that likely is a shortened form of עגל - or an Aramaic derivative of חוג

The Talmudic / PBH חרק term that denotes – notch – incision – cut or squeeze into a gap – wedge into – derives either from biblical (a) חור [hole] - (b) חרך [a crack, hole] – or from (c) Talmudic חדק [cut into – prick – squeeze into – drive into – press together – injure

²⁶²⁵ Apud Milon HaTanakh

²⁶²⁶ Indeed – the word ‘etch’ may itself be a Babel derivative of חוץ

— fill a gap – or from biblical **חִדֵּק** [thorn] or perhaps from some combination of these sources.²⁶²⁷

There may be a link between the words **רָקַע** [to flatten, thin out - by pounding] – and **רָקַח** [to prepare spices, drugs by pounding, crushing] – and perhaps also between these and **רָקַה** [to thin out]

Isaac Mozeson suggested a connection to the **חֵלֶץ** word health in the phrase **וְעִצְמַתֵּיךְ יִחְלִיץ** [Isa. 58:11] – which many translate as strengthen – and the TH of health might accord with the **צ** of **יִחְלִיץ** .. He also linked it to the word **חֵיל** khayil that sometimes denotes vigor . And he and DeBruyn also mention a possible link to the verb **חָלַם** that means – to be healthy – to heal – to gain strength. It seems to me that **חֵיל** may be the source of the Eng. hale [hale and hearty] and of the ON heill [healthy] – but I feel that the true source of the health word is probably **כֹּל** khol/ kol that means all – and especially so in that the OE health denoted – wholeness – being whole – soundness – health

חֵלֶל [hollow] is the Babel etymon of the ancient Grk. koilos **κοῖλος** [hollow] and koilia **κοιλία** [large body cavity] koilas [deep valley] – the ancient Grk. aulon **αὐλων** [hollow] and aulos **αὐλός** [flute. tube] – the Latin vallis / valles [hollow, valley] – and likely also the source of the German – kehlung [groove – throat – flute] – and keller [cellar] cognate with cellar – Cf. **מַחְתָּרֵת** cellar – which derives from **חָתַר** - a **ת** epenthesis of **חֹר** [hole] in that the first cellars were holes dug out under a house **חֵלֶל** is Also the source of – the Ger. hole [hollow, empty] – Eng. hull of a ship — Lat. hila [intestine] Grk. kolon = Eng. colon – Eng gullet– Grk. solen [pipe, channel] – and the ravine terms - gully — Fr. coulee - [ravine] Dutch kill, kille as in Catskill and Brit. Gill - **חָלַל** corpse is the source of Grk kawlon [carcass]. Eng. cell from Lat. Cella [a small room]. Perhaps also hall²⁶²⁸

It seems to me possible that the base **חָל** may also have yielded the Hebrew **חִלְדָּה** [weasel that burrows holes] – and that the base **חָר** may have spawned the words - **חָרַז** [to thread together through holes] - **חָרוּת עַל הַלְּחֹת** [letters of the Ten Commandments - bored through the stone tablets] - **חָרוּל** [thorny plant that pierces the skin]²⁶²⁹ – in addition to the **חָרַךְ** term that means cracks – Menachem and others have suggested that **חֹר** [hole] is the source of the biblical word **חָרָא** [excrement]²⁶³⁰ – in that it passes through the anal orifice

²⁶²⁷ The possibility of metathesis of the biblical **חִדֵּק** [to press] seems unlikely

²⁶²⁸ Apud Mozeson and he also listed **הֵיכַל** [heikhal = hall] as an alternate candidate

²⁶²⁹ However – Gesenius may be more correct in his linking of **חָרוּל** to the **חָר** base that means - burn

²⁶³⁰ **חָרָא** is likely the etymon of OE gor [dung, filth] which is assumed to be the predecessor of Eng. noun gore

Shoresh Yesha suggested that the rare usage of the word חרם to mean – fisherman’s net derives from the word חור [hole]²⁶³¹ because nets feature many small holes²⁶³²

I have mentioned earlier a biblical term חרך that means a crack – a crack being a type of small hole – and I have suggested that that חרך term is the result of a ך affix to the base חר of the word חור that means – a hole. But there is also another biblical word חרך that means – to singe, scorch – and THAT חרך is in my opinion – the result of a ך affix to a different base חר that is the inner base of the roots חרר and חרה that denote burning.

Now – you might imagine that I am now out of the woods – because I have solved the problem of the חרך term having two different meanings – but the reality is that this explanation that I have offered has advised us of the fact that there are two different חר bases - one that means burn – and another that means hole ! So let’s see now if we can find some away out of THAT problem.

Now – it seems that Rabbi Pappenheim has suggested that these two ideas – hole and burn - share the same חר base because fire burns a hole in material – but I’m not convinced that this is the real reason for the use of the same חר base to denote both burn and hole.

So I came up with a few ideas of my own – For starters - It seems to me possible – that the חר base that denotes hole is a ח to ח spin-off derivative of the base כר that denotes – circular – for that כר base is the base of such round related terms as the root כרכר [dance in a circle] - כר [a rounded male ram] and ככר [a round shaped ingot or area] . Now - Holes dug in the ground are often round - And this theory would therefore also explain why the root כרה - which features a כר element - denotes – digging a pit – for a pit is a hole in the ground. And so - this theory does seem quite reasonable

But nevertheless - I have also thought of another possible explanation as well. You see – the dictionaries have listed a number of definitions for the word hole – Among these are –

(a) An opening into something

²⁶³¹ However – Avnei Shayish linked the following roots to the חור concept of ‘hole’ – חרט חרץ חרות חרש – [engraving, incisions] - חור [hole] חרך [crack] - חרו [threading through a hole] - - חרב חרמש חרול [swords, items that pierce, making holes] - חרא [feces] and חרק [gnashing] which exit through holes – among others whose validity seems to me unclear

²⁶³² Also Aram. חרמה

- (b) A hollow place in a solid body – a cavity, hollowed out place²⁶³³
- (c) An opening through something, a perforation
- (d) a lacking or an absence in the continuity of a surface

Okay – so having mentioned now these definitions of the Eng. word hole – I would like to point out a number of facts concerning Hebrew and English words that have to do with holes – hollows – and openings

- (a) The Hebrew word חלל khalal means hollow – and it features a חל element.
- (b) The more popular Hebrew word for the concept of a hole is חור khoer – but the comprehensive Alcalay dictionary does also list the word חלל as a less common term denoting a hole.
- (c) The Even Shoshan Concordance defines חור [hole] as מקום חלל בתוך דבר – which translates as – a hollow space in a thing
- (d) It appears to many word theorists that the idea of a hole and the idea of a hollow are conceptually related
- (e) The similarity between the English words hole and hollow further suggests that the two items are conceptually and/or etymologically related
- (f) A window – which amounts to a hole in a wall – is called חלון in biblical Hebrew – and the word חלון features the חל element . This fact does also connect the concept of a hole to the base חל
- (g) The Eng. words hole and hollow are similar to the חל element of the word חלל khalal that denotes hollow - and that also denotes hole – to a lesser extent. And it does indeed seem to me obvious that the Hebrew חלל is the source of the word hollow.
- (h) The German word HOLE means – hollow, vacant, empty – and it is likely cognate to the English word hole – and also apparently a derivative of the Hebrew חלל [hollow] -
- (i) An OE word holh meant – hollow
- (j) The Hebrew words החל and התחיל mean – to begin – start – initiate . They both also feature a חל element.
- (k) The idea of an opening and the idea of a beginning are conceptually related – and indeed – a public speaker’s first utterings – his beginning remarks - are often described as his – opening remarks
- (l) Many experts list the similar biblical forms החל - חלל and התחיל as denoting – begin – Radak has the biblical חולל form as denoting create – which is a type of beginning - Rabbi Matisyahu Clark has listed Rav Hirsch’s definition of a root חול as – to begin, and to enter. All of these feature a חל element

²⁶³³ Also – a cavity

- (m) The British lexicographer John Parkhurst has suggested that a bi-literal Hebrew base חל signifies – both a hole and an opening – and that this חל base is related to the concept of hollowness and related to the root חלל.
- (n) John Parkhurst also suggested that the biblical instrument מחול makhol means a flute or pipe – and that it derives from the fact that such instruments feature holes. However Other experts have suggested that the Hebrew חליל Khalil flute term derives from the fact that flutes are hollow חלל–
- (o) Consider that a Tower of Babel word reversal process likely turned the Hebrew word גב gav [back] into Eng. back – it reversed the Hebrew base מג mag/ maj of נמג [melt] into – Eng. jam - דום doem [be silent] to mute - the שק shaq base of נשק noshaq [kiss] to kiss & Ger. kuss [pronounced kush] and it reversed the Hebrew- לב lev [heart] into Grk. phil [love]. . And thus – it seems quite probable that - In like fashion – an original Hebrew base חל khol that meant hole was reversed into the Ger. words loch and lucke that mean - hole ²⁶³⁴
- (p) The Akkadian word khararu that meant hollow is apparently a Tower of Babel event derivative of the Hebrew חלל by L to R liquid dissimilation
- (q) The Spanish word empezar- which means – to begin – apparently derives similarly from the Hebrew word פתח that denotes – open, opening – and also doorway

And thus I have demonstrated that there are numerous strong etymological – conceptual – and morphological intra connections and inter - connections between Hebrew חל based words and English H-L words denoting hole – hollow – and opening –

And In addition to all of this – It also happens that Many of the leading non- masoretic Hebrew experts –including Gesenius – Jastrow – Parkhurst and Ernest Klein - perceived in the biblical root חלל a sense as – pierce through, bore into . Although this sense is not mentioned by Radak – Evann Shoshan – and Rav Hirsch – because it does not occur in Tanakh - these experts derived it subliminally from the fact that the חלל term and other similar terms denote (a) חלל a mortally wounded soldier who has been stabbed, pierced – (b) חלה a perforated Matzoh Khallah – (c) מחילות that signify tunnel or burrow bored out underground – or that denote cave - which is also a type of hole- and also from (d) חלל to profane - which they saw as implying – a piercing into sanctity –And they also assumed the sense of hole from the fact of a few Talmudic usages such as (e) חלל - that means to perforate – bore into = from חליל that meant to bore, chisel [Targum Isa. 10:15] and from חלחל that means – perforate – hollow out – penetrate [Jastrow & E. Klein]

²⁶³⁴ Perhaps also the Hebrew טף taf [small children] into Ancient Grk. pedo [child] albeit that pedo is really only the combination form of the Grk. child word pais. Perhaps also the ח base of חזה [see, look] to חזך zakh to Ger. sehen [see] and Eng. see

And next - I need to advise of a few facts – concerning the sounds R and L that some of you are probably already aware of – namely –

- (b) That the R sound and the L sound are members of the same phonetic consonant families known as liquid consonants and known as approximants
- (c) The R and the L sometimes interchange within the vocabularies of some languages. And also - Japanese people often pronounce the English R as an L sound
- (d) In A number of Hebrew words featuring a reish the reish was changed into a lammed sound when the word was transformed into an Aramaic word with the Tower of Babel event. Among those Hebrew to Aramaic word pairs are – Hebrew חלץ [thigh] that was made into the Aramaic חרץ - The Hebrew שרשרת [chain] to Aram. שלשלת – Hebrew שדל [to attempt] to Aram. שדר . Also the Hebrew גל that means boulder is paired with the Aramaic יגר [boulder] in Gen. 31:47
- (e) We also find a few instances of ר to ל interchange even in biblical Hebrew itself – for example - in the words - מזר מזל [both mean astronomic constellation] – and in Hebrew ארמון [palace, castle] to אלמון in Isa. 13:22. The Hebrew word זהר means bright – and the word צהר also means – to brighten – in Psalm 104:15.

And Perhaps I have also found instance of this ר to ל interchange in חלצים - human thighs – which euphemistically put out the next generation of people²⁶³⁵ – which is related to the word חרצנים that signifies grape pips/ pits which are the part of the grape that put out the next crop of grapes. Some experts have assumed that מפלשי עב of Job 36:29 is an alternate form of a word מפרשי . The word גמר mean to complete – and Rav Hirsch has the similar word גמל as denoting- to develop completely – while Evann Shoshan listed three instances of the גמר term as meaning – גמל [to bestow]

And therefore in light of all of this information it seems to me that G-d initially created a bi-literal base חל - that metaphysically possessed the related senses of a hole - a hollow – and an opening – and that

- (a) G-d developed from that initial base חל the חלל root that denotes hollow
- (b) He also developed from that initial base חל a little used חל or חלל root that meant – hole – and
- (c) G-d also developed from that initial base חל the words חולל החל and התחיל that denote begin, initiate

²⁶³⁵ This hypothesis accords with another theory of mine to the effect that the thighs are called מתנים mothnaim a term that derives from the word מתן [give, gift] in that the thigh area is the part of the body that 'gives out' the next generation.

And it seems to me as well that G-d did also choose to develop the חור term that means hole – as a metaphysical spinoff from that same base חל - by means of ל to ר interchange – so that חל became חור

This to the effect that the Hebrew חר base that denotes burn – is a primary base – but the חור term that denotes hole is instead most probably - a secondary form of - or a –metaphysical spinoff of - a Hebrew base חל that did originally also signify – hole and hollow – – by means of lammed to reish interchange . And I assume that– the חור form of the hole denoting word became the popular and more widely used form of the word – although I do not know the reason why that happened.

And – in addition to this - I also suggest that the English word hole is either (a) a derivative of the lesser known usage of the חל or חלל term in the sense of hole – or (b) a Tower of babel event withered form of the the more popular חור term – by R to L dissimilation.

Or perhaps (c) – the hole term might even have come into being in both ways collaterally .

And so – it seems that we have managed to solve and settle the problems that came up concerning the חור and חרך roots.²⁶³⁶ –

A little more about חלל form words – if you please-

²⁶³⁶ However - there could still be a bit more to the matter – because the word hole is also defined as – something missing in a surface area - a lacking or an absence in the continuity of a surface – which is what a hole in a shirt or a hole in a cloth would amount to – and therefore - THIS חור term could conceivably amount to a sense development of the other חל base usages – but theoretically speaking – it also have resulted instead as a metaphysical elision metamorphosis from a tri-literal root חסר that signified – lack, missing – a streamlining by means of the elision of חסר 's samekh ס– so that THAT חר base that denoted hole – would also constitute – not a primary – but a secondary base – having been metamorphosized from a three letter root חסר . Now – I realize that that this - is admittedly – not an easy theory – but – you will recall that I have also proposed a similar reasonable theories concerning the metamorphic developments of the roots חלל from חלל and חלל from חלל . And so – there is only one primary חר base of the burn denoting חרה and חרר terms – and that primary חר base denotes – fire, burn - but perhaps there might conceivably be two different חר bases that denote – hole – to wit – There could be – (a) חל to חור - and (b) חסר to חור

I - חלל = a mortally wounded person – a person who is dying. – It has been suggested that this usage derives from a hole related חלל sense of piercing or boring into – in that it is often the case that the mortally wounded person is the victim of a stabbing or of a piercing by sword etc. to the effect that he is dying because holes were made in his body. Gesenius suggested that the concept of pierced through is related to the concept of hollow

II - חלל = a corpse. A popular theory suggests that the חלל usage as – corpse / dead body is a sense development from its other use as a mortally injured person – and another theory suggests that it derives from the fact that war victims die as a result of a piercing חלל to their body - but it seems to me conceivable as well that the term might relate to the idea that a dead body is in a sense hollow – in that it is devoid of life – as its life spirit has exited.

III – A word מחילות that denotes tunnel or burrow or cave - in Isa. 2:19 derives from the חלל term [hollow] in that a tunnel is a hollow passage underground – or in that a cave is a hollow. A similar Talmudic term was חלול [hollowed – pipe – channel]

IV - חלל = to profane . Among the theories that connect the חלל hollow term to the חלל that denotes to profane – (a) Profaning amounts to a breaking into or a piercing into a previous condition of sanctity / holiness . (b) Profaning amounts to an emptying out or a hollowing out of sanctity – It seems to me possible as well that the Hebrew usage of the similar words חול- secular – and חולין - items that are not holy, not consecrated, ordinary – may be sense developments from the חלל use as profane. The Hebrew phrase "חלול ה" Khilul HaShem means – a desecration or profaning of the name of G-d . The חלל term is also used in Tanakh to signify the desecrating of one's own word / promise.²⁶³⁷

See also following with footnote

בזא	Pierce, cut through ²⁶³⁸	ברז PBH	To bore, perforate	Appears biblically in the word [iron, iron tool – which can pierce stone]
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²⁶³⁷ With regard to the phrase ואיש אחר יחללנו [Deut. 20:6] that refers to the field that a soldier going into battle is leaving behind – I agree with those who interpret as – another man will eat of its fruits when the time arrives that they are no longer consecrated to holy purpose

²⁶³⁸ In Isa. 18:2 & 7 – בזאו נהרים- pierced/ cut through by rivers - but some have this as denoting instead as ravished by rivers – ravished by invaders. The idea of ravished probably derives from the fact that the similar word בזה means to despoil, plunder and the base בז does indeed denote – to waste – to disparage - to despoil – despise – degrade – It seems to me that there may be a subtle idiomatic connection between the concept of piercing into and the concept of disparaging and degrading – because there may be a similar connection in the root חלל - for the חלל term denotes fatally piercing [with a weapon] but it also is used to denote desecration as in the term חלול שבת

V. The fem. חללה term and the PBH masc. term חלל denote persons of a profaned status and persons who are not qualified to attain kohain/ priest related status or who have been removed from that status.

VI. The term חלילה – which is understood as denoting – G-d forbid that an act should be done – essentially implied – it would constitute a profaning of the name of G-d

VII –Ernest Klein saw in the bread loaf term חלה the idea of a perforated loaf – a loaf with hollows – and John Parkhurst suggested that it refers to the fact that the bakers of sacrificial breads would perforate the breads. This seems to accord with the phrase [Leviticus 2:4] בלולות בשמן חלות מצת- in that matzohs are made with perforations. They both related the חלה term to what they regarded as a חלל usage as – perforate, make holes.

VIII - In Deut. 32:18 the phrase א-ל מחוללך is variously translated – The G-d who formed you – created you – gave you life – gave birth to you – and the verb is also regarded as denoting – bring forth – produce into being [Parkhurst} but it seems to me that the term relates to the sense of begin – and that its true intent is simply – the G-d who began you.

IX - John Parkhurst regarded the נחל term that means – valley – as a figurative hollowing out or opening between mountains - and he saw the נחל that means brook, stream as deriving from the fact that these water bodies run through hollowed out paths in the ground.

X Most scholars regarded the biblical מחול term – which is paired in Tanakh with the תוף [drum] - as denoting – dancing – but some have it instead as a musical instrument – and mainly as a type of flute or pipe instrument – on account of their characteristic of hollowness – although Parkhurst attributes it instead to the fact that those instruments feature many holes. And it seems to me that it might instead denote a type of timbrel in that timbrels are hollow on one side – and in that they emit a non-melodious hollow sound. The flute theory is supported by the Eng. phrase – fyfe and drum – while the timbrel theory is supported by the fact that drums and timbrels are both related percussion instruments . It seems however that Radak has מחול instead as a type of bagpipe – an instrument that is essentially hollow inside –

And – with regard to the מחול interpretation as dance – it seems to me that this can have derived from the fact that much dancing entails moving around in a circle – a circle whose middle is empty. Or it might be that dancing was named מחול from the חלל root that means empty – hollow because it might be regarded as being a thing of emptiness – in that dancing

doesn't employ the use of physical objects. If that is so – then the theory would accord with a similar theory of mine to the effect that the dance term רקד was similarly made out of the base רק that means empty – for the same reason

XI – The חליל term is universally regarded as meaning – flute or pipe instrument – As in the case of מחול - many link חליל flutes and pipes to חלל [hollow] on account of their characteristic of hollowness – although Parkhurst attributes it instead to the fact that they feature many holes

XII - Parkhurst related the חלל החל usages as begin, enter as deriving from the חל sense of an opening –

In Psalm 109:22 לבי חלל בקרבי is variously translated My heart is pierced within me – wounded within me – dead – pained – and the Targum has it as – calm within me

It seems to me possible that the base חל may also have yielded the Hebrew חלדה [weasel that burrows holes] – and that the base חר may have spawned the words - חרז [to thread together through holes] - חרות על הלחות [letters of the Ten Commandments - bored through the stone tablets] - חרוול [thorny plant that pierces the skin] – in addition to the חרך term that means cracks

חלל [hollow] is the Babel etymon of the ancient Grk. koilos κοιλος [hollow] and koilia κοιλια [large body cavity] koilas [deep valley] – the ancient Grk. aulon αυλων [hollow] and aulos αυλος [flute, tube] – the Latin vallis / valles [hollow, valley] – and it is likely also the source of the German – kehlung [groove – throat – flute] – and keller [cellar] – And it is of course also the source of the Aramaic word חילתא [a hollow, a glen, valley]

חלל is Also the source of– the Ger. hole [hollow, empty] – Eng. hull of a ship — Lat. hila [intestine] - Grk. kolon = Eng. colon – Eng gullet– Grk. solen [pipe, channel] – and the ravine terms - gully — Fr. coulee - [ravine] Dutch kill, kille as in Catskill and Brit. Gill -

Parkhurst is probably correct in his assumption that חלל [corpse] is the source of Grk kawlon [carcass]

Incidentally - John Parkhurst suggested a link between the Hebrew חור khur term that denotes white – and the חור khoer term that means hole – in that a hole allows white light to enter into

a cavity. Rabbi Pappenheim linked the חלל hollow term to the חל base of the החל התחיל terms that mean to begin – in that an empty place allows for the growth or inception of an occupying item

The Eng. word colander [vessel with perforations at bottom] – a strainer – related to Lat. colum [sieve, strainer, wicker fishing net] and Lat. colare [to strain] . And so it likely derives from a Hebrew חל base term that denoted hole.

And incidentally – the חרך term that denotes crack is in my opinion the etymon of the words – crack, crevice – crevasse – and chink –²⁶³⁹ -

Furis [thief] is said to be the etymon of the weasel term – ferret . It derives either from the Hebrew root בער [burn] or from חרר [burn] by ח to F withering – see pg...

The animal sound hiss is likely echoic – but it can also be related to the חש khash element of the Hebrew לחש lakhash [to whisper]

The snake term נחש nakhsh could also relate to the fact that snakes make hissing sound on the order of חש khash.

Note that the words שמח [happy] and שבע [sated, content] are related both phonetically and conceptually. Consider also that they also appear together in the phrase שבע שמחות את פניך [Psalm 16:11]

Maybe a link between קלי [roast corn] and קלחת [cauldron]

A link between ברח [escape] and פרח [blossom] is conceivable in that blossoming is a type of escaping from a closed state

A link between טרח [effort, trouble] and צרח [intense shouting] is conceivable

A link between טחורים [hemorrhoids] and תחר [compete] is conceivable in that hemorrhoids take away space in the anal passage while competing entails a person's attempt to take that which currently belongs to another – or that which another is intending to take for himself

²⁶³⁹while the חרך that means singe is the source of singe and possibly also of the words scorch and char - Although שחור [black] may be a better candidate in those cases

Gesenius and E. Klein have נא as – eagle owl / screech owl. Gesenius regards the אים as ‘howling animals’ and he suggests a connection between the אוא and the נא interjection sound term that denotes ‘alas / lament’ [Ezek. 6:11].

Yehoshua Steinberg [Milon HaTanakh] advises that the נא owl is called in German - Uhu

The Lat. word ulula denoted both ‘howl’ and ‘owl’ – a fact that seems to indicate that the owl name derives from the howling sound that some species make – and thus these terms may ultimately derive from the biblical Hebrew ילל yalal [wail, howl – along with ‘yell’ and ‘wail’ as well]²⁶⁴⁰ This will also hold true for the Dutch owl word uil and the for the Ger. eule – but the O.N. owl term ugla may allow for the possibility of a collattarel אוא source . Also Lat. volucris [bird] ulucus = screech owl. Norweg. Ugle – Oehoe [eagle owl]

Robert DeBruyn suggests תחת [under] as the source of the Lat. tectum and Grk. tegos that denote – a covering – in that things that are covered are underneath a covering. The concept seems rather indirect – but the morphology is excellent. And thus I would not at all rule out the hypothesis .

On the one hand one might imagine that the true base of לק [take] is ק - and that the לammed is just a formality whose purpose was to give the ק base a three letter root form. But the root לקט means – to glean – and the root לקק means – to lap up – both of which do feature the same לק element as לק - and both of which have the same sense of – a taking – as לק ., And thus it seems that the לק root may constitute a combination of לק and ק - both of which signify – taking.

Nevertheless –is is also possible that the לammed of לקט [glean] is really a secondary form of the נ of what we know only as the presumed to be PBH verb נקט that means – to take – albeit that it seems more likely that the reverse is true.

There may be a metaphysical connection between לחך lick and חך palate. Could constitute a compounding of לח [moist] and חך [palate]

²⁶⁴⁰ Some lexicographers also link the gale element of nightingale [Ger. nachtigall] to the Eng. wail and yell terms.

There may be a metaphysical connection between לחש & לעז

Mozeson has suggested רחת rakhas [winnowing fork] as a secondary candidate for Eng. RAKE. I agree with him that theRK רק element of שרק sorake [comb] is a superior choice

The words נדה nidah and נדח nidach share the senses of 'distanced, pushed aside, forcibly removed, forced into exile or seclusion'.²⁶⁴¹

An item בדלח - bd'loach is mentioned in the Torah twice – once in connection with gold and onyx [i.e. precious stones] in Gen.2:12 - and once in a description of the miraculous manna food in Num. 11:7. The בדלח term has been translated by different ancient writers as 'bdeillium'²⁶⁴² – but the term bdeillium has itself been interpreted as – (a) – a precious stone – (b) the very pleasant smelling gum, resin or oil of certain Middle Eastern / North African trees – (c) as a type of pearl [possessing thus opaque appearance, gemstone quality, and a possible visual resemblance to manna] – and it has also been identified with amber – a precious gem that originates in fossilized tree resin.

It seems to me probable, therefore, that the בדלח is indeed 'amber' – in that its food grade quality might compare to that of the original amber tree resin – while its fossilized gem state would rank it alongside gold and onyx.²⁶⁴³

Now – amber stone material is sometimes opaque – and sometimes clear and transparent – but even the clear amber usually contains bits of plant or animal / insect remains. And this reality would correspond well with my hypothesis that בדלח is amber – because the word דלח dolach means 'murky, turbid, roiled, dirtied' – Cf. ותדלח מים ברגליו Ezek. 32:2. This to the effect, then, that the בדלח term is probably the product of the affixing of the prepositional ב [that signifies 'of, in, with'] with the דלח verb – i.e. that ב דלח = בדלח ²⁶⁴⁴²⁶⁴⁵

²⁶⁴¹ Note that – within the assortment of word development systems that The Almighty appears to have employed -the נדח root can conceivably also relate to נדה collaterally – even though it definitely does relate to the דחה [push] root.

²⁶⁴² Note that the first three consonants of bdeillium - BDL correspond to the ב ד ל of בדלה

²⁶⁴³ ...albeit that scientists believe that the amber gem is millions of years old.

²⁶⁴⁴ Pearls also have a murky appearance, but it is less likely that they would have been compared to manna

²⁶⁴⁵ By more radical withering דלח may be the etymon of the Ger. ver – dorben and ver-derbt [putrid – tainted – corrupted – spoiled – be offensive – ruined] . This hypothesis is strengthened by the hypothesis that the similar DRB form Eng. word drab is related to the Low Ger. drabbe [dirt] and to the ME drabelen = to soil something, to trail in the mud or on the ground [Harper's OED] . But see also דאב pg...

The root דחה mostly means ‘to push downward so as to cause to fall’ Cf -- Psalm 118:13 דחה דחיתני לנפול²⁶⁴⁶ and Psalm 36:13 - דחו ולא יכלו קום . It is closely related morphologically to the family of roots that includes also נדח – דחח – דוח – דלח - and this family belongs also to an inner base דח group that involves ‘pushing, pressing’²⁶⁴⁷ and that includes also the roots דחף [push, press to action] - דחק [press, oppress] דחן [millet i.e. grain that will be ground] – and also the presumed PBH root דחס [condense, compact, press]²⁶⁴⁸

The related root נדח has a number of ‘senses’ that involve pushing – and while these do not entail a push that is *physically* downward [that is the case with דחה] - many of them do nevertheless involve pushings that leave their object / victim in a lower or less desirable state of being – to the effect that even these are ‘downward pushings’ in the figurative sense. Cf. – Deut. 4:19 – ונדחת והשתחית להם – moving to idol worship- Jer. 43:5 שם נדחו אשר – being exiled and scattered to Isa. 8:22 – ואפלה ונדח – thrust into darkness - II Sam. 15:14 – והדיח עלנו את הרעה – will bring down upon us ruin²⁶⁴⁹

In Deut. 20:19 לנדח עליו גרזן is translated – by forcing an axe upon – putting an axe to it – swinging – wielding – but it more literally means in my opinion - ‘to bring down upon it an axe’

Now – downward pushings often leave their victims ‘in the dirt’ – and this related ‘dirt’ idea is indeed to be found in the roots דלח and דוח - to wit –

It is encapsulated in the word דלח dolach that means ‘to roil / make turbid water’ [liquids] by trampling with the feet – an act that also involves a type of ‘pushing downward’ [Cf. Ezek. 32:13 - [ופרסות בהמה] לא תדלחם – to the effect that דלח constitutes a ל epenthesis into the דח base. Cf. the PBH word ס ין siyon that meant – dirt – clay that apparently derives from the biblical סאן [Isa. 9:4] that some regard as most probably denoting ‘tread, step’²⁶⁵⁰²⁶⁵¹ . Note also the similar connection between ‘dirt’ and ‘clay’ in the relationship between the words טיט [clay, mud] and טאטא [sweep dirt – see pg..]

²⁶⁴⁶ In modern Hebrew this לנפול [to fall] is usually replaced by ליפול

²⁶⁴⁷ This דח base might be the base of the Aramaic / Talmudic word קדה that denoted – to bore – penetrate – perforate ?

²⁶⁴⁸ דחס is indeed the etymon of the Eng. ‘dense’. See section...

²⁶⁴⁹ ‘Ruin’ likely derives from רע [bad, evil]????

²⁶⁵⁰ Some have it instead as denoting ‘shoe’ and others as ‘roar’

²⁶⁵¹ Cf. also the later Hebrew לכלוך [filth] that derives from the root לך

And thus – in light of the **דלח** dirt related term - it seems to me that the root **דוח** that is mostly employed in the sense of ‘rinsing, washing down’ [Cf. Ezek. 40:38 – **שם ידיחו את העולה**] should more precisely be regarded instead as implying ‘getting out the dirt’ – i.e. in an enantiosemic manner parallel to the idiomatic phrase ‘dusting [off] the furniture’. In other words – the **דוח** term that has hitherto been ‘semi- correctly’ translated as ‘rinsing’ may really more correctly denote instead ‘dirtying out’.²⁶⁵²

When you review the opinions of the experts – you will find that there is apparently a slight degree of interchange or overlap between the Tanakhic usages of the roots and forms **נדח** **דוח דחה** [and also **דחח** – which most authorities lump together with **דחה**] - but these minor differences will not at all affect my general analysis of them .

Psalm 116:8 **את רגלי מדחי** is translated by some - my foot from stumbling – but it means more exactly – from being pushed down.²⁶⁵³

See also **בדלח** pg...²⁶⁵⁴

There seems to be but a single instance of a quadri-literal root bearing a fourth radical **ח** - in the person of **בדלח** - the name of a type of stone / mineral. Rav Hirsch sees this word as an extension of the root **בדל** **badel** [separate] in the sense of ‘crystal formed by the solidification of certain chemicals’.

And incidentally – the verb **חסר** that means – lacking, missing may be related to the verb **חתר** that means to dig out – conceptually and by **ת / ס** interchange - in that **חתר** is the root of the word **מחתרת** which means – a cellar – which often amounted to a hole or a lacking underneath an edifice

The infixing or epenthesis of a letter into the root between the two base radicals of a bi-literal root - e.g. – The inner root **חר** of the word **חור** [hole - spelled also as **חר**] denotes ‘a hole’. The infixing / epenthesis [= insertion] of a **ת** yielded the words **תחתרת** - [מחתרת] **machteres** [a space / hole dug out beneath a house, a cellar – Exod. 22:1] - to dig through, tunnel through [Ezek. 8:8] and **חתר** **chotar** [to row - i.e. to figuratively ‘dig holes’ in the sea water. Jon.1:13]²⁶⁵⁵. This theory seems supported by the

²⁶⁵² Mozeson may be correct in linking this to the shower / rinse term ‘douche’

²⁶⁵³ The experts have not succeeded in connecting the **מדחה** of **ופה חלק יעשה מדחה** Prov. 26:28 to the other senses of the **דה** base terms.

²⁶⁵⁴ See also **בדלח** Ohalei Shem YB Levinsohn

²⁶⁵⁵ Some scholars regard **חתר** instead as denoting ‘break into.’ **חתר** - may be the Hebrew source of the Aramaic / Talmudic **קדר** [to perforate, bore, cut into – although this may relate instead to a **קור** base that denotes ‘dig to the source’ – by **ד** epenthesis - See pg....] But it could otherwise be an Aramaic within of Hebrew **גזר** or a secondary form of Aramaic **קדר** [to cut out, to cave]

Talmudic שחר [dig, breakthrough, search] and השחיר [pass through a cavity or a groove] that are apparently the results of a ש prefix to the חור [hole] base.

And it seems to me that Isaac Mozeson has suggested the possibility of an interesting conceptual relationship between the word חרות that means – freedom, liberty – and the word חור that means a hole – in that a hole is an opening – and freedom is the opposite of being – shut in.

The synonyms לקק and לחך [to lick] may be metaphysically related

it seems to me that the Greek word rezaw that meant to do – to make – that I regard as the source of the Lat. word res that means reality and fact – also derives from the Hebrew עשה osaw that means to do²⁶⁵⁶ – to make – in that the ayin of עשה and the R of rezaw are both guttural sounds and in that I have found other examples of ayin to R withering in the cases of the Hebrew עבד [work] that became the Russ. Robotu [work] – in The Hebrew base עט [eat, consume]²⁶⁵⁷ that became the Lat. root rodo that meant - eat, gnaw, erode - and in the Hebrew עת [time] that became the Polish raz [time] – among many others²⁶⁵⁸

The words נהר [river] and נחל [stream] might be related metaphysically in that the נ ches interchanges with the ה heh – and the lammed ל interchanges with the ר reish

There may be a ד/ת relationship between the words חדר [penetrate – Ezek. 21:19] and חתר [to dig into]

²⁶⁵⁶ As did the Lat. facere that I mentioned before

²⁶⁵⁷ ...that I discussed earlier

²⁶⁵⁸ Note also that the RZW of rezaw ρεζω do also correspond to the RDW of the Grk. word erdaw ερδω that meant – to do – act – perform – to the effect that it too likely derives from . And – the Mycenaean Grk. cognate word wozo - apparently derives as well. However Grk. erdaw could alternately have derived from ovad [do, perform, work]. Note also that the experts regard Lat. res as the source of the Lat. realis [real, reality] - but it seems to me that that realis can have derived instead – or derived additionally – from the Hebrew word ראה ro'eh [to see] in that what one sees with his eyes is real – Cf. the Span. Ver to see – that is related to the ver based terms of Lat. origin – very – verify – verity – and Cf. the Ger. sehr [very] that is related to the Ger. sehen [to see] that derives from the Hebrew look/ see word חזה or שור . Note also that the ro-eh morphology of ראה accords with the RE-AL morphology of realis.

Concerning the word 'gut'. It seems to me that gut's sense of 'emptying out forcefully' can come from Hebrew חוץ chutz [out] and חונט chonat [to enbalm, eviscerate] . Its sense of 'chord' can derive from חוט chut [chord, line] and from גיד gid [sinew, tendon] . Its sense of 'guts, body organs, bowels' derives from גיד [sinew, tendon] or from חונט [eviscerate]

It seems to me that the similar words פחד [fear] and פחת [less, minus] might be related metaphorically in that fear amounts to a lessening in one's equanimity or self confidence

Note that the word פחת that denotes a pit – which amounts to a detracting or a lessening of the surface soil of an area – does also serve to denote in Hebrew the concept of – less, minus. I do not know which of these two usages derived from the other

A conceptual link also exists between the words אח ach = brother and אחר acher = another, a different one - in that the concept of 'brother' embodies in itself the idea that 'another one of the same or similar category also exists'.

In addition to this, any other item within a single category is idiomatically considered 'a brother item'.

[One might assume instead that אח derives from אחר in that a brother is 'an other, a different' son of the same parent' – However, this theory is not as likely as the above, as it suggests that the shorter term אח has been derived from the longer אחר form.²⁶⁵⁹]

²⁶⁵⁹ There is also a word אח och that means 'fireplace' – and a similar word אחו ochu that means 'a marsh area of reeds, bullrushes' [Gen. 41:2] . It seems to me possible that the אח fireplace term represented an acronym of the words אש חמם esh chomeim – 'a warming fire' – in the same way that Air Conditioners are nowadays called briefly – 'AC'. XXXXX see pg... for a better theory. It is also conceivable that fireplace was called אח because papyrus reeds אחו were used in ancient Egypt as fuel for burning in fireplaces and elsewhere. See Trac. Shabbos 20a. Yitzchak Levinsohn suggests that the marsh is called אחו because its reeds / bulrushes are bunched close together [and I would add - similar in appearance?] like brothers. This would accord with our hypothesis that the tree grove is so called because it derives from the Hebrew קרב karov [near (each other)] – and perhaps likewise for the קרב derivative 'crowd'. See also page...Balashon mentions a theory to the effect that the reed plants were called אחו from the word אח [brother] because they were widely made into rope used for tying / binding things together

And – as the ‘another’ is conceptually the one that follows right behind / after the first – [i.e. ‘the other one follows after the first’]²⁶⁶⁰ – so - with regard to time – אחרי acharei - the other time period that follows behind the first, is ‘after’.

And therefore - in the pronunciation / diacritization ‘achar’ [featuring the patach instead of the tzereh] , the אחר form that otherwise denotes ‘other’ - also means ‘after’

The ‘after’ sense of the אחר form was also expanded to denote the usages – ‘ behind’ – ‘to be late – and - to lag’ . In modern Hebrew אחרון acharon usually means ‘the last, the final ’ but in Tanakh it sometimes denotes instead ‘the latter’. Cf. Gen. 33:2 - את לאה וילדיה אחרונים - וישם and also – Ruth 3:10 אחרית . אחרית האחרון מן הראשון . היטבת חסדיך האחרון מן הראשון . means – the last of, last part, end result. Cf. Psalm 73:17. is probably the etymon of the Lat. sera, sero that mean ‘late’ – whence Fr. soir [evening]

Stop and consider for a moment, if you will, that word developments such as these cannot have been descendants of the grunts of evolving apelike caveman savages.

The אחר root’s forms of akhar and/or אחרי akharei [after, behind] yielded the English ‘after’ and the French ‘apres’²⁶⁶¹. [after, next] – and its alternate acheir אחר sense of ‘other’ yielded the words ‘other, alter’²⁶⁶², the ancient Grk. ετερος eteros [other – whence Eng. comb. form - hetero²⁶⁶³] the Ger. andere, Gothic anthar, Skrt. antara and the Span. otro [all denoting ‘other’] – among others. אחר’s sense of ‘other’ also spawned the Ger. oder [or] and the Eng. ‘or’ itself [by contraction]²⁶⁶⁴ The Old English ‘other’ term meant ‘ the second’.²⁶⁶⁵²⁶⁶⁶

It has been suggested that the ancient Grk. word κηρα khehra means ‘widow’ and that it derives from the Hebrew אחר אחרי [behind] because the widow is the one that is ‘left behind’.

²⁶⁶⁰ Some West Indian folk indeed refer to ‘another one’ as ‘a next one’

²⁶⁶¹ ... by ח > P Babel withering. See section..

²⁶⁶² ... whence ‘altruism’.

²⁶⁶³ Also Lat. caetra and Eng. et cetera – See pg...

²⁶⁶⁴ The ‘otter’ animal may have been so named for the fact that it alternates between swimming normally and swimming on its back.

²⁶⁶⁵ Perhaps also the ancient Grk. οψε opse [late]. Also possible derivative is Ancient Grk. eskhatos [last] – but these more likely derive from חוץ a khutz [out] – see pg....

²⁶⁶⁶ Probably also – ‘either – neither’ and perhaps also ‘whether’

The presumed PBH Hebrew word for 'responsible' is אַחְרָאִי – acharo-ee [lit. 'standing behind it'] and אַחְרָיוּת achrayuth is 'responsibility'. Jastrow has the Talmudic אַחְרָאִי as denoting – guarantor – designated substitute and thus – the one who stands behind...

The Aramaic אַחְרָאִי that means 'the other one' is apparently a 'spin off' of the Hebrew אַחְרָאִי form in which the א has been apheresed. This fact indicates that אַחְרָאִי is a derivative of אַחְרָאִי as opposed to being its source or sister cognate word.

The word אַחְוָה achvah means – 'fraternity, brotherhood, brotherly love'

Let me clarify once again my hypothesis – the word אַחְרָאִי [other] derives from אַחְרָאִי ach brother – in that the concept of brother entails the idea that there is an *other* son. The words אַחְרָאִי achar and אַחְרָאִי acharei that denote 'after' and 'behind' derive from אַחְרָאִי [other] in that the other one is the one that comes *after* 'me' [me being 'numero uno']. From the idea of 'after' comes the idea of 'later' - whence also 'late' מַאְחָר m'uchar and 'delay' אַחְרָאִי ichur. ²⁶⁶⁷

It seems to me that the Hebrew word חוץ khutz that means out, outside is – by the epenthesis of an L - the source of the Lat. ULT based words – ultra – ultimus – ultimo – ulterior etc. that denote farthest – most remote – [to] the end – lastly – uttermost – extreme – beyond. Consider that the Eng. words utter, uttermost more clearly derive from חוץ - for they do not entail the insert of the L.

²⁶⁶⁷ A rare comparison to a significantly different theory of Rabbi Pappenheim if you please – It seems to me that Rabbi Pappenheim suggests the reverse of my hypothesis i.e. that the concept of 'other' evolves logically from the concept of 'after' – [the other being the one that comes after] and in so doing – he subliminally gives the matters of 'when' and 'where' logical pre-eminence over the questions of 'what' and 'who' [after being a 'when' – while other is a 'who']. Rabbi Pappenheim sees the אַחְרָאִי term as a derivative of a base אַחְרָאִי that he sees as denoting 'after'. He bases his theory on the existence of three words - מָחָר - אַחְרָאִי [tomorrow] and מַחִיר [monetary or barter payment for an item] . – for he regards מָחָר as implying 'the day after אַחְרָאִי today' - and he offers three ideas to connect מַחִיר to the concept of 'after' – these being namely – (a) Within a framework of 'will' – a seller puts the item he is selling 'behind' the money he is getting in exchange – (b) When one buys – the item purchased is entering the buyer's domain temporally 'behind' the money that was paid for it – (c) He says also that the מַחִיר [money paid] term relates to the word אַחְרָאִי [other] in that the sale / purchase of an item entails the item and the money paid entering into 'other' domains. Rabbi Pappenheim does however admit to the less than optimal conditions of his other theories i.e. those to the effect that (1) The word חוץ that denotes 'hole' relates to the אַחְרָאִי [after] base [as he sees it] in that holes are often found in nature at the 'end' of an item [e.g. fountains, flowers, body orifices] – and (2) The אַחְרָאִי base's usage as 'fire' relates to the fact that fire sometimes burns a hole into an item.. My very different theories concerning these matters can be found on pp.... and... Or – one might see מָחָר as a spinoff of the word מַאְחָר [later]

In addition to this - I have also found numerous lexemic specimens wherein the Hebrew *ches* was transformed into a P sound [see pg...] - it seems to me that the Lat. word *post* that denotes – behind – since – after – afterwards – later - [Cf. *post partum* etc.] derives from the Hebrew word *חוצה* *khutz* that means out, outside – by means of a sense development in the notion that that which is behind or after – is outside of the subject situation at hand. And there is also a Lat. term *postumus* that means – the last – late born – latest born – which amount to the idea of being at the outside part of a time range.

In light of these facts it seems to me that these hypotheses would accord with a theory of mine to the effect that the ancient Grk. words *ops* / *opse*/ *opsi*- that meant – late – later – latter – do also derive from the Hebrew *חוצה* - by means of a transformation that entailed the lenition [softening] of *ח* 's *ches* *n* into an O vowel – and the transformation of its *צ* *tzade* into the Grk. PSI . This theory is also supported by the above-mentioned fact of an *ops* term that denoted voice and word - which are both – out related Since words and voices are utterances – things that go out from the mouth –

Robert DeBruyn has suggested the *חנה* *khaw* base of *נחה* *nokhaw* [to lead, guide] as the source of Eng. *go* – Ger. *gehen* – Dutch *gaan* [pronounced – *khan*] all of which mean to go – travel enter alia – in the sense that leading amounts to making one go.²⁶⁶⁸

Perhaps the Eng. word *fall* that is used in the sense of – it falls out on a Monday – it happens on ...– is related to a *חל* base of the word *נחל* [to fall to one by inheritance] – to the effect that a *n* to F withering is involved. In Hebrew – the phrase – it is *חל* *khall* – means it has officially taken place, occurred. This would accord with the theory to the effect that the word – *escheat* – - ultimately derived from the Lat. *cadere* [to fall] via the French *eschete* which means to inherit – to acquire by default – and literally – that which falls to one.

The ancient Grk. *koleos* [sheath] and the Lat. *culleus* [leather sack] may derive from *חלל* as well

although many have assumed that the words *guard* and *regard* share a single common origin – and although it appears that they are sometimes used interchangeably It seems to

²⁶⁶⁸ ...whence also Eng. *gang*

me that the regard form's see observe sense derives from חזה [or from חזז ??] while the guard usage may derive from the base ער [arouse, aware, awake] via such words as wary – ward – aware, warn.

And it seems to me that the word ימוש of – the words of the Torah לא ימוש מפִיך shall not be מוש moosh-ed from your mouth etc. is probably a secondary form of the word מחה that means – to wipe, to wipe away. We find a similar ח to ש connection in the biblical word pairs - נפח נפש [both denote – blow, breathe] - שבט [a baton] and חבט [to beat – Cf. Isa. 28:27] – and also שזר to plait, braid and חזר return in that plaiting involves return motions. This phenomenon also appears in biblical Hebrew to Aramaic or PBH word pairs – חנק שנק – dissect חלק שלק – -plaster, daub, smear טוח טוש strangle #2 – חלק שלק make smooth

CT Onions suggested that the word giddy derives from the word g-d in that it originally meant – possessed by a god

RCK reports that Rab. Yakov Y. Zilberberg [1914 – 2003] regarded טחור [hemorrhoid] as a metathesis of טרח - Another opinion linked it to the word חור [hole]

Perhaps there is a metaphysical relationship between the words חתך [cut a piece out or off] and כסח [to cut down, cut off]²⁶⁶⁹

It seems to me that there may be a metaphysical connection between the similar sounding base רח - that Rabbi Pappenheim has correctly described as denoting – width and spaciousness – and the root ריק reik that denotes – empty – in that the concept of width entails uninterrupted distance – and emptiness is a state without interruption

But perhaps the war machine or catapult תותח will derive from a תח base of the word תחת that denotes under – and that is also the base of the word תחר [see pg...] in that the תותח machine serves to keep the enemy in an inferior / under position

It may be of note that the BRK word ברק barak means – lightning bolt – while the morphologically similar BRK word בריח briakh – means – a door bolt

It seems conceivable that the word יחרץ of the phrase לא יחרץ כלב לשונו [not a dog will khoratz its tongue] is really a ק/צ interchange form of a word יחרוק wherein the phrase would mean - not a dog will will make a noise with its tongue

²⁶⁶⁹ The Talmudic words כסח – כסא that meant – to make an incision, cut – and to mark and to distinguish – may derive from the biblical כסח [cut off, cut down] and/ or from כסם [to cut, to clip] in that incisions were and are still used for making a marking

The cap terms Eng. toque – Ital. tocca and Pol. Daszek [cap peak] are probably related to the Lat. tego and Ger. dach cover terms.

It seems conceivable that the Lat. viscus that means entrails – body organ – derived from the Hebrew חזה [view, see] or from the Hebrew יצג [to show, present] in that animal and human body entrails were used by ancient soothsayers as portents of future events – i.e. – to show the future. But see also בזך

The word רחק rochaq denotes 'distance'^{2670, 2671}. Distance is often thought of in terms of 'miles of land' or 'knots of ocean water' – but in essence distance exists even when there is no tangible element between two points involved – as is the case of distance in outer space – wherein there is nothing tangible between the points. Distance can indeed be defined as 'the space between items / points'. Perhaps this essential 'empty space' characteristic of 'distance' is captured in a metaphysical ח epenthesis relationship between the words רחק rochaq [distance] and the רק base of ריק reiq [empty, emptiness].²⁶⁷² Also – pure distance can be regarded as רח that denotes space – combined with emptiness רק

Perhaps the word חלכה [helpless person, wretched person, pauper] is an Aramaism – denoting חיל ליכא [there is no strength] – Or maybe it is a poetic form of חלך wherein the כ is a suffix to the base of חלה sick

Perhaps מחר [tomorrow] is related to מהר [quick] because – before you know it, its tomorrow

Prick could come from פגע pogah [to poke, stab, touch] or from חדק khedek [sharp thorn]

And we may indeed locate a corroboration of this theoretic פחס hypothesis – i.e. in the name of the biblical hero פינחס Pinchos. For our tradition teaches that the כהונה Kehuna [priesthood] had been 'slated' to be conferred upon Aharon and upon his four sons simultaneously – and that all of their future male progeny would inherit kehuna status from these five original kohain individuals - *from that point onward* – from generation to generation.

²⁶⁷⁰ In the Babel incident - the Hebrew רחק R-Kh-Q root of רחק rochaq = 'to distance' became a proto Germanic word on the order of 'rikh-ken' that was apparently elided to into the German RUCK[EN] and MHG Yiddish RIKKEN – both = to move. And in like fashion, Yiddish 'mekken' [to erase] underwent an M-KH-Q > M-□ -Q elision from biblical era Heb. מחק [erase]

²⁶⁷¹ רחק may be the etymon of the Span. arrojar [to throw, hurl]

²⁶⁷² Distance is a space 'often empty' between two points, items etc.

However, פינחס was born to Aharon's son Elazar before the five original kohanim had been inducted – and thus by the technicality that he had not been born to any of these five *after* the point of their induction – he had been 'slated' at birth to have been officially 'left out' of the priesthood. To the effect that - had it not been for his especially meritorious conduct in the Zimri – Cozbi affair – he would have been the only member of the priestly family who did not become a priest – for his uncles – and his future cousins and nephews would all have been authorized kohanim – but he would have been the only one 'left out of that priestly picture'.

This to the effect therefore that it is conceivable that – in a semi prophetic circumstance [that had not taken into account the future Zimri – Cozbi affair] - פינחס might have been named for the fact that he was to be of an especially lesser / diminished status [a status lower than that of the rest of his family] – for the name פינחס can be regarded as having been built upon the base פחס [that I assert to have denoted 'diminish'] – with the insertion of a nun [perhaps to obscure somewhat the fact of the unfortunate lacking] and with addition of a ' yud – perhaps purely in place of a diacritic chiriq.²⁶⁷³²⁶⁷⁴

The word כח kheitz [arrow] may be related to the word חוט [line, thread] by צ / ט inter-relationship in that arrows are straight line objects. Note that some objects that were used for arrow shafts are related to the חוט root. Cf. reed . See pg..

שגח may be related to שקף

A future presentation will include another theory for בטח

Within the Tower of Babel withering event items sometimes received the Hebrew names of related items – and those Hebrew names were also withered . One example of this is the chin item which received the Hebrew לחי lekhi cheek term in the case of the chin words Estonian loug and Finn. Leuka - Breton elgez & Cornish elgeth – Maltese ilhit.

The Hebrew חך khaikh term – which denotes palate – became a jaw term in the cases of – Basque kokots – Dan. Hage – Faroese hoka – Iceland & Swed. Haka – Norw. Hake – Kazak yek – Khigiz eek – Uzbek iyak – and Port. & Galicia queixo . Also Aramaic חינו [jaws] A number of languages use the word barba which means beard to denote chin as well.

²⁶⁷³ Gesenius however sees פינחס as a combination of פינחשת 'mouth of brass' [some expand this to 'face of brass'] and Rav Hirsch has it instead as פינחץ the mouth [of G-d] urged.

²⁶⁷⁴ Or perhaps the inclusion of the ' yud – a letter that often symbolizes the name of G-d – had also been included prophetically as an indication that פינחס was to be included in the priesthood eventually - in spite of his technical lesser status – because he would 'stand up for The Almighty' .

THE ך PREFIX PRINCIPLE

בל Denotes 'negative – not to be done' - חבל means to damage - / גב means 'high' חגב = grasshopper – [high jumping insect] / מוש means 'feel, touch' חמש - means 'five' – the amount of fingers on a hand - but see also / פוז move excitedly, randomly - חפז move hurriedly, excitedly / קור = a source - = חקר to investigate - / שק = desire [Cf. תשוקה desire] חשק = desire / תם means to finish, to complete, perfect - חתם = to seal²⁶⁷⁵ / דק means 'thin, fine' - חדיק is pointy thorn - / דר means 'dwell' – חדר is a chamber, room / נ-טף = hang down – so also 'hand' - חטף = to snatch [done by a hand]²⁶⁷⁶ / ללקק = lick - = חלקק smoothen [by licking? See pg...] / של means – to disengage - חשל means 'to trail behind' / מוט = down, descend - Rav Hirsch has the חמט creature as a snail creeping on the ground / פוש פושש means – to move all about חפש means 'freedom' [the ability to go where one pleases] / צר denotes 'restrict' - חצר is a courtyard [an enclosed, restricted place] / the שר base signifies 'continuity – see pg..] חשר denotes (a) steady flow, torrent – (b) spokes of a wheel [that connect the wheel's hub to the rim]²⁶⁷⁷ / חזה this - חזה see, look – i.e. in that 'seeing' a thing is a major factor of an ability to identify²⁶⁷⁸ Perhaps also חשך chosakh [to spare, reserve, hold back] – and the שכ base of שכך [to cover, some say also – to protect]

Those who translate the biblical חשמן as 'fatcat' [Psalm 68:32] see it as the prefix of the ך to the word שמן [fat] – and those who see the affliction חנמל [Psalm 78:15] as denoting 'insect infestation' can have it as a ך prefix to the word נמלה [ant]

See also חמט pg...

I have also detected probable ת / ד relationships in the cases of the words אחד and אחת - which are the masculine and fem. Words denoting the number one – as well as in the word pair

²⁶⁷⁵ The similar words חטם and חסם that denote – muzzle – shut – are metaphysical / phonetic 'spinoffs' of חתם

²⁶⁷⁶ חתף [snatch] seems a secondary orthography

²⁶⁷⁷ Lesser candidate pairs include – בטט [inner particle denoting 'out' – see pp... and חבטט [to beat – but it seems to me that it denotes really 'to oust by beating' – or it might be the result of a combination of חבטט = force out] / - חדל see pg... / מץ חמץ see pg... / חזק זק see pg... / פץ [burst] חפץ [desire] / פר [break, separate] חפר [dig = break ground] – perhaps also רד [descend] and חרד [shudder, tremble] Cf. מוט מטה [fall, descend] and מטט [totter] – and if so רעד [tremble, quake] might constitute the epenthesis of an ע ayin into the רד base / כך [such, so] חכך [to taste (according to Rav Hirsch)] / שפה sofoh [edge, end, lip] חשף [to strip, lay bare – and thus to expose the surface i.e. outer edge of an item]

²⁶⁷⁸ And so the חזה term could be made up of both the חן particle of אחד [to hold] - see pg... - and the inner base חזה zeh [this]

פחד [fear] and פחת [lessening] – in that fear amounts to a lessening of equanimity or in the psyche – and there is also a link also in the word pair שחד [bribe] and שחת [In its sense of – to corrupt]

MORE RE: חשר - Perhaps the spokes of a wheel relate to a flowing torrent in that they figuratively flow from the central nave. Or alternately – we might regard the central nave as the חשר - and see it as a gathering point of the ends of the spokes

Note also that the concept of tying together is similar to that of a gathering together.

Ernest Klein had the biblical חשר as denoting – collect – and the PBM חשר as dripping.

In חשרת מים is translated – gathering of water – [heavy] mass of water – dark water – clouds full of water – dripping water. Some regard this חשרת as a secondary form of חשכת [darkening of (waters)] – phrase that is found in Psalm 18:12 - חשכת מים עבי שחקים Rashi defines חשרת מים (a) as לשון קשור [a tying together] and (b) as כברה [a sieve – And thus perhaps connected to the idea of ‘dripping through’? Ralbag has it as – a tying of the water in the clouds. Metzudas Dovid renders – a darkness חשך engendered by the gathering of the clouds . Metzudath Zion translates the wheel חשר chashur term of I Kings 7:3 as ‘felly’ – a thing that is ‘tied’ to the body of the wheel – and he consequently regards חשרת מים as ‘tying of the waters’. Many have it as – ‘gathering of waters’. Rabbi Yeshaya says – The coming together of many filled clouds cause darkness.

Radak explains that the basic idea of חשרת מים is קשור העבים זו בזו - and that the overfullness of the clouds waters when they are ‘tied together’ causes the land to darken. This idea seems to imply the presence of a phonetic and metaphysical ק / ח interchange in the חשר קשר connection

Gesenius has חשר as denoting – ‘a gathering together – a collection’ and he identifies חשריהם as the nave [hub] of the wheel [I Kings 7:33] because that is the part wherein the spokes are gathered together.

The wheel חשר chashur term of I Kings 7:3 חשקיהם וחשריהם is translated by some as ‘felly, rim of wheel’ but I agree with those who have it instead as ‘wheel spokes’ because it seems to me that its שר inner base denotes continuity – and the spoke is an element of connection and thus of continuity between the hub and the felly.

Mrs. Matla Shajnfeld has suggested that the word חלום [a dream] may be related to the word חלון [window] in that dreams are sometimes figuratively a window into the future

The root שחק shachaq [to pound into a fine dust] may similarly relate to the root מוחק mochaq whose meaning is 'to smash, pound'.²⁶⁷⁹ See also... Talmudic שחש meant – rub, grind, pound

The root - דח means thrust, push and נדח means blow away. Now, one might imagine that the word דח [to push] is a נ epenthesis of the דח base of these two terms – but the reality is that the biblical דח - דח - דח - דח all have meanings on the order of 'press – push' – to the effect that there evidently exists a דח base bearing that 'press – push' sense.²⁶⁸⁰

And thus it seems possible that the דח root was expanded from the דח inner root and that - in a further development – the - דח root was metamorphosized [by elision of the נ] into a דח base bearing likewise a sense of 'pushing' – from which the דח, דח and דח [pound, push, drive – Cf. Gen. 33:13] roots were developed.²⁶⁸¹ See section.... for other similar examples of root metamorphosis. Or – perhaps the דח term is a product of דח and דח from separate origins

Incidentally - - דח [press, push] is the etymon of the Ger. darf [D-CH-F > D-R-F] which means 'must, to have to' in the sense that one is 'pressed to do, forced to do'²⁶⁸². Cf. also the Eng. 'must' and Ger. 'müssen' [to be pressed by circumstance to accomplish] that likely derive similarly from the Hebrew מוחץ motz [to squeeze out, extract]. Also דח D-CH-F/P was transposed to P-D-CH to yield Gmnc. putsch whence Eng. 'push' – and also into CH-D-P to yield Ger. stopfen and Yid. shtuppen = to stuff

The root דק dok means 'very fine, thin' and it may thus constitute an elision of the root דח [to press, oppress, push²⁶⁸³] in that pressing crushes solids into small particles. דק is in turn the source of דלק to ignite, to light by epenthesis of a ל.²⁶⁸⁴

It seems to me that there may be an inner base טח whose sense is 'bother' and 'repetitive type work or effort'. The biblical Hebrew simple טח form טוח - denotes 'to smear, to plaster, spread over'.

²⁶⁷⁹ There is also a biblical דח that denotes press – oppress – but no pure דח form in a sense of 'pounding'. However, a link between דח and דח [engrave – inscribe] does seem possible – Cf. Ger. drucken pg...

²⁶⁸⁰ But perhaps both theories are valid?

²⁶⁸¹ Perhaps also דח. I do not presently know how or if the PBH words דח and דח are related to these terms.

²⁶⁸² Cf. Esther 3:15 - הרצים יצאו דחופים בדבר המלך

²⁶⁸³ ...perhaps the ultimate source of the Yiddish 'durke' [a shove, blow]

²⁶⁸⁴ However, S.D. Luzatto suggests a conceptual link between דלק and דלג dolag [leap, jump up] in that fire ascends [flames shoot upward].

With a ר epenthesis this טח base becomes טרח - torach [to bother – labor - exert effort – a burden – trouble – but see also pg....

With regard to the טחות - many regard them as kidneys [said to be a seat of wisdom in the body] - and so called because they are טוח smeared / covered in the body with much protective fat – so as to appear ‘concealed’ . Others render טחות instead ‘concealed places – innermost places – secret heart’.²⁶⁸⁵ Some have the טחות of Job 38:36 as a species of bird [Ibis?] because it is paired therein with the שכני - that many see as denoting ‘rooster’ – but others – who see שכני instead as denoting ‘knowing heart’ translate it instead as ‘kidneys’²⁶⁸⁶

טוש PBH which I regard as a derivative of טוח denotes to besmear –cover with a cohesive substance – but it also denotes to hide and so I see in this a possible parallel to biblical מלט [mortar] which does both cover/ hide the bricks and also smears them with a cohesive substance that holds them in place. מלט is in my opinion a combination of base מט [down] and base לט [hide, conceal]

Some see the טוח smear / plaster terms as related to a טחח root bearing the same senses.

The hapax legomenon טיח means ‘plaster, mortar’ – Ezekiel 13:12 – איה הטיח אשר טחתם . The phrase טח מראות עיניהם [Isa. 44:18] is translated – the sight of their eyes is ‘blocked’ / ‘smeared over’.

Note also that just as the kidneys are called טחות because they are *smeared over / fogged up* by fat – the ancient Grk. word nephros νεφρος [kidney] derives from the similar Grk. nephos νεφος [cloud, mist] because the kidneys are ‘clouded up’ by the fat.²⁶⁸⁷ These Grk. words were all developed incidentally - in the Babel event from the biblical Hebrew נבוך [entangled, nebulous - root נבך] along with the Grk. nephele [cloud] – Lat. nebula [cloud, fog, mist] – nimbus and nubes [cloud] - Skrt. nabhas [vapor, cloud, mist] Ger. nebel [fog] – Slavic nebo [cloud, fog] and many others.²⁶⁸⁸

Getting back to the טח base –

The biblical ketib term טחורים denotes ‘hemoroids’²⁶⁸⁹ and it might be that it is so called because of the extreme trouble and effort [טרחה] that hemoroids generate – and the strain on the rectum - that

²⁶⁸⁵ In this sense טוח may be the source of the PBH טוש that denoted – hide – reserve - protect

²⁶⁸⁶ A suggested link to ‘thatch’ seems doubtful

²⁶⁸⁷ A similar relationship is to be found in the ancient Grk. elephos [deer] and elephros [agile, light footed]

²⁶⁸⁸ Welsh niwl and O.N. nifl [clouds, fog]

²⁶⁸⁹ Its more genteel kri is instead – עפלים - see pg....

are embodied in the טחר root's טח base.²⁶⁹⁰ Jastrow defined טחר as (a) press – (b) to strain the rectum. Yehoshua Steinberg [Milon HaTanach] links a טח base to the דח base of דחה [press outward] and דחק [press] See also pg...

The biblical term טחן means – to grind – to mill – crush - pulverize - . The biblical טחנה is said by some to denote 'mill grindstone' [Koheles 12:4] but others see it as referring instead to the chewing of the teeth. The English word 'chew' is incidentally an apparent טחן derivative²⁶⁹¹. Also – in Lamentations 5:13 – some translate בחורים טחון נשאו as 'young men were made to carry [heavy] millstones' – but others take it as a euphemism signifying – 'young men were forced into repulsive homosexual activities [by their perverse and deviant captors]'. A similar euphemistic usage of the term is assumed by many for Job 31:10 תטחן לאחר אשתי wherein they see תטחן as intending perverse sexual relations

Prof. Jastrow lists two Aramaic / PBH טוח verbs – (a) plaster – smear – and (b) press, squeeze. In my opinion all of these usages derive from the טח base's initial senses of 'bother' and 'repetitive, drudgery type work'

The טח base is thus also likely the source of Eng. churn – to agitate – beat – stir [Cf. churn butter]

For an additional comprehensive analysis of טרח Babel derivatives see sections... and.....

The Talmudic טלחא²⁶⁹² [spleen, milt] may perhaps relate to the טח base as well – in that the spleen is the body organ that filters, cleans the blood – recycles old blood cells – fights infection

Jastrow regards the PBH טושטש – טוש [to smear, plaster over, make viscid, soil] as a version of טוח [Cf. Talmudic חנק = שנק strangle - PBH חלק = שלק make smooth The PBH שלק that means 'to dissect' is apparently a modified of חלק in its sense of 'divide up' . See חלק pg...]²⁶⁹³

²⁶⁹⁰ Or alternately טחר might be a metathesis of טרה [travail, trouble] . However it is also possible that טחורים is instead a secondary form of תחורים - in that hemorrhoids take up the space of the anal canal [see pg...]

²⁶⁹¹ Perhaps also - churn

²⁶⁹² Gittin 69b

²⁶⁹³ Jastrow relates a third Talmudic שלק that denotes 'boil, overheat' to the חלק = smooth term – but it seems to me more likely that it is instead a withered form of a biblical era חלט root whose PBH usages include – boil – scald. See חלט pg... A Talmudic סלק that means – to boil down – could be a further withering from חלט

However, Jeremy Steinberg sees טשטש [smear] instead as a derivative of a Hebrew inner base טש that signifies 'spread' [See pg...]

In Gen. 21:16 the phrase הרחק כמטחוי קשת is understood as 'the distance of a bow-shot'. Literally - הרחק a distance as the mi tachovah - the shot of a קשת bow. It seems to me possible to regard this מטחוי term in two ways. In the first possibility – the מטחוי term is a form of a rare word טחוי [that some regard further as a form of טחה - Cf. חד חדוה - גאה גאוה - שעה שעה²⁶⁹⁴] that denotes 'the shot of' – but I can see it instead as denoting instead 'the travelling of' and as related to the טח base in the sense that travel is a form of 'bother, trouble' – i.e. in the manner that the words 'travel – travail – trouble' all derive from the טרח root [See pg...]

However, it is also possible that the מטחוי term is instead a secondary form of the מתח metach that denotes – stretch, extend [See pg...] – by ט / ת interchange - to the effect that the מטחוי קשת phrase will denote instead – 'the extension of the bow' [i.e. – 'the distance travelled by the arrow that the bow has shot']?????

טרח is also the source of the 'turn' words – Low Ger. dreien – Ger. drehen - Dan. and Swed. dreje - Albanian – dredh [turn, twist] among others . Also – Lat. terere [rub,wear down] – and tritura, tritus [rub, chafe, friction, grind, exhaust, wear out] – whence Eng. triturate [chew, grind] and trite. Ancient Grk. tripsis τριψις and tripson τριψον [rub, friction]. See also pg...

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

Rabbi Pappenheim suggests that the חנט term derives from the word חטה [wheat] – [by נ nun epenthesis] - which seems to me an obvious derivative of the חט base of חוט chut [line, string] and others [See section..]. חטה is the Babel etymon of the Eng. 'wheat'.

However Radak sees the חטה wheat term instead as an abbreviated form of the חנט term that denotes 'bud, blossom' and he supports his suggestion by pointing out that all of the Tanakhic חטה terms feature a dagesh in the ט - that he assumes to be in place of the original נ nunn.²⁶⁹⁵

²⁶⁹⁴ Gesenius compares it to השתחוח שחה

²⁶⁹⁵ Radak also mentions at חך a theory of his father to the effect that חך is a shortened form of a root חנך [It seems to me unclear if he is referring to the חך usage as fishhook or to that as palate] . He does not mention any connection to the חנך that denotes 'train' . His father points to the dagesh in most of the חך base terms as proof of the fact of the נ nunn's omission – but it seems to me that – unlike the circumstances at חנט - those dageshim may be instead purely for pronunciation purposes – i.e. for the fortition of the root's khof to a kof.. Gesenius sees חנך as

Hebrew פח = thin metal plate . Talmudic / PBH - פחס = flatten – פחש = flat nosed and פחש verb = to batter [perhaps to flatten by pounding??] So maybe PBH פדחת [forehead] amounts to a dalled infix into a פחת form of this פח based term – in that the forehead is the flat part of the face. Cf. the marriage term שדך shiddukh that Jastrow has listed as a ד infix into the שכה term that denote ease down, come to rest. See also פחס pg...

Or Talmudic פדחת forehead could be and Aramaic form of פתח potakh [open] in the sense that the forehead is a clear expanse . The Lat. pando does indeed mean – lay open, expand and it likely derives from פתח

זרח to radiate – rise – bloom - ezrakh –native born person, citizen – also flourish - פרח bloom > springtime – vernus Lat. spring – Lat. verna = homeborn slave – vernacular = native/ domestic language , So there is a parallel between פרח and זרח

The word מנחה minkhah may intend (a) a gift that is placed, set down נח - before a superior – or (b) a gift that is intended to provide מנוחת נפש [pleasant feeling] or [resting of the spirit, calmness] to the recipient (c) or maybe it intends מנח - a gift offered as a thanks for having been allowed to be at rest

Lat. votum sense of wish, prayer, longing probably derives from חופץ khofatz [desire, want] by aphersis of the ח Ches – but votum's sense of promise, vow may derive instead from shovaa שבע [swear] by apheresis of the ש shinn – as this is the source of Eng. vow and vouch. Votum is the source of devote and it is thought to be the source of vote as well.???

Theory # 1 in נהגג origin

a נ epenthesis of חך [palate] in the sense of 'give to taste'.. see also pg... It seems to me instead that the Aram. חין is the result of a Tower of Babel event withering transformation of the Hebrew חך by נ epenthesis. See section...

Rashi translates the Aramaic / Talmudic חין chinkhi term of tractate Kesubos 39b as חך [palate] but Jastrow has it instead as 'jaw' and his position is supported by the fact of the morphologically similar jaw words – Turkish chene – Ital. ganascia – Caterisano ganga and Welsh gen. The palate and the jaws would both accord with the plural form חין term in that there are two jaws and there are a hard and a soft palate. All of these CH-N / G-N terms may derive from the Hebrew כנע [subservience] that involves 'bending' albeit bending of the knee. See כנע pg...

The word הגה is translated mainly as ‘a murmur – an utterance – an animal sound – etc.’ It also serves to denote speech – which is a type of uttering – and indeed the word ‘utter’ itself is employed to denote both voicing a sound and speaking coherently. It has been suggested by some scholars that the הגה use as ‘study²⁶⁹⁶, meditate’ derives from the fact that people murmur to themselves while meditating.²⁶⁹⁷ The father of Radak has suggested that Torah study is also called because people who are immersed in regular Torah study will utter Torah verses and thoughts. Gesenius has suggested that this הגה term is related to the animal bray sound terms נהק [and נאק?]. Cf. Psalm 1:2 ובתורתו יהגה

Now – consider also that group leaders and animal herdsman often call out words or sounds to their followers / animals in order to engender their moving or other desired reactions. And so in light of this information it seems to me conceivable that the הג base of the הגה sound term was fashioned into the word נהג that means ‘to lead’. And the idea of ‘leading’ is also idiomatically linked to the idea of ‘conduct, behavior’ as we find in the following -

Fuhrer = leader & Vee menn fuhrht sech ²⁶⁹⁸ = custom [Ger. / Yiddish]	Cf. also – ‘the life we lead’ [how we conduct ourselves] . and Cf. also ‘conductor’ & ‘proper conduct’
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Note also that even the נהג root is used biblically to denote animal sounds – Cf. Nahum 2:8

Or perhaps – theory # 2

The Eng. garment term ‘gown’ is linked to O.Fr. goune [nun’s habit, gown, robe] . In light of the fact that nuns wore especially chaste / modest garments – it seems possible that this goune term originated in a similar word that developed from the Hebrew base נג [protect, guard]

It seems to me that there may be in Hebrew and in language in general a developmental inter-connection between the concepts – (1) protection, guarding – (2) guarding against licentiousness / chastity – (3) modest dress – (4) propriety / appropriateness – (5) custom/ customary

²⁶⁹⁶ In its sense as ‘study’ הגה may be the Babel event etymon of the Anglo Saxon hyggan / hygian that meant ‘study’

²⁶⁹⁷ It has been suggested that the word [thinking, logic] derives from the fact that people sometimes murmur when thinking to themselves

²⁶⁹⁸ Yiddish for ‘[proper] comportment, conduct’

<u>Protect/ guard</u>	<u>Chastity/ self protection</u>	<u>Modest dress, attire</u>	<u>Propriety, common decency</u>		<u>custom</u>
גנה = protect	הגן -form of גנה		הגון		כ הוגן = customary, appropriate
גנה= protect	הגן- form of גנה	OFr. goune = nun's habit, robe ²⁶⁹⁹	הגון		
היה = to be 2700 ???????		Nun's [modest] habit ????			Habit – what she always wears ????
חוס = protect	e.g חוס . > Chaste	Cost[ume] = clothes [because worn for modesty]			'Costume' from חוס - and <i>similar</i> to 'custom'
OR (b)		Costume = customary dress			So costume <i>from</i> custom

And so therefore – perhaps [by metathesis] –

גנה	הגן -form of גנה		הגון		נהג מנהג = custom [by גנה נהג or הגן < metathesis] ²⁷⁰¹

²⁶⁹⁹ Whence Eng. 'gown'

²⁷⁰⁰ See pg....

²⁷⁰¹ Cf. pg...

It seems to me that the biblical root הִגָּן [Ezek. 42:12] that mainly denotes 'proper, correct, customary' can have derived from the גָּ base of נָגַן and מָגַן that signifies 'protect, guard' or from a conceivable הָהָ base of נָהַג that means 'to guide, to conduct' and that is the base of the word מִנְהַג minhag that denotes 'the way that people generally conduct themselves' – or it might perhaps even constitute a combination of both elements.²⁷⁰² Note²⁷⁰³

However, Prof. Jastrow lists a Talmudic word כְּהוּגָן [reasonably, appropriately i.e. as is the proper behavior] not as deriving from either of the above but instead as deriving from a Talmudic / PBH term הוּגָן denoting 'balance' – that he regards in turn as the base of the Talmudic term הוּגִין that meant – a balance holder – anchor – ballast – apparently in the notion that a behavior that is well 'balanced' is 'appropriate'. This הוּגִין = balance holder, anchor might be a secondary form of the עָגַן term that means 'anchor' or be otherwise related to it metaphysically.²⁷⁰⁴

The word 'costume' may relate to the word custom / accustomed in the sense of clothing that is worn on a regular continuous basis – as seems to be the case with the clothing term 'nun's habit', - but it might instead constitute a form of the cost base of coast / accost that relate to the idea of 'outside' – deriving thus from the Hebrew יָצָא [out] – in that clothing is worn at the outside of the body

The word 'costume' may relate to the word custom / accustomed in the sense of clothing that is worn on a regular continuous basis – as seems to be the case with the clothing term 'nun's habit', - but it might instead constitute a form of the cost base of coast / accost that relate to the idea of 'outside' – deriving thus from the Hebrew יָצָא [out] – in that clothing is worn at the outside of the body i.e. 'outerware'. The same relationship is evident between the Eng. derivative 'dress' - what is word outside of the body – by > THR withering [See section...] and 'to address' [to approach from the outside – Cf. 'accost' above]

Note also that in addition to its שָׁחַשׁ 's (a) biblical sense of 'proud – arrogant – pompous - ostentatious' [See pg...] the PBH שָׁחַשׁ root also possesses the senses of – (b) – 'divide, tear' – which Jastrow astutely assigns to the Hebrew חָצַע [to divide] by שׁ prefix - and of (c) obscenity – disgrace – abomination – which likely relates to the יָצָא out related concept of 'outcast'

²⁷⁰² Cf. also עָגַן pg...

²⁷⁰³ A different Talmudic הָהָ that denoted – rim, border of a vessel is a secondary form of the Talmudic word אָגַן that derives from the Hebrew אָגַן agan [basin]

²⁷⁰⁴ I disagree with E, Klein who sees עָגַן and הוּגִין as borrowings from the Grk. onkos that denoted 'bend' – which I have instead as a derivative of the Hebrew inner base עָקַע that meant 'crooked, bend' . See pg....

Perhaps the שחץ arrogance term derives from the root חוץ chutz [out] in the same way that the word 'bold' – which also carries a usage as 'haughty, rash' talk – ultimately derives from the inner base בט that denotes 'out' [see pg...]

Giessen is a Babel derivative of the Hebrew חוץ chutz [out, to out] along with the other 'out' related words of this form – such as 'geyser, gush, gust, [in]got = initially a pouring of molten metal'.

Y.B. Levinsohn points out the likelihood of a connection between חרט [stylus engraving tool] and חרץ - especially in its usage as 'furrowing, cutting in ground' [Isa. 28:27]

Perhaps the אטון term [Prov. 7:16] – which is translated..... is related to the word חוט [thread] See also pg...

However Radak sees the חטה wheat term instead as an abbreviated form of the חנט term that denotes 'bud, blossom' and he supports his suggestion by pointing out that all of the Tanakhic חטה terms feature a dagesh in the ט - that he assumes to be in place of the original נ nunn.²⁷⁰⁵

²⁷⁰⁵ Radak also mentions at חך a theory of his father to the effect that חך is a shortened form of a root חנך [It seems to me unclear if he is referring to the חך usage as fishhook or to that as palate] . He does not mention any connection to the חנך that denotes 'train' . His father points to the dagesh in most of the חך base terms as proof of the fact of the נ nunn's omission – but it seems to me that – unlike the circumstances at חנט - those dageshim may be instead purely for pronunciation purposes – i.e. for the fortition of the root's khof to a kof.. Gesenius sees חנך as a נ epenthesis of חך [palate] in the sense of 'give to taste'.. see also pg... It seems to me instead that the Aram. חניך is the result of a Tower of Babel event withering transformation of the Hebrew חך by נ epenthesis. See section...

Rashi translates the Aramaic / Talmudic חניכי chinkhi term of tractate Kesubos 39b as חך [palate] but Jastrow has it instead as 'jaw' and his position is supported by the fact of the morphologically similar jaw words – Turkish chene – Ital. ganaschia – Caterisano ganga and Welsh gen. The palate and the jaws would both accord with the plural form חניכי term in that there are two jaws and there are a hard and a soft palate. All of these CH-N / G-N terms may derive from the Hebrew כנע [subservience] that involves 'bending' albeit bending of the knee. See כנע pg...

The word 'Cloth' is either a back formation of the 'לץ' derivative, 'clothes', or [more likely] a Babel withering of the Heb. טוּחַ ²⁷⁰⁶ – khuth [thread] - Kh-u-TH / Kh-V-TH > K-L-Th ²⁷⁰⁷.

טוּחַ	Khut, khuth	Thread' line	thrut	thread ²⁷⁰⁸
				Ger. draht [wire, cable] ²⁷⁰⁹

and that converted טוּחַ khut [thread] into the English 'thread' and 'strand' – along with another fifty such n khes > thr Tower of Babel transformation word pairs

אָחַח		חָלַח	מַחַח		חֹחַח	טוּחַח
Transgress, go 'over the line'		Decide, figura- tively 'cross a line'	needle		Wheat stalk	Line, thr

²⁷⁰⁶ The Hebrew mater lectionis 'vav' [וּ] nowadays serves either as the consonant [V], or as the non - diacritic representation of the vowel 'oo'. Its consonantal pronunciation may instead have been [W] in ancient times.

²⁷⁰⁷ Or perhaps even, both of these, collaterally.

²⁷⁰⁸ By Khes > F fricative witherings, also yielded the Ger. faden, Yid. fudem and Eng. fathom [a line used to measure depth, and thence – 'a measure of depth' as well]. The Eng. verb 'to fathom' [to understand the deep significance of' – is a figurative sense development.

²⁷⁰⁹ ...akin to 'thread'. Khut טוּחַ is also the probable source of the English 'string, line and [wood] segment' related 'chord' and 'cord' terms. The related Hebrew טַיַח chayot denotes 'tailor' and 'approximant witherings' of its [טַיַח 's] yud to [L] and [R] apparently yielded the word 'cloth' and the Lat. term 'sartor' [tailor]. [Also 'accoutrement' (clothing) via the OFr. coudre (sew) and the Romanian ata (thread) – I.E. Mozeson] . [Etymologists assume instead that coudre derives from a Vulg. Lat. cosere that they assume to have derived from Lat. consuere [sew together – but cosere is undocumented] . The Ger. word TRACHT [costume, garb] is said to derive from the OHG draht [garb] which is apparently similarly related to the OHG drat [thread] – just as 'threads' is American slang for 'clothes'. [The Icelandic 'thadur = thread' is apparently also a withered form of טוּחַ - but not by the THR method]. טוּחַ is apparently also the source of the biblical חֹחַח chitah [wheat, wheat stalks] - and חֹחַח is the apparent Babel etymon of 'wheat'. Obs. Ger. thread = draht

²⁷¹⁰

חטה	חוט	חט
Wheat stalk	Line, thread	Line, thread

חוט	Khut, khuth	Thread·line	thrut	thread ²⁷¹¹
				Ger. draht [wire, cable] obs. thread

The presumed PBH כרת khoret that denoted repent, regret is apparently a biblical era term from which was developed the [re]GRET – in the sense of ‘going back over the line, with regard to a an unfortunate or ill advised behavior. This hypothesis is supported by the fact that the Romagnolo [San Marino] word CORDAJ that means ‘regret’ features the cord particle that we have shown to be a derivative of the חט term in its sense of ‘line’. ²⁷¹²

חוט			sthрут	Strand [n.] ²⁷¹³
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חטה	khita ²⁷¹⁴	Wheat, grain	thrita	Triticum [Lat. wheat] ²⁷¹⁵²⁷¹⁶
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²⁷¹¹ By Khes > F fricative witherings, also yielded the Ger. faden, Yid. fudem [both = thread] and Eng. fathom [a line used to measure depth, and thence – ‘a measure of depth’ as well].

²⁷¹² Cf. that the Hebrew word for ‘penitence’ is תשובה which derives from the root שׁוּב [to return, come back]

²⁷¹³ ...by epenthesis of the [N] - so sthрут > sthრunt > strand. However, the German strahne and a few other string related Gmnc. terms do not feature the D that is part of the חט base. The Gmnc. terms that do contain the end D dnote mostly ‘shore, beach’.

²⁷¹⁴ חטה is also the Tower of Babel etymon of the Grk. sitos σιτος [wheat, grain, corn, flour] and also of the ‘wheat’ term, itself – apparently related also to Grk. sitones σιτωτης [corn merchant]

²⁷¹⁵ ...whence Span. and Port. trigo [wheat]

²⁷¹⁶ Lexicographers attribute triticum to the Lat. tritus that denotes ‘grind, rub’ [See pg...] and that some connect to the word thresh [see pg...] – but these terms would relate more to the idea of flour than wheat – and so it seems to me that the triticum wheat term derives instead from the Hebrew חטה by this ח > THR ???transformation method

Kings I – Chapter XX relates the following incident – King Ahab, ruler of the breakaway kingdom of Israel had soundly defeated Ben-Haddad king of Aram in battle – and Ben Haddad’s emissaries had afterward appeared before Ahab to plead for his life. As soon as the victorious but nevertheless apparently self – hating Jewish king uttered the words ‘does he [Ben Haddad] yet live – he is my brother’ the clever emissaries instantly recognized his weakness and very hastily and eagerly – but nevertheless nonchalantly – decided to seize upon the fact of Ahab’s apparent feelings of inferiority and upon his desire to be regarded by the defeated gentile king as a brother – and they hastily paraphrased Ahab’s words, saying to him ‘Your brother, Ben Haddad’. Ahab then called for the defeated Aramian king and granted him excessively lenient and favorable terms.

It is in this account alone, that Tanakh features the root חלט ChoLaT – which later Hebrew uses primarily in the sense of ‘to decide, determine’ – in the phrase - ויחלשו וימהרו וינחשו והאנשים which is translated as ‘and they [the Aramian emissaries] hastily caught at his words’ - and as ‘and they quickly seized upon the expression’²⁷¹⁷. This to the effect, then, that the חלט term can be seen as carrying both the senses of (a) ‘making a firm decision’ – and (b) ‘a quick or heated action’. I Kings 20:33²⁷¹⁸

And thus – it seems to me that the חלט term is actually an extended outgrowth of the related biblical Hebrew root Khut חט that means ‘line’ in that making a decision figuratively amounts to the crossing of a line..²⁷¹⁹

It seems to me that the PBH Talmudic חלט term is in its usage as ‘bind’ a Babel development of the חט term in its sense of ‘cord’ [Cf. ‘string it up’]. The PBH חליטא חליטה usages as ‘string, necklace’ also apparently derive from the חט [string]

²⁷¹⁷ This Hiph’il form חחליט means ‘decide’

²⁷¹⁸ The commentators dwell upon this verse ויחלשו וימהרו and it is approached in at least three different ways - although all seem to agree that the verse means that it intends that the emissaries caught at / seized upon the weakness implied by Ahab’s statement ‘he [Ben Haddad] is my brother’ and they quickly decided to answer – yes your brother is Ben Haddad – (1) The verse should have been written instead ויחלטה ממנו and they seized upon it from him as that presentation would seem to fit better with the context – (2) The accepted version ויחלשו הממנו is indeed the correct one and it intends – they asked themselves – has Ahab now truly offered friendship to their defeated king? – but this does not seem to fit as well with the context as ויחלטה ממנו would have – (3) Metzudas Dovid offers a novel solution – suggesting that the phrase should be understood instead as ויחלשו הממנו and as meaning – and they decided and seized upon הממנו = upon that which had come from him [that which had been uttered by him]. See also next... Rashi explains that Ben Haddad’s emissaries assumed that even if Ahab’s conciliatory tone was inadvertent it was still a good sign

²⁷¹⁹ The phrase is generally translated – ‘they seized upon his word – they caught him at his word – they cut off his further speech so that he could not change his mind. Regarding the words ויחלשו הממנו it likely means ויחלשו ממנו - [they determined from it – from the inferiority complex that was evident from Ahab’s words - with the ה being superfluous and perhaps poetic – or perhaps הממנו derives from the root המם [to confuse, throw into disorder] and it means instead – ‘they decided to throw him into disorder by seizing upon his weakness.

In חלט 's other usages – i.e. – pass final judgement – to sentence a leper – sell irredeemably – make final, irrevocable, permanent – forfeit - there is obviously the sense 'the crossing of a line'. The same holds true as well for its 'hot water' usages as – scald – put in vinegar – make a paste – stir flour or knead in hot water – cause contraction – pour hot water מים חלוטים

The PBH / Talmudic usages of the חלט root also shed much light upon its development from a line origin i.e. in the sense of 'crossing a line from one state of being to another'.

Some of these Aramaic חלט usages appear to have been the bases for the development of similar Latin terms.

Now, the Latin calida is 'hot water' – calide means 'hot, fervent' and calderion is 'hot bath'. And Lat. caldus and calda mean 'hot, fiery, lusty'. But caldus and calda also mean 'eager, rash, and – on the spot' – while Lat. calide also means 'hastily, rashly, in the heat of the moment' – and it would therefore seem that – at least in their senses of 'hasty and on the spot' – the Lat. C-L-D terms may derive from the biblical חלט in its sense of 'a hasty reaction – that amounts to 'the crossing of a line'. And the Latin senses of 'hot and fiery' likely derive from the Aramaic boil related חלט usages²⁷²⁰

Calid > burn – hot – ardent. Calidus = hasty, rash, hot. Callidus = boil and quick decision

²⁷²⁰ Aramaic חלט is dough mixed with hot water

Eng. cauldron and derive from these terms

The word 'scald' is a later derivative of the 'cald = boil, hot' base

The טח based חטה [wheat] is thus apparently also the source of Eng. 'wheat'²⁷²¹ - Danish hvede and Ger. weizen [wheat]²⁷²² See also triticum pg...²⁷²³ - חוט [thread] the source of Welsh edau [thread, yarn] - Danish trad [thread] and of Croat sivati [sew] - [by CH-U/V - T > SiVaTi process]

The sastre term that signifies 'tailor' in a number of romance languages is a derivative of the Latin טח derivative sartor [tailor]

The חטא sin term is also spelled a few times as חטה [Gen. 20:6 - Gen. 31:39 - II Kings 13:6] It is the source of the biblical חטאת [sin, guilt, sin offering]. It is likely also the Babel etymom of the Eng. 'guilt' [OE gylt = crime, sin, fault] - Ger. 'schuld' [guilt]²⁷²⁴ and perhaps also of Eng. 'cheat'.

חט is likely the base of the Fr. cotes [ribbing i.e. 'lines'] and of the synonymous 'cord-du-roy' [ribbed velvet]. It may also be the source of the word 'ratling' [thin rope] by ח > R withering

²⁷²¹ Cf. 'whet' [to sharpen] that similarly derived from the Hebrew חד chod [sharp]

²⁷²² ..also sitos - ancient Grk. wheat, grain

²⁷²³ The Lat. siligos is translated - wheat - wheat flour - winter wheat - and thus its usage as flour may derive from the Hebrew סלת soleth [fine flour] - while its sense of 'winter wheat' may relate to the Hebrew שלג sheleg [snow]. The Lat. word ustilago that denotes a whitish plant fungus - may relate in the same way - albeit that the usti particle usually denotes fire [which derives incidentally from Hebrew אש aish (fire)] even though the fungus is not fire related] Cf. also that the white fungus term candida derives from the fact that the Lat. candens meant - white and white hot - and it derived apparently from the קד qad base of the root יקד [ignite, burn] - and this might imply the reason why the white ustilago fungus would have been named for fire - but I have not found any other link between Lat. usti and whiteness

²⁷²⁴ English 'scold' might relate to this Gmnc. schuld. Cf. גער כערסאל et al - pg...

The Sanskrit sutra, sarat, khutra, sutram [thread, string] derive from חוּט . The Spanish sarta is ‘thread, string’. The Aram. חִיט meant ‘tie together’. Another Span. term for string is ‘guita’. Ancient Grk. kalodion is a small cord. Prof. Mozeson correctly attributes the ancient Grk chaite [hair] to the חוּט term – and the Lat. seta [bristle, hair] may relate as well - but see also שער pg....

In their senses – ‘line – rope’ the terms ‘cord, chord’ constitute R epenthesis witherings of the חוּט CHuT form [See pg...] – but their sense of ‘cut pieces of wood’ might instead amount to permutations of the related חטר CHoTeR [wood stick, shoot] term – CH-T-R > CH-R-T – but conventional theory has it as ‘piece of wood measured by rope chord’.

The חבט root that denotes ‘strike, beat’ might relate metaphysically to the term שבט [staff, baton]

The Aramaic /Talmudic שיטה שטה שטא that denote – line – stripe – row may relate to the חוּט term [See ש ט pg..]

In Judges 20:16 the phrase ולא יחטיא means ‘without missing the mark’ – so that the חטא = sin term is apparently employed therein²⁷²⁵ figuratively / idiomatically.^{2726,2727}

The Lat. credo ‘[I] believe’ may constitute the epenthesis of an R into the חוּט base in the notion that ‘belief’ figuratively entails the ‘crossing of a line’²⁷²⁸. But see also חוּט

See also חטם pg..

However Rav Hirsch saw in the root חוּט a sense of ‘fasten, tie’

²⁷²⁵ But Yehoshua Steinberg [Milon HaTanakh] suggests the reverse – i.e. that the great amount of the term’s usages in the sense of sin – derive from the sense of ‘missing the mark’ – which is apparently only a one time usage

²⁷²⁶ Along these lines, I believe, was developed the PBH / Talmudic word יחט that meant – to fail – miscarry - abort

²⁷²⁷ Rabbi Pappenheim regards the חוּט base as signifying – ‘defect, lacking’ whence the notion of חטא [sin]. He relates the word חוּט [thread] in the notion that thread is used to mend defects. See my comments concerning these things pg....

²⁷²⁸ However – some lexicographers assign it to the heart words Lat. cor and Grk. kardia – in which case it will belong to the Hebrew קרב [see pg...]The biblical קרב term also denoted ‘internal organs of an animal. [Lev. 1:13]

The main Latin word *fides* means – faith – trust – confidence – loyalty and it is thus apparently a derivative of the Hebrew **בטח** *votach* [to trust, be secure] . There is however a second and more specialized usage of the Lat. *fides* – i.e. as a gut and as the chord of a musical string instrument – wherein it is apparently the result of a Babel **חוט** to *fide[s]* withering – CH-T > F-D as occurred in the cases of the Hebrew **חוט** > *faden* and *fathom* terms [See above].

Although the author may be the one to have recognized this development – the 1911 Encyclopedia Britannica has aptly traced the Lat. *fides* = musical gut /string term to Lat. *fidicula* [small lute, *cithara*²⁷²⁹, lyre] and then to MLat. *Vitula* whence romance language ‘violin’ type terms and also OHG *fidula* – whence Gmnc. *fidele* and Eng. *fiddle*.²⁷³⁰²⁷³¹

The PBH **מחט** [needle] and **חיט** [tailor] are apparent **חוט** derivatives

According to E. Klein the PBH **חטררת** - **חטורת** - **חותרת** that all denoted ‘hump, hunch of camel’ derive from the **חטר** [branch, twig] term. However, the earlier 17th Cent. usage of ‘hunch’ is said to have been ‘thrust, push’ [Harper’s OED] and it seems to me more likely that the PBH - **חטורת** - **חטורת** are instead Aramaic versions of an out denoting **חצר** term that was fashioned of the Hebrew **חוץ** [chutz] = out – by means of Hebrew **צ** interchange with the Aramaic **ט**²⁷³² - in that the camel’s humps are ‘outward protrusions’ from its body²⁷³³

And it seems to me as well that the **חטר** synonym ‘hunch (of camel or a hunchback)’ is also a derivative of the **חוץ** [out] base Cf. **חציר** pg...

חוט is the source of the Fr. rope / cord terms – *cordon* – *cordee* – *cordage*. Also of the musical string chord and of the geometric line joining two points of a circle.²⁷³⁴

²⁷²⁹ *Cithara* is likely either a **חוט** derivative – or a form of Hebrew **כנור** *khinor* by N > T dental dissimilation. However – the link between the **חוט** based *fides* and the *fiddle* – and the similarity between the Span. *guitar* [string] and the word *guitar* – indicate that the Grk. *cithara* is **חוט** based as well.

²⁷³⁰ I have omitted some of Britannica’s intermediate terms.

²⁷³¹ Note the use of the word ‘strings’ to name violin based orchestras . Cf. ‘Hollywood Strings’

²⁷³² But the ‘hunch’ that means ‘a sensing’ descends from **חוש** [sense]

²⁷³³ One of these may be the source of the Yiddish ‘hoiker’ [hunchback]

²⁷³⁴ Eng. ‘chord’ is either a permutation of CH-T-R **חוט** [stick] to CH-R-T – or the result of an R epenthesis into the word **חוט** *chut* [line, string] . In light of the fact that chord / cord terms signify both strings and wood pieces – it seems that both theories are correct. According to Rabbi Clark, Rav Hirsch regards the essence of **חוט** as ‘tie, fasten’

In a sense of 'crossing over the line between uncertainty / doubt and certainty' that is similar to that of the development of חוט line into חלט deciding – the חוט [line] base likely also became the Lat. 'cert[us], [sure – fixed – settled – determined – precise – definite – certain] – by the Babel event epenthesis of an R.

it seems to me likely that אשל would derive from the base של that denotes 'disengage' [see pg...] in that Tamarisks are very often found very much apart from other trees – and indeed they often appear as 'lone' single trees in a dry area – to the effect that they appear to have been 'disengaged' or left behind by the other trees. And if so - אשל would be related to the word חשל [trail behind] that I have also assigned to the של base²⁷³⁵[See also pg...]²⁷³⁶²⁷³⁷

רו turn aside, stray may be related to סחה to move away in that the ר and ח are both guttural letters

The root בעה that denotes – to ask, to seek may be related to the base בח of בחר [to choose] and בחן [to probe, test]. בער [consume] and other בע derivatives may relate as well

סלח [pardon, forgive] may relate to שלח in the sense of dismissing a sin, wrongdoing – but it seems to me that סלח is the etymon of solve and dissolve – in which case its true sense may be – to melt away the sin

The בריח bolt connects the door to the latch that locks the door when it closes???

²⁷³⁵ The אשל term might also relate to the word אש [fire] in that the Middle Eastern Tamarix Aphylla is known to be able to regrow itself after a fire [if the root crown is still intact].

²⁷³⁶ The אשל term is also said to denote 'a pleasure garden, a grove of trees' and as such it might perhaps relate to the ancient Grk. auasis [as appearing in Strabo and elsewhere] – whence Lat. and later derivative language 'oasis' terms

²⁷³⁷ A midrashic account translates the Gen. 21:33 phrase ויטע אשל as 'And he [Abraham] established an inn' – wherein the letters אשל stand for אכילה שתייה לינה [eating – drinking – lodging]. This single comment will probably constitute as much of acronyms as is to be found in this entire work. It has been so firmly planted into my memory that I just could not bear the thought of not including it – and it may indeed be entirely correct.

Perhaps ברח [to flee] amounts to - בא רוח [easing comes] [Pappenheim]

A LIST OF THEORIES THAT SUGGEST כתם KETEM TERM SOURCES and/or THAT LINK IT TO OTHER HEBREW WORDS

() כתם is the finest type of gold – the most perfect kind – and perhaps it derives therefore from the idea – תם – כ [like perfect]

() כתם is the finest type of gold – the most perfect kind – and perhaps it derives therefore from the idea – תם – אך () [truly perfect]²⁷³⁸

() Gold bullion and golden items are hidden and locked away for safekeeping in treasure chests and treasuries – and perhaps gold was therefore named כתם because כתם is a form of the word חתם that means – sealed away. Gold is indeed called סגור sogur [closed] in Job 28:15²⁷³⁹

() כתם is the purest type of gold – and it was perhaps named כתם therefore because כתם is a form of the words חתם and חסם that denote – closed - shut - and very pure gold is gold that is closed, sealed to impurities. Gold is indeed called סגור sogur [closed] in Job 28:15

() The Talmudic word כתם means – stain – a mark – bloodstain – and gold. Many scholars translate the phrase [Jer. 2:22] נכתם עונך לפני as – your sin is indelibly ingrained before me [as a stain] . My research has revealed that miners can often detect gold ore in the walls of a mine by the presence of a rust colored stain on a wall mound – and this fact could explain why G-d chose to call gold sometimes by the word כתם that also means – stain

() However – Menakhem ben Saruk translates the word כתם ketem as intending – very bright – so that gold is called כתם on account of its brightness. Menakhem therefore translates the phrase נכתם עונך לפני as – your sin is glaring before me. See also # ... חשם

() the כתם gold term might be related to the verb כסם [to clip, to shear] by ת/ס interchange – in that gold ore is sometimes clipped off from the mine wall – Many scholars do

²⁷³⁸ Shoresht Yesha

²⁷³⁹ Gesenius

similarly translate the word **בצר** betzer of Job. 22:24 as gold ore – wherein they compare it to the same **בצר** word that generally refers to grape clusters²⁷⁴⁰ clipped from the vine²⁷⁴¹.²⁷⁴²

() It has also been suggested that gold is called **כתם** - a word that denotes – a mark- because gold does often bear markings that indicate or attest to its quality and its genuinity.²⁷⁴³

() The Talmudic word **כתם** means – stain – a mark – – and gold and it also means also bloodstain. Pure gold often has a reddish yellow tinge – and in ancient times impurities that remained after smelting did also sometimes cause gold that was thought to be pure – to be reddish in color. And Tractate Yoma does also mention a rare type of gold that was markedly red. And therefore Rav. Hirsch has suggested that the **כתם** gold term refers to a reddish colored type of gold.

() Rabbi Pappenheim regarded the **כתם** term as denoting a soft type of gold that is easily abraded – and he therefore suggested that the **כתם** term is related to the root **כתת** that means – crush, pulverize

() The **כתם** gold term may derive from the **כת** base that signifies possession – containing - and that is the base of the word **נכת** that denotes treasure in the phrase **בית נכת** – storehouse – treasure house – - in that in that many people want to own [at least some form or amount of] gold – for one reason or another – and in that people store their gold in guarded treasure houses for safekeeping – as I have explained previously in this video.

²⁷⁴⁰ **בציר** Botzir are grape bunches gathered and / or clipped from the vine. The structurally similar **בצר** betzer [of **בצר** **עפר** **בצר** **ושית על עפר בצר** Job 22:24] is rendered by Gesenius, Klein, Evann Shoshan and others as gold ore – ore clippings – gold nuggets. Apparently, the use of the same term is due to the fact that the grape clusters and the ore bits are both 'clipped' from their sources. Indeed, mining related websites speak of gold ore veins that have already been 'clipped through'.

²⁷⁴¹ According to Rabbi Ibn Janach, Mandelkern and others, the **בצר** root denotes 'break off, cut off' – and especially with regard to grape picking..

²⁷⁴² – consider now that **כסם** and **כתם** are likely linked metaphysically to the effect that the two words probably constitute yet another **ת / ס** word pair

²⁷⁴³ Yehoshua Steinberg – Milon HaTanakh

() It is also possible that the כַּתֵּם gold term is related to the verb כָּסַף kesef that denotes – to desire, to long for – in that many people desire to possess gold or long for the day when they will own it – and in that the ס and the ת interchange – and in that the פ and the מ are also related phonetically – as I have explained earlier. And כָּסֶף is indeed the Hebrew word for silver – for that very same reason.²⁷⁴⁴

() The כַּתֵּם gold term might be related to a חֲשַׁם root of the biblical word חֲשַׁמַּל khashmal²⁷⁴⁵ that is variously translated as – aura, halo / glittering/ fiery spirit being / shining substance [galena, amber?]. Yehoshua Steinberg of Milon HaTanakh [] links חֲשַׁם this to a similar Arabic term that denotes brightness – but I could not locate such an Arabic term. Jastrow links חֲשַׁמַּל to a Talmudic חֲסַם among whose meanings were – polish, glaze. Julius Furst links the biblical word חֲשַׁמַּל - and what he regards as an ‘unused root חֲשַׁם ‘ to the concepts – shining – glittering – and to polished gold & shining brass. These חֲשַׁם terms are indeed phonetically and conceptually related to the כַּתֵּם term in its sense of gold

() The כַּתֵּם gold term may also be related metaphysically to the word כִּתְרָה that denotes – encircle and crown – by מ / ר inter-relationship – albeit that it would be the כִּתְרָה crown term that would derive from the כַּתֵּם gold term and not the reverse. But the two terms may also be related in another way – in that the concepts of gold and crown do both serve as symbols of the best quality and of the highest levels of excellence in items and behaviours.

And thus it is very possible that the כַּתֵּם [gold] term was invented by G-d and/or by mankind in more than one of these different ways.²⁷⁴⁶

And thus it is also possible that the true origin of the כַּתֵּם = gold term lies in a כַּתֵּם = stain root – even though that ‘stain sense’ does not appear biblically in the simple כַּתֵּם form – and even though a נִכְתָּם = stain sense may only appear once while the כַּתֵּם gold sense appears nine times.

²⁷⁴⁴ A future paper will G-d willing deal with a theory to the effect that the כַּתֵּם term may somehow be related to the word כִּמְהָ -

²⁷⁴⁵ Julius Furst

²⁷⁴⁶ However – while I definitely believe that כָּסֶף [silver] is conceptually related to נִכְסַף [desire, yearn, seeking] and I also hold that the כִּמְהָ verb [yearn] derives from the כִּמְהָ word in its sense of ‘how much?’ – and while I also have confidence in the presence of a ת insert principle application [i.e. where the evidence supports it] – it may be the fact that this last hypothesis requires the combining of multiple factors that makes me feel a little less confident concerning its plausibility.

The root צוח tzovakh [to cry out] may be the source of Lat. vagio, vagitus [scream, cry] by apheresis

Perhaps the root רחף [to hover] does also relate to the base רח in the sense that it refers to a hovering that is also of a wafting rambling nature

A brief presentation Concerning the words אחר - אחד - and אח

Now those of you who are familiar with Hebrew know that the Hebrew words אחרי אחר mean behind and after – and that the Hebrew word אח means brother – and you also know that the word אחר akheir means other and another - so I'm going to ask you now to consider a few questions concerning these words akhar – אחר & אח – אחר akheir

Those questions are –

- (a) Why did G-d use the root אחר to be the base of the word אחר akheir that means other and to also be the base of the words אחר akhar and אחרי akharei that mean after?
- (b) The Hebrew word אח means – brother – and the Hebrew word אחר means other. Now -The definition of brother is – an OTHER son of your parents – and in light of that fact it seems to me that it would have seemed in accordance with logic for G-d to have made a word for brother out of a word that meant – other . This to the effect then, that it might seem that it would have been more logical for G-d to have made instead the shorter word אח to mean other – and then to have added to it another letter – such as the reish – and to thereby create a word אח that would mean - brother

And so one could ask –Why did G-d do the reverse of what would have seemed to be the logical course of action ? – Did G-d perhaps intend instead that the word אחר akheir [that means other] should feature the word אח [that means brother] – ?

And so now – I shall attempt to answer these questions by suggesting first a few reasons to explain why G-d made the word אחר that means after - to mean also – other.

Reason # 1

It is well known to believers that G-d made the human psyche in such a way – that every person naturally regards himself – at least to some degree – as the main person of his life – as the person #1.

Now – if I have been designed so as to feel that I am person # 1 – that will mean that every other person that I encounter is either a person #2 or a person #3 – or a person # ten thousand. And if that is so – it will follow that every other person in the world is a person who comes AFTER me, being that I am person # one

Now – the Hebrew language possesses the words אחרי akharei and אחר akhar that mean after, behind . And so in light of what I have explained about every person regarding him or herself as a person # one – as the person who comes first – it seems to me likely that G-d did make the word אחר akheir that means other to be the same as the word אחר akhar that means after - for the reason that any OTHER person – every person who is other than myself - is a person that comes AFTER me – who comes after myself -

And the formula is also similar – with regard to matters or objects - a דבר אחר - an OTHER matter or object – is one whose relevance is – at least for the moment – secondary at best - to the relevance of the main object or matter at hand.

And so – we have now already one conceivable reason why G-d made the word אחר akheir that means – other- to also mean – after

Next - Reason # 2

Now it seems to me that there is also a second reason why G-d made אחר to be the word that means other, albeit that this reason is somewhat more of a homiletic nature. Please consider the following -.

Now - As I have mentioned a moment ago – It is known that G-d designed the Human psyche in such a way that every person regards himself – to some degree – as the main person of his life – as the person #1.

And – in addition to that – Chazal - - which the acronym that denotes the aggregate of our rabbinic teachers and leaders of the Talmudic era - have indeed stated that every person should imagine in some respect that G-d would have created the world even for him alone. This means that Every person should imagine that G-d would have created the world even for the sake of only one person – and that he is that one person.²⁷⁴⁷

Now – As I had mentioned earlier, The Hebrew word for one is אחד ekhad – and it stems from the base אחד that signifies –one. And therefore – we might say that every person was intended to regard himself in some respects as person number אחד ekhad

So let's talk for a moment about the Hebrew word ekhad אחד that means one. Now – if you will take a look at the written word אחד ekhad– you will notice that it looks very much like the word אחר akheir that means other. אחר Akheir and אחדekhad both feature the letters א and ח & א and in the same order – and with regard to their third letters – you will notice that the form of the Ashurit script ר reish that is the third letter of אחר akheir – is VERY similar to that of the ד dalled that is the third letter of of the word אחד ekhad – This to the effect that the third letters of the written words אחר akheir and אחד ekhad look almost exactly alike – and also to the effect that the written word אחר akheir looks very much like the word אחד ekhad

And there is more yet to tell about the ד dalled and the ר reish -

Bible scholars know that there does exist a Tanakhic inter- relationship between the ר reish and the dalled ד. The Concordatzia of Avraham Evann Shoshan lists seven instances of Scriptural text kri and ktiv interchange between the ד dalled and the ר reish – one of which – for example - is the word גדול גדל that is written instead as גדול garol – in Prov. 19:19. .And in addition to that - Many scholars believe that the biblical Noahide tribe דודנים Dodanim that begins with a dalled ד is the same as the clan called רודנים Rodanim –

²⁷⁴⁷ So that we might say in short that G-d intended that every person should regard himself – to some extent – as the main person of his existence – i.e. that every person should regard himself – to some extent – as PERSON # ONE.

However – although Every person may consider himself in a certain respect as the central being of the universe – we must also - keep in mind of course - at the same time that he is not the only person in the world – and he must keep in mind as well that G-D is the SUPREME BEING who created the universe.

that begins with a reish — And some experts maintain that the biblical bird names דאה do'oh and ראה ro'oh do refer to the same bird.

And It is also known to linguistics experts and to speech therapists that there exists a phonetic inter- relationship between the consonant sounds R and D . They know that the D sound is sometimes rhoticized – turned into an R sound when pronounced - as occurs for example in the case of the phrase – get out of here – which often becomes gedowda here – and from there it even becomes - sometimes - gerrowda here²⁷⁴⁸ - so that its original T sound that became a D sound is ultimately pronounced instead as an R

And it seems to me very.likely as well that the Lat. word horror [shuddering, trembling, dread] that ends with an R derives from the Hebrew word חרד khorad [to shudder] that ends with a D sound - and the Eng. word bar similarly derives from the Hebrew בד bod²⁷⁴⁹ – as in the בדי הארון - the carrying bars of the Holy Ark.²⁷⁵⁰²⁷⁵¹

And it was indeed this fact of an inter- relationship between the דdalled and the ר reish that caused me to consider the possibility of some sort of a connection between the word אחד that ends in a dalled – and the word אחר that ends in a reish

And so – thinking along those lines – I did ask myself if there be some reason why G-d made it that the word אחר akheir that means other is so similar to the word אחד akhad that means one.

And I believe that I may indeed have found an answer to that question — at least from a homiletic perspective

For– it seems to me conceivable that there is also another reason why G-d has made these words אחד and אחר to be so similar – that reason being that -

even though each of us is expected to think of himself as being the number one person - and even though this approach is indeed a normal element of human nature – G-d did nevertheless desire and intend that each of us –including myself - should realize that in His eyes –In the eyes of G-d who made the words of the Hebrew language - that other person – the person whom I call an אחר akheir – an OTHER –is in many respects the same as – or the equal of - the number one אחד person that is me.

²⁷⁴⁸ And the same thing happened in the case of the phrase – shut up – which became shuddup – and then also sharrup!

²⁷⁴⁹ The word barrel may derive fro bar or from its source in that barrels are made out of wooden staves / bars

²⁷⁵⁰ An alternate candidate is בריח briakh [bolt, bar]

²⁷⁵¹ - Also that the Lat. word garrulus – that means – talkative does derive from the גר base of the Hebrew word הגר hageid – that means – to tell – by this ד dalled to R dissimilation phenomenon.

So that – - if we are talking about first time souls that are created by G-d – as opposed to souls who may be reincarnations – it seems to me that G-d may have made the Hebrew word denoting other to be so similar to the word for one - because He wanted us to recognize that those original souls are in many respects – all equal to each other in His eyes. G-d may have wanted us to recognize that TO Him the other person is also a person for whose sake He would have created the world –

And so, therefore - *it seems to me conceivable that* another reason why G-d made the word אחר akheir to mean other – is because He wanted to make the word that denotes other - similar to the word אחד ekhad that means one – in order *to subliminally convey the message that* every person who is to me an אחר akheir - is *also* as much of an אחד and as much of a *number one person* as I am . And every new soul is a soul - that He has imbued with a potential to attain spiritual greatness – if it shall choose to do so.

And so I have now suggested two theories to explain why G-d made the word אחר to be the word that denotes -OTHER

But I am going to suggest now yet another reason to explain why G-d used the word אחר to denote other --- And – this third reason is also of a homiletic nature and it will especially deal with our earlier question – Why does it seem that G-d may have included the word אח in the word אחר - when it would have seemed more in accordance with logic for G-d to have instead made the word that means brother out of a word that means - other

And it seems to me that the answer to this question may be that – even though it might seem to us illogical at first glance - nevertheless

G-d did indeed intentionally choose to make the shorter word אח akh to mean brother – and He did also intentionally include that word אח AKH that means – brother within the longer word אחר akheir that means – other – specifically because He wanted to convey thereby the imessage that —we must always bear in mind the idea that the other person – the אחר akheir – is also our אח akh – He is also our brother who is ultimately descended from the Adam and Chava that are our shared ancestors – and his soul is a child of אבינו שבשמים our Father in heaven as well. .

This to the effect that G-d intended that we should always regard the OTHER person – at least initially - not only as an other אחר– but also as a brother אח – that is to say – of course - as long as that other person is not out to harm us

And this is in my opinion the reason why the word אחר does include within it the word אח that means brother

And so – I have now offered three theories to explain why G-d made the word אחר akheir to denote – other.²⁷⁵²

And perhaps I should also mention as well – as a P.S. - that the ג gimmel and the ח ches are phonetically related letters – and I believe that this fact is probably involved with the fact that the word אחד means – one and unite – while the the similar word אגד means – to unite, bind individual elements together into one .

And along similar lines - the ט dalled and the ז zayin are also related letters – and that fact is probably involved with the fact that the word אחז - that is very similar to the word אחד - means – to hold – to seize – because holding an item is figuratively a form of uniting with it.²⁷⁵³

And There may also be a metaphysical conection between אחד ekhad and אגר ogar [to collect, store] which do also involve the idea of bringing together as one – wherein phonetic links between the ח and ג - and between the ט and ר are involved.²⁷⁵⁴

This אגר root is likely the source of the ancient Grk. word agora – that means - assembly²⁷⁵⁵

Now – with regard to the Akkad. words agaru that means to hire – and agarru that means – hired laborer – these terms may have derived from the Hebrew אחד that means one – in that hiring someone is a form of uniting with him – or it may have derived from the base אכ akh of the word מלאך that means an agent, messenger- that we have discussed before.

²⁷⁵² However - I do not know the reason why G-d chose the word אחר to denote – after, behind. From a less pleasant perspective – but still a homiletic perspective - Perhaps it has to do with the fact that after life has ended people are placed into a grave – which is a חור - a hole – or perhaps it has to do with the fact that many people winding up spending a substantial part of their afterlives burning in a hell fire – and a Hebrew word for burn is חרר

²⁷⁵³ But Radak and Gesenius link the אגר root to the biblical גרה geiroh [silver coin or weight]

²⁷⁵⁴ So that the word אגד - to combine, tie together – might be related to the word אחד echad that means 'one'. So too the inner bases חד [one, unite] and גד [link together]

²⁷⁵⁵ This אגר agar is apparently the Babel etymon of ancient Grk. αγορά agora [assembly] and ἀγειρεῖν ageirein [to assemble] that are likely the source of Lat. grex [gen. gregis] = flock, herd, troop, swarm – whence Eng. aggregate – congregate – gregarious – also - panegyric

And with regard to the Aramaic /talmudic word אגרא agra that means reward – there may be three possible sources for it – to wit –²⁷⁵⁶

- (a) It can have derived via the Akkad. agaru that means to hire in that it denotes the reward that the hired worker has earned
- (b) It can have derived from the biblical Hebrew word אגר that means to collect, store away – in that wages are stored up for the worker until the point that payment is due – OR
- (c) It can have derived from the Hebrew words אחר/אחרי that mean after – in that a reward is thing that comes AFTER a task has been completed

And next – a brief review of the inner base רח - and including an analysis of the root רחם – that is the root of the verb רחם [to be merciful] and the root of the words רחמים [mercy] and רחם [womb]

It appears that Hebrew possesses a base רח that denotes – spaciousness – wideness and ease, and absence of constraint. For there is the word רחב that means – wide – and that features a רח base - . And there are the word רוח ruach that denotes the wind – that is a thing that travels far and wide and that is generally unrestricted – and the word ריח rayakh that denotes – aroma – which also spreads out widely. And there is the אורח - which Rabbi Pappenheim renders as a wide and clear road. This אורח wide road hypothesis is also supported by the fact of the Hebrew word רחוב that denotes – a wide street or city square or plaza – and it is also supported by the fact that very wide streets are sometimes called – Broadway .²⁷⁵⁷

To this רח based group of words belongs also The word רוח revakh that means spaciousness - as we find in the phrase ורוח תשימו בין עדר ובין עדר [you shall leave a wide space between flock and flock – Genesis 32:17]. And רוח revakh also denotes - respite – relief – easing – comfort - as we find in the verses כי היתה הרוחה that there had been a relief [Exod. 8:11] and in רוח והצלה relief and deliverance [Esther 4:14]. And Rabbi Pappenheim did indeed point out a parallel to this link between wideness and ease – in that distress and affliction which are are opposites of easing and comfort – are expressed by the word צר tzar – whose basic meanings are – narrow – and constricted.

And Rabbi Pappenheim did also suggested that the words רחם [to be merciful] and רחמים [mercy] also derive from the רח base that denotes width – broadness – in that merciful

²⁷⁵⁶ The possibility of a link to the ancient Grk. agrein [take, seize] bears investigation

²⁷⁵⁷ רחב is the source of the Eng. words – to roam – and ramble – which refer to wide ranging movement. And the road term אורח is apparently the source of the word orbit

behavior is indicative of a broadness of spirit . And indeed – when someone does an act that is very kind – generous – or forgiving – the cowboys used to say along similar lines that it was mighty big of him to do that.

Now - It seems to me that the word רוּחַ ru'akh that denotes – life spirit derives from the רוּחַ wind term - in that the life spirit is intertwined with the breath – and in that the act of breathing is conceptually related to the blowing of a wind – for we find the same breath to spirit relationship in the case of the Hebrew word נוּשֵׁם that means to breathe – with the word נִשְׁמָה neshomah that means – soul, life spirit – and we also find the same connection in the words – spirit and respiration – which both possess the Latin base spir –

And note Also – that the root מָרַח which also features the base רַח - means to smear – which amounts to a widening of the contact area of a liquid upon a surface. And the word רַחֲיִים raykhayim denotes – millstones – which are wide circular stones that cause grains of wheat to spread out wider in the form of powder by crushing them.²⁷⁵⁸

And it has been suggested that the word אֹרַח orayakh that means – a guest – may derive from the fact that our Jewish ancestors have always invited in people who were travelers on a local road – the road being called by the similar word - אֹרַח orakh – as I mentioned before. And perhaps guests were called by the רַח based term אֹרְחִים orkhim also because the hospitality that is involved in the inviting of guests is also indicative of a broadness of spirit on the part of the host..

And the Latin based spir words – spirit and respire – that I mentioned before do also derive – by the way from the Hebrew word שָׂאף shaw'af – along with the word aspire – for the biblical and PBH Hebrew שָׂאף terms denote – to gasp – to pant – to breathe –to aspire and to long for²⁷⁵⁹

²⁷⁵⁸ Perhaps the root רָחַף [to hover] does also relate to the base רַח in the sense that it may refer to a hovering that is really more of a wafting rambling nature

²⁷⁵⁹ The biblical word שִׁבַּר sibeir [to hope for, wait for, expect] may also have played a role in the aspire term

Okay – so now that we have spoken about the base רח - let us have a closer look at the רחם form words - The verb רחם rakheim means – to have mercy – and the similar noun רחם rekhem denotes – womb, uterus

Now first of all – with regard to the word רחם that means mercy – It seems to me that it can have been fashioned by G-d in any of the following ways -

- () It can have developed by G-d from the base רח - in the sense that mercifulness involves a broadness of spirit
- () It can have developed from the base חם - in the sense that mercy is regarded as a warm emotion – as the behavior of a warm hearted person
- () It can constitute the melding of those two bases - רח and חם - broadness and warmth – into the word רחם

And as for the word רחם rekhem that means – womb – here are the possibilities –

- () It seems to me that the womb was called by G-d רחם rekhem as a divine acknowledgement of the great amount of רחמים mercy that the expectant mother bestows upon her developing unborn child as she lovingly carries it for nine months in spite of the difficulties that pregnancy entails.

And this theory of mine that suggests that the womb was named by G-d for the element of mercy that it entails – does also accord nicely with another theory of mine to the effect that the ancient Grk. word hystera / ustera that means womb — was fashioned by G-d – within the tower of Babel event. out of the Hebrew word חוס khuss – that denotes – to have pity, compassion And that Grk. word ustera that derives from חוס does also happen to be the etymon of the Lat. word uterus

- () It is however conceivable that the רחם womb term is also related to the רחב word rakhav that means – wide – in that the mother's womb expands and widens as the baby grows larger – and the two terms are also related in that the מ memm of רחם and ב vais of רחב are both labial consonants – and they do also inter-relate in the cases of other Hebrew word pairs – as I have shown previously

- () Or – along similar lines – the רחם womb term can have derived directly out of the base רח that denotes wide because the womb expands as the baby grows

() Or alternately the רחם womb term can amount to a combination of רח and חם [warm] in the notion that the baby is growing in a safe and warm place that expands as it grows.

And as I have explained earlier – it seems likely that in the cases of each of the רחם rakhem terms - more than one of the suggested ideas did play a role in the word's development

Now – with regard to the base חם khom that denotes – warm, heat –it seems to me that Other Hebrew specimens that likely involve this same חם warmth denoting base are biblical words - נחם [in its usage as to console, comfort] and חמל khomol [to be compassionate, merciful] –

And in addition to these – there are also a few other biblical words - that are related to the חם concept of heat – either actually or figuratively – including the words חמה khaimoh [anger] חמה- khamoh [the sun – a provider of warmth] - חמד [to covet – so to be hot for] - חמס [violence] and חמץ to ferment^{2760 2761}.

And the noun לחם lekhem that denotes – bread, sustenance may relate as well²⁷⁶² - - in that bread is produced through the use of heat .^{2763 2764}

²⁷⁶⁰ Heat accelerates fermentation

²⁷⁶¹ Perhaps also the PBH גחם [burn, incendiary]

²⁷⁶² לחם [bread, food] may relate to מלחמה [war] in that wars are often fought over ownership of the food producing resources. Cf. מזון mazone [food, provisions] and כלי זין tools of battle = weapons] both of which feature the base זנ - Cf. also נשק neshek [weaponry] and בן משק [distributor of food provisions to members of household]

Rav Hirsch has suggested that the form לחם denotes both bread, sustenance and battle, struggle because the gaining of one's sustenance amounts to a struggle for existence. Mitchell First explains that R. Hirsch saw a double connection – (a) the struggle involved in producing the bread – (b) the struggle involved in guarding it against predators. Cf. Job 20:23

²⁷⁶³. Also – the verb לחם that means – to fight, battle may relate to the חם base [Cf. the heat of battle]

²⁷⁶⁴ There is a theory to the effect that the PBH verb לחם that denoted ' to join together , to insert – to tenon [join by inserting, by mortise] is apparently the result of a מ affix to the לח term

Mitchel First mentions a theory to the effect that the לחם term that means battle derives from a negative sense of coming together [to join in hostile contact] – because there is a Talmudic term לחם that denotes to join boards together by means of tenon, mortise. If this were correct I could add (a) that it accords with the fact that battle is called קרב from קרוב [near] – and you could also add that (b) bread is called לחם because it is made by kneading the dough – squeezing parts of it together. But it seems to me that the לחם that denotes joining together boards

Now As I have stated clearly- a few parts of the םרן portion of this entry were learned from Rabbi Pappenheim – but nevertheless the truth is that much of it is of my own invention – as you will find if you read his suggestions concerning these same words

The םנח term denotes sometimes – to console – to have compassion – to comfort – and also - to console oneself.

And thus this םנח term may be a combination of נח [rest, ease] and םח [warmth]

But the םנח term does also used to denote regret for an earlier behavior – to reconsider - and to repent.

And thus it is theoretically possible that the םנח that means console comes from a different source than the םנח that means regret – but it is also possible that both usages of the םנח term derive instead from a single source and that the central idea is the changing of a mind . In the case of regret – the one who regrets is changing his mind – while the מנחם - the one who consoles another is attempting to change the mind or the feelings of someone who is in sorrow.

And by the way, it seems to me that a Tower of Babel event R-KH-M to M-R-KH permutation encryption of the word רחם [mercy] yielded the ancestor of the Eng. word mercy – and that a R-KH-M to M-KH-R permutation encryption of the word רחם [womb] yielded the Latin M-T-R words mater [mother] - matrix [womb] and the ancestor of the Eng. word mother.²⁷⁶⁵

And along these same lines a permutation of the KH-M-L word חמל [to show compassion] yielded the KH-L-M ancestor of the word Clem[ency]

A cognate relationship between פחות [less] and חוסר [lacking, missing] seems doubtful

by tenon – may instead really derive from a PBH לחם that is a dissimilated derivative of the Hebrew לחץ [to press hard, to force / squeeze in] because the boards are joined by inserting / pushing the tenon of one board into the receiving hole of another. Jastrow has for these לחם terms - to join – to fit – insert - to tenon – to be joined – but relates these to the word לוח

²⁷⁶⁵ I will G-d willing explain– in a future presentation - how the רחם term also yielded the Eng. word – womb

The word shrouds likely derives from the word תכריכים [shrouds]. It is spelled with a כ and its root is כרך that means – envelope, cover all around – but some link it homiletically to the root כרח that means obligatory – in that all people must die by some point

The confusion concerning the use of the biblical word חרף to denote both winter and fall probably derives from the fact that the land of Israel basically has only two seasons

– בקר [vakeir] to investigate might instead relate to – or also relate to – the words חקר choqair [investigate]²⁷⁶⁶ and שקר sahqair [to rove, to look at] – as the V, CH, and S are phonetically related.²⁷⁶⁷

The word חלום khalom [dream] may be related metaphysically to the verb עלם aleim [vanish, be invisible] in that both involve the concept of fleeting and in that the ח and the ע are both guttural sounds

.....has suggested that צמח [to bloom, sprout] is related to שמח [happy] because growth engenders happiness.

It seems to me possible that the Tanakhic דרא / דראון [abhor, reject] is related to the root דחה [to push, thrust, put off, reject] & to דחח [push, banish, thrust]

The חרש kheirosh term that denotes deaf and mute may relate to the root חלש kholash [weak, to weaken] in that these conditions entail a weakening of the senses

Jeremy Steinberg quoted Ibn Ezra [Psalm 91:3-4] as suggesting that the word פח symbolically denotes – sword – and based upon this he has suggested that the word פחד denotes פח - חד [sharp sword]

And along similar lines - the ט dalled and the ז zayin are also related letters – and that fact is probably involved with the fact that the word אחז - that is very similar to the word אחד -

²⁷⁶⁶ חקר may be the etymon of Fr. chequer [to check out, investigate] whence Eng. 'check'? - and of Eng. 'scrutiny' via Lat. scrutari [investigate – search – examine]. Also hunger – hanker. Perhaps also Eng. scavenge via OE sceawian [look at, inspect]. However, prof. Mozeson may be correct in assigning scavenge and sceawian instead to the biblical root שקף shoqaf [to look out over, to survey]

²⁷⁶⁷ To שקר will relate the PBH Talmudic סקר sakeir in its senses of - gaze – review – survey – curiosity – inquisitive - coquettish [חקר might also be involved in a few of these]

means – to hold – to seize – because holding an item is figuratively a form of uniting with it.²⁷⁶⁸

And There may also be a metaphysical connection between אחד ekhad and אגר ogar [to collect, store] which do also involve the idea of bringing together as one – wherein phonetic links between the ה and ג - and between the ד and ר are involved.²⁷⁶⁹

This אגר root is likely the source of the ancient Grk. word agora – that means - assembly²⁷⁷⁰

Now – with regard to the Akkad. words agaru that means to hire – and agarru that means – hired laborer – these terms may have derived from the Hebrew אחד that means one – in that hiring someone is a form of uniting with him – or it may have derived from the base אכ akh of the word מלאך that means an agent, messenger- that we have discussed before.

And with regard to the Aramaic /talmudic word אגרא agra that means reward – there may be three possible sources for it – to wit –

- (d) It can have derived via the Akkad. agaru that means to hire in that it denotes the reward that the hired worker has earned
- (e) It can have derived from the biblical Hebrew word אגר that means to collect, store away – in that wages are stored up for the worker until the point that payment is due – OR
- (f) It can have derived from the Hebrew words אחרי/אחר that mean after – in that a reward is thing that comes AFTER a task has been completed

But the Akkad. agaru hire may relate to אגרא reward just as the word שכיר [hire] relates to שכר [reward]

And perhaps I should also mention as well – as a P.S. - that the ג gimmel and the ה ches are phonetically related letters – and I believe that this fact is probably involved with the fact that the word אחד means – one and unite – while the the similar word אגד means – to unite, bind individual elements together into one .

²⁷⁶⁸ But Radak and Gesenius link the אגר root to the biblical גרה geiroh [silver coin or weight]

²⁷⁶⁹ So that the word אגד - to combine, tie together – might be related to the word אחד echad that means 'one'. So too the inner bases חד [one, unite] and גד [link together]

²⁷⁷⁰ This אגר agar is apparently the Babel etymon of ancient Grk. αγορά agora [assembly] and ἀγειρεῖν ageirein [to assemble] that are likely the source of Lat. grex [gen. gregis] = flock, herd, troop, swarm – whence Eng. aggregate – congregate – gregarious – also - panegyric

John Parkhurst had the חצ base as denoting – divide, separate. He saw חוצות [streets] as dividers of the city – and חוץ [outside] as separated from the בית [house]

Rabbi Pappenheim also saw חצ as denoting divide – separate. It seems to me that He had חוץ outside as the outer division of an area or space - חץ [arrow] that breaks its target into two – and נחוץ [necessity] as denoting either – an extreme level of necessity – or as a level of necessity outside of the regular

חנף [flatter] may constitute a melding of חן [charm] and חפה [to cover] in the notion that the flatterer covers up his true feelings with artificial charm.

The base חל KHL that signifies – beginning may be the source of the ancient Grk. palai that meant - in olden times, in early times – by ח to P withering²⁷⁷¹

בריה - (a) bolt to lock a door – (b) bar connecting wall panels – So its senses are – a bar – a connecting element – shutting, securing

קשב [listen attentively] may be related to חשב [think] in that it entails hearing and thinking simultaneously

There may be a Tanakhic ח/ש relationship in the word pairs – נפש נפח - שרק חרק - כחש & נח/כחח - perhaps - אש - פרש פרח

The base רח is the source of the Talmudic words - תרח [rest, wait] and אתריח - to be liberal – to allow time

And There may be also a metaphysical ק & ח relationship between the similar roots שקר [a lie] that is spelled with quf - and שחור [black] – spelled with ches - in that – the color black often symbolizes evil – and this is also indicated by the idiom – white lie – that implies that usual lies are instead black²⁷⁷²

²⁷⁷¹ ...said to have been the model for the word paleo-

²⁷⁷² [A possible metaphysical link between the words חפץ [desire, Want] and קפץ [jump] may lie in the idiom – He jumped at the chance]

The חדר term that denotes – penetrate – can be from (a) entering into a chamber חדר apud Evann Shoshan [or less likely (b) from the idea of חד = sharpness] Ezek. 21:19 . Others have this חדר a denoting – surround – in which it may have been built out of what some experts regard as a base דר that means - round

The PBH word חזר that meant - to go around – go around searching - can have derived from Hebrew חזר [return] or from a combination of חזר [return] and חזה [to look]

Perhaps the usage of פרע do denote – wild haired is related to the verb פרע [to bloom]

Perhaps the Lat. propagare derives from Hebrew פרח and/or פרה by elision of the ר reish

Another Talmudic מרס term that means ‘rub’ may be a withered form of the Hebrew מרח [to smear]²⁷⁷³

It seems to me that Rabbi Pappenheim has suggested that the roots חשב [thought, plan] and חרש [to plow, prepare land for planting] are sometime written together is because thinking and planning are a preparation for action and plowing is a preparation for planting, growing crop.

The Eng. word hobby [a favorite pastime] derives either from Hebrew אהב ohav or from חבב chovav [to love dearly]²⁷⁷⁴

חדר [a chamber, room] could be (a) ח - דר a room for dwelling - or (b) חד-ר [one dwelling unit] – or (c) דר + חד a blend of one & dwelling.

²⁷⁷³ I do not know how or if the Talmudic מרס that meant ‘suppurate, fester’ relates to any of these terms

²⁷⁷⁴ The Hebrew חבב yielded the Aramaic / PBH derivatives חבה [love, esteem, honor] and חבב [love, prefer, favor, esteem] one of which is likely the etymon of the Lat. faveo – favor - fautor [to prefer, to favor] by CH – V > F – V withering – is thus likely also the etymon of the Eng. ‘favor’ [My thanks to my dear daughter Rochel Leah for advising me to investigate these connections.] Another candidate is בחר bokhar/ vokhar [to choose] There is also Lat. foveo – [warm – cherish – foment – foster – caress – love – encourage – favor] – Other candidates include – חפץ – חמד It seems likely that two or more of these possibilities are involved.

In Ezek. 21:19 the word חדרת is translated – penetrate, enter into. It seems to me that its חדר root term derives either (a) from the word חדר [chamber, room] in the notion – to get inside the room apud Evann Shoshan – or perhaps less likely (b) it may instead derive from the base חד [sharp] – in the sense of penetrating by means of piercing by a sharp point – in which case it would be similar to my suggested development of the word דקר [to stab, pierce] from the base דק [thin] in the notion that the very thin blade does the piercing

Cf. also חרף to harpoon, shrapnel

. Others have this חדר as denoting instead – surround – enclose encompass – in which case it might relate to the root ח that is related to the idea of the circle [Cf. to come full circle] by ח/ד relationship

There may be a ח/ד relationship between the words חדר [penetrate – Ezek. 21:19] and חתר [to dig into]

In Psalm 89:9 חסין חסין - מי כמוך חסין - the חסין term denotes ‘strength, might’ – but in Prov. 15:6 some translate חסן רב as ‘great treasure’ [in the sense of מחסן storehouse] but others render instead ‘great strength, power’²⁷⁷⁵ Evann Shoshan has one חסן entry as denoting treasure, storage in five verses

צוח - [tzavoch] call out²⁷⁷⁶ - צרח - raise voice in a roar²⁷⁷⁷

פחח unstable may be the result of ח epenthesis into the base פחח

סמדר [blossom, bud and /or pollen] may relate to צמח - but it may instead or also relate to סמים - see pg..

The Dutch G is pronounced as a Hebrew Ches ח

A metaphysical Hebrew ח to ג connection is indicated by the word pairs - פלח פלג [both mean to split] - אחד [one, unite] and אגד [link together as one] - גשר [bridge]

²⁷⁷⁵ These include Artscroll – Young’s Literal – and Douay Rheims – whom I regard as possessing a sharp eye for the exact intent of a verse.

²⁷⁷⁶ Perhaps related metaphysically to the similar root צחק [laugh]

²⁷⁷⁷ See also סבב סבר pg.... - חבב חבר pg.... . There may also be a similar connection in the case of biblical עכר and PBH עכב [retard, inhibit, delay]

and חשר [wheel spoke] - גדר [fence] and חדר [surround] - רגש [feeling, sense, perception] and רחש [emotional stirring]²⁷⁷⁸ – And there are also the Hebrew to Aramaic pairs - שחד [bribe] and סגד [worship] and פרח to פרג [both = bloom, blossom] - זרח [shine] Aram. אתרג [shine]

חדר = chamber [four wall item] – also to penetrate – Grk. tetra = four – tetranein = to pierce – Lat. quartus = four – and room . Lat. quartus can amount to a metathesis of kheder – and/or it can be a metathesis of an older Lat. term quattor – see pg...

PBH בורז boraz = bore through, perforate - - Iron is ברזל barzel because its pierces stone. Hebrew חדר khoder = penetrate. Anc. Grk. sideros = iron – So maybe sideros iron is from חדר [to penetrate]

() The Hebrew ח ches / chet was sometimes transformed at Babel – into occidental language P – V – F – W and B 's – and this occurred to a great extent especially with regard to ancient Grk. – For example -

פחות [less] > Fr. pauvre > poverty, poor - סחף sokhaf [sweep > sweep - חוש khush [emotion, feeling] > Grk. pathos παθος and חמש khamesh [five] > penta [Grk. five] - חרב kherev [sword] > verd > schwerd > sword²⁷⁷⁹ - חספס khusfos [grainy, pebble like] > Grk. ψηφος psephos [pebble] - חול khol [sand – conceivable alternate rendering as khovel] > pebble²⁷⁸⁰ – also חנק khonak [choke] > Grk. pnigo πνιγω - [choke] – חי chai [life] > Grk. bios [life]^{2781 2782} - חוס chus [rely, trust] > Grk. pistos πιστος

²⁷⁷⁸ Perhaps also אחז [hold] and אגד [nut – which holds/ contains the elements of a future tree] - חן [lovely] and גן [garden] – גל [round] and חול [sand – which is round and which moves around] – גבול [border] and חבל [region] - בחור [young man] and PBH בגר [to mature]

²⁷⁷⁹ B/D interchanges are not uncommon . Cf. barba / beard - Lat. rubeo > red, ruddy - חבא hide - קרב cardio and crowd -

²⁷⁸⁰ This had admittedly also entailed the converting of 's diacritic vav cholom into a consonant B – but note that a similar transformation occurs even within biblical Hebrew itself – for example in the case of the converting of שוק shuk [market] 's diacritic melipun vav into a consonant vav in the plural form שוקים sh'vokim [markets]

²⁷⁸¹ Perhaps also Lat. vis and vim [strength, force, vigor, power]

²⁷⁸² Other 'life' denoting words that derive from חי are – ancient Grk. biotos [an extension of bios] – vita [a Lat. derivative of biotos] – Avestan gayo – Lith gyvate – Skrt. jivite – and Lat. vivo [live, alive] . Old Armen. Keam [life] derives either from חי or from קים kayom [extant]

[true, reliable²⁷⁸³] – חד chod [sharp] > whet [sharpen]²⁷⁸⁴ – חיל chayil [valor] > val[or]²⁷⁸⁵ - חוץ chutz [out, outside] > Lat. post [after] - חן chein [charm, grace] > wynn [OE. pleasant, delight] - סלח > [ab]solve - טרח > travail - [dis/ per] - turb, turbulent חשב choshev [think] > Lat. putare [think]²⁷⁸⁶ . חלד [world] - world, Ger. welt. חם chom [heat] > warm.²⁷⁸⁷ - אחר [after] > après [Fr. after] - See section ... for many more examples.

zophos – (a) gloom maybe from צב element of עצב [sad] – (b) dark maybe from שחור shokhor [black] – or both may derive from שחור as is the case with Grk. skotos that signifies dark as well as gloom

צלח means to succeed – prosper –but it also figuratively denotes bibilically successful endeavors such crossing a river and [fire] penetrating a chamber

Perhaps שכח [forget] is a combination of שכ [downward motion] and כח [force] to denote a forceful dropping from the memory

I would suggest as well that the words תפל tofel and תפלה tiflah – which biblically denoted – ‘tastelessness – unseasoned – lacking a major component or ingredient’ –]and which also denoted - ‘of lesser significance than’ - in later Hebrew[– may derive poetically from the Hebrew תף²⁷⁸⁸[drum, percussion instrument] – as the drum almost always plays the less important and less tasteful i.e. the less melodious role in comparison with other musical instruments. This to the effect that the word signifying ‘less important, less tasteful’ was divinely modeled upon it. It has indeed occurred to me that we find a similar word development in the case of the Hebrew חכה chakoh and חכה cheekah [= to wait] – to wit –

The Hebrew חך chahkh and חכה chakoh denote the ‘palate’. According to Rav Hirsch, חכה chakoh also means ‘fish gill’ . And Ernest Klein has חכה chakoh as ‘fishing hook’ [‘of uncertain origin’] and PBH חכה cheekah as ‘to fish with a hook’. It seems to me, therefore, that these ‘fish hook’ and ‘fishing terms derive from the Hebrew חך or חכה = palate [or the gill in the case of the fish ?] – whereby the fish is caught . And furthermore – in light of the fact that ‘waiting’ [for the fish ‘to bite’] is a major element of fishing – it seems to me as well that the biblical Hebrew word חכה chakoh [to wait] is in reality a witty

²⁷⁸³ Also Grk. pistenein [to believe] . Similarly also the etymon of Ger. ‘echt’ – [true – real – bona fide]

²⁷⁸⁴ This חד is likely also the source of Eng. ‘chide’. קנט is a secondary candidate

²⁷⁸⁵ The biblical חיל also possessed a usage of ‘wealth’ and thus it seems possible that the words ‘weal’ and ‘wealth’ descend from it as well. ויעש חיל באפרתה Ruth 4:11

²⁷⁸⁶ ...whence Eng. compute – dispute – impute - repute

²⁷⁸⁷ Perhaps also the burn denoting חר base > the Grk. pyr and Gmnc. fire type terms

²⁷⁸⁸ ... related to the verb תפף [to beat the drum, move in a staccato fashion]

further development from the חכה = 'to fish with a hook' term – this in much the same way that the תפל term is poetically a word development based upon the lesser significance and the tastelessness [i.e. the un-melodious quality] of the תף drum.²⁷⁸⁹²⁷⁹⁰

And in light of this – I would suggest as well that the words תפל tofel and תפלה tiflah – which biblically denoted – 'tastelessness – unseasoned – lacking a major component or ingredient' –]and which also denoted - 'of lesser significance than' - in later Hebrew[– may derive poetically from the Hebrew תף²⁷⁹¹[drum, percussion instrument] – as the drum almost always plays the less important and less tasteful i.e. the less melodious role in comparison with other musical instruments.²⁷⁹²

Talmudic חמט that meant prostrate – kneel²⁷⁹³ may derive from מט [to fall, descend] . A חמט that meant batter – knock is from²⁷⁹⁴ חבט

שחק appears a few times as צחק

Smear could derive by מחה mokhaw wipe > smeakh prosthesis – by משח moshakh [anoint] > smeakh permutation – by מרח morakh smear > khmor permutation - by מרח morakh > smearkh prosthesis > smear

A relationship between the ח and the ט may be involved in the fact that אחד means one and אחז [holding, grasping] amounts to a form of uniting with the item being held

²⁷⁸⁹ i.e. in spite of the fact that the drum and the palate are themselves quite distant from the 'insignificance' and 'wait' concepts whose 'terminologies' they eventually spawned, in actuality.

²⁷⁹⁰ Cf. Hosea 6:9 וכחכי איש גדודים like gangs lying in wait to ambush

²⁷⁹¹ ... related to the verb תפף [to beat the drum, move in a staccato fashion]

²⁷⁹² The Eng. word 'tap' may derive from the Hebrew תף toph [drum]. Now – 'tap' – and even תף as well – seem to be what are known as 'echoic' words [i.e. words developed from - or on account of - the sounds that they make]. Nevertheless - the fact that תף seems to be an echoic word proves only that the G-d who employed the word מעגל to denote both circle and path because He knew at the start that all continuous and straight paths on earth are ultimately circular – and that the G-d who formed the Hebrew word חרות cheirut [liberty] out of the Hebrew root חרר charar [to burn] because He knew that fire liberates individual atoms out of their chemical molecular compound bonds – [He] was also familiar as well with the human language development principle[s] known as – echoism – imitiveness – and onomatopoeia.

²⁷⁹³ Reuven Brauner adds also - faint

²⁷⁹⁴ Another חמט that denoted – dark – bitter – inflamed – pestered is probably a derivative of חמץ [Jastrow]

The trench / groove words חרץ and ערוץ may be related by ע / ח interchange

Now - we were also talking a while ago about the root חצר - one of whose inner bases is צח - a base that denotes – in my opinion – the concept – out – outside – So I would like to examine briefly the possible inter-relationship between a number of words that appear to feature a צח element – namely the words חוץ [out, outside] חץ [arrow, dart] - and חצץ [to divide into parts – to partition – to separate – that is the immediate source of the word חצי = a half]

And חוץ is in my opinion the obvious source of the Eng. words out – and out – and of the out denoting words Ger. aus – Lat. ex – among many other European words.

Now - It seems to me that the חץ kheitz term that means – arrow - relates to the ‘out’ word חוץ khutz in that arrows are shot outward. And that is indeed also the reason that the word חוץ is probably also the Tower of Babel ancestor of the Eng. word shoot – and its Ger. cousin schiess .

Okay – but what about the words חצץ khotzes [cut in parts] and חצי khatzi that means - half. Might they too be related to the word חוץ khutz that means – out, outside??

So I brought along this cucumber and this knife – that– may help me to answer this question

You see – this cucumber is made up of multitudes of plant cells and atomic particles – that are all connected compactly together within the single cucumber. But I’m going to cut the cucumber now into two parts – and right after I finish cutting the cucumber into two halves – that is – right after I have been חצץ the cucumber into two חצי ‘s khetzis – the cells and atoms of the one half - that were originally united with the cells and atoms of the other half within the single whole cucumber – have now been caused to be entirely outside of the cells and atoms of the other part.

This to the effect then - that – when you cut a single item into parts – you are outing the contents of each part from the previously connected contents of the other . And that is, I believe –the profound and subliminal reason why the word חצץ that means – to divide into parts, to partition – was fashioned out of the צח base of the word חוץ - that means – out. In other words – when you are חצץ - you are khutzing the pieces out of their original combined state

And – with your permission – let us examine now, for a moment – just what occurred in this case of the צח inner base . It seems to me that its basic initial sense is – out – and this

sense is found in the word חוץ whose meaning is simply – out. And from this חצ base was also developed a second level of meaning term חצץ whose basic usage was – to cut in two – And then - from this second level חצץ verb whose meaning is – cut in two – was further developed a third level term - חצי that denotes – half.²⁷⁹⁵

And so now – before we continue – - maybe we should stop and think for a moment about this very profound and subliminal word relationship fact – namely - the deriving of חצץ a word denoting partition – from חוץ - a word denoting outside –

Now the Hebrew word for return is שוב shuv – and so along similar lines - It seems to me that the word ישב yoshav was designated as the word to denote ‘sit’ – because man has four basic positions – walking – standing – sitting – and lying down/ sleeping – and the most desirable of them is the ‘sitting’ – This to the effect then that – when a person sits down - ישב – he is *returning* - שוב - to the most desirable position from whichever of the other three that he had previously occupied. And so this is apparently the reason why the roots שוב and ישב share the same שב base. Rav Pappenheim did indeed offer this same theory as well²⁷⁹⁶

Now – Do you imagine that this is the kind of concept that would have developed within the mind of a caveman whose great-grandfather was a gorilla – as he went about inventing the words of the Hebrew language??? – Uh – just a little thought to keep in the back of your minds, perhaps –

And I should mention as well that the חצץ root does appear biblically in the term חצץ khatzotz that denotes – gravel – which amounts to stones that have been broken into small bits – and it appears also in the phrase ויצא חצץ כלו – [Proverbs 30:27] that denotes the divisions or ranks that are found in locust swarms

²⁷⁹⁵ However, Rabbi Pappenheim regards the base חצ as denoting instead – to divide into two parts. He sees the חץ arrow as an item that divides – and the smash term מחץ as intending division. He regards the out term חוץ as the outer part of a division of space. He also addresses other חץ base terms in his חץ entry in his *שק שלמה* פירוש חצץ

²⁷⁹⁶ As for the word שבי shvi, shevi that denotes – captivity, those taken captive – it seems to me that its basic idea is – those taken back home by the conquerors – by the victors. Others have suggested that captives are so called because they sit in jails – or because they yearn to return – but I believe that that those are secondary reasons at best.

And also with regard to the base חצ - we will prove – a little bit later on - that By the infixing of a ל lammed it is also the base of the word חלץ that is involved with items and actions that are out related – For example – there are – (a) חלץ whose derivative word חלוצ means – front line soldier or pioneer – whose verb חולץ means to extricate – remove as in remove from trouble – while the word חליצה means taking off or out of a shoe. And the word חלצים signifies – the thighs – which are euphemistically the part of the human body that puts out the next generation . The word חציר khotzir is vegetation that serves as food for animals – and it derives from the חץ base in the sense that it grows out from within the ground

And - by the infixing of a ר reish חצ is the source of the word חרץ that denotes – to dig out – and the noun חרץ kheretz is gold – because gold is dug out of the mine. And the word חרצנים means - the pips of a grape – which is the part of the grape that puts out the next crop or generation of grapes – This is by the way also along the same lines as the thigh term מתנים mothnaim that derives from the base תנ that means – to give – to extend – in that the thigh area is the part of the body that gives forth the next generation.²⁷⁹⁷

The word חוץ that denotes out – is incidentally the source of the Eng. words out & oust – utter [extreme] and utter [to speak out] – a coast – and a coat – and the outer covering skin terms cutis and hide and the Ger. haut [skin – hide and thus an outer covering] . Also the words coast – an outer edge – and cost – as in – how much are we out? - to gut – And it is also the etymon of the out related terms – jut – jet – jetty – and to jetison – Also hedge and hatch in both senses – (a) to out a chick from an egg and (b) an exit opening. Also to cast [out] and to shoot. It is also the etymon of the Ger words aus [out] and schuss [to shoot] whence the word shoot – in both of its usages – (a) to shoot out a bullet etc. and (b) a shoot of vegetation that comes out of the body of a larger plant.

חוץ is also the etymon of the Lat. jacere – to throw - and iacere – to cast – to thrust – expel – whence the Eng. element – ject – of eject and reject. And also the source of the Anc. Grk. ex [out of from – outside – beyond – since – after] and of the Lat ex – [out of – from within – since] which appear as particles in many out related English words. Also the Ger. word gieß that means – to pour out – from which derived the word ingot – and from was derived the Ger. vergassen – that means – forget – that literally intended – poured out of the memory – and from which came the Eng. word – forget – as well as the word – geyser. חוץ Is also the source of the words – to cast – to gush – and a gust [as in – gust of wind]²⁷⁹⁸

²⁷⁹⁷ The Talmudic/ Aramaic version of חלצים [plural - thighs] is חרצאים – Jastrow listed also another term – חולזין-
חולזא

²⁷⁹⁸ חוץ is also probably also the source of accost – and costume – jetsam

along with many, many other English and European languages – as my other works do reveal.²⁷⁹⁹

The מלוח maluach of Job 30:4 is a plant known as an atriplex, orach, and as saltbush, that retains salt in its leaves and is able to grow in areas affected by salt salination.²⁸⁰⁰ The verb המלחת of Ezek.16:4 means ‘you were salted’.

Note a common supernatural ‘flavor’ that runs through a few of the usages of the similar biblical words - נחש [to divine – Gen. 44:5] - לחש [an amulet – Isa. 3:20²⁸⁰¹] - חשן [the supernatural breastplate of the High Priest by means of which the Almighty was able to transmit to him instructions].

Jeremy Steinberg notes that Ksav v’ Kabolah suggested a link between כחן [kindness] and כחן [to embarrass] in that the accepting of an extended great kindness is in a way an embarrassment to the recipient.

Another מרה term that denotes ‘finish, strike off the pile’ might constitute the epenthesis of a ר into the מה base of the Hebrew מחה [erase, wipe away]

Both Gesenius and Joannis Schilter et al [Thesaurus Antiquitatum] suggest that the ancient Grk. ἀμεργω amergo that denotes – clean away – press – pluck out – wipe off is related to the Hebrew מרה. Also Grk. omorgnyaw ομοργνω [wipe, wipe away]. However – its pluck out sense may derive instead from מרט [pluck out hair]

As you may [or may not] remember from a recent African safari - the Zulu word ‘kotha’ – possesses among its various usages – the meaning ‘to smoothen a thing by licking off remaining impurities’²⁸⁰². Now – I do not profess to know how or if this kotha word relates to a biblical Hebrew word²⁸⁰³ but it may nevertheless suggest the reality of a Hebrew word relationship concept i.e. with regard to both the word חלק cholak i.e. in its sense of ‘smooth, flat, slick’²⁸⁰⁴ – ²⁸⁰⁵and to the word ללק lokak [to lick, lap up] – for it supports the hypothesis that that חלק = smooth term may be the result of a חן pro thesis to a חלק base of ללק - from which other flat related חלק usages [e.g. smoothen by other means, and – flattery]

²⁷⁹⁹ However, the experts may be correct in their assigning the osten element of ostensible and ostentatious to a different source

²⁸⁰⁰ E. Klein has it instead as the ‘mallow’. Wikipedia advises that mallows grow mainly near salt water marshes

²⁸⁰¹ i.e. according to a number of translations

²⁸⁰² A Zulu English Dictionary with notes etc... by Alfred Bryant

²⁸⁰³ It might ultimately relate to the Hebrew base חק that Rav Hirsch correctly relates to the concept ‘flat’. See

pg...

²⁸⁰⁴ The origin of חלק’s other senses [divide – portion – allot] is explained in section...

²⁸⁰⁵ From this חלק root came the PBH הוהלק that denoted Talmudically ‘to slip, be injured by slipping’ – a fact that suggests that the words ‘slip - slippery’ do in this sense derive from the חלק root – by CH-L- K > S-L-P dissimilation withering ; But see also pg....

were also sense developed . לִקֵּק is indeed also the etymon of Eng. 'lick' – while חִלֵּק is likely the source of 'slick' – and this hypothesis may indeed explain the similarity between the two terms.²⁸⁰⁶ See also חִלֵּק in section....

However²⁸⁰⁷ there is a Zulu word 'kotha' – that possesses among its various usages – the meaning 'to smoothen a thing by licking of remaining impurities'²⁸⁰⁸ . Now – I do not profess to know how or if this kotha word relates to a biblical Hebrew word²⁸⁰⁹ but it may nevertheless suggest the reality of a Hebrew word relationship concept i.e. with regard to both the word חִלֵּק cholak i.e. in its sense of 'smooth, flat, slick'²⁸¹⁰ – and to the word לִקֵּק lokak [to lick, lap up] – for it supports the hypothesis that that חִלֵּק = smooth term may be the result of a ח prothesis to a לֵק base of לִקֵּק - from which other flat related חִלֵּק usages [e.g. smoothen by other means, and – flattery] were also sense developed . לִקֵּק is indeed also the etymon of Eng. 'lick' – while חִלֵּק is likely the source of 'slick' – and this hypothesis likely relates to the similarity between the two terms.²⁸¹¹

The negative / shame denoting חֹסֵד may derive from חָד [sharp] Cf. חִרְפָה that denotes shame and is related to חִרְיָ

חִלֵּל hollow > Grk. kenos [empty]

The Lat. word cras [tomorrow – future – hereafter – whence Eng. procrastinate] may derive from the חִרְיָ kharis element of אַחֲרִית akharis [ultimate final condition – end – future – posterity] and/or from the similar חִרְת kharas element – of מִחְרָת mokharas [tomorrow]

The Talmudic תִּלַּח [tear apart, fall apart] and - תִּלְחָא [a piece] may be derivatives of a תַּח base of נָחַח in this sense, by ל epenthesis – or it may relate instead to פִּלַּח

It is also alternately possible that a סוּר = round root derives from the root 'סוּר 'to turn aside' – by ה epenthesis – in that a constant and consistent turning motion may result in a circle. Cf. the אָפֶן ofan [wheel] that apparently derives similarly from the root פָּנָה pahnah [to turn] See also אָפֶן in ...

And I also assumed that the reduplicate word סוּרְסוּר s'charchar [to spin around, palpitate (spin around dizzily?) also related to the סוּר term in its sense of 'take the place of' – in that a new location takes the place of the former, at every step. However – if we consider now this ח epenthesis principle – it is also

²⁸⁰⁶ See also pg....

²⁸⁰⁷ – [as you may or may not recall from a recent African safari] -

²⁸⁰⁸ A Zulu English Dictionary with notes etc... by Alfred Bryant

²⁸⁰⁹ It might ultimately relate to the Hebrew base קָס that Rav Hirsch correctly relates to the concept 'flat'. See pg...

²⁸¹⁰ The origin of חִלֵּק 's other senses [divide – portion – allot] is explained in section...

²⁸¹¹ See also pg....

possible to see the סחר root – i.e. in its ‘around’ related usages - as a metaphysical ה epenthesis development of the inner סר base of the Hebrew root סור [to turn aside] [סר < סחר] - in that a continuous turning aside from a starting point at a [same] constant degree of curvature will result in a circular line / track – to the effect that a constant סר [turning aside] will result in a circle / roundness – one of the senses that has been attributed to סחר

The PBH סחר term that denoted ‘enclosure’ derives either from (a) from the סחר sense of ‘around’ in the notion of ‘restricted all around’- (b) as a withering of the Hebrew root סהר that means ‘prison’ – (c) as a withered form of the Hebrew סגר [close]

A main purpose of chain mail armor was ‘to deflect glancing blows’ and thus the Hebrew armor term סחרה socheirah might constitute a ה epenthesis into the סר base of סור [to turn aside].

Rabbi Pappenheim [in Yerios Shlomo] regards תחרא] which I see as an alternate form of סחרה] as deriving from the fact that chain mail mesh links feature holes [חור ים] – and in his other sefer [Chaishek Shlomo] he has it instead as denoting a garment worn behind another [behind chain mail armor] – and deriving thus from the word אחר achar [after, behind] - but I have suggested in section... that these two [alternate] terms תחרא – סחרה may derive instead from a סח inner root that denotes ‘taking the place of’ in that each chain mail link fills the space of the one adjoining.²⁸¹² ??? See pg... - or ultimately from the root תחת See pg..

Some regard Lat. trudiis pointed shaft, pike as a derivative of trudo – to thrust, impale – which derives from חוץ [out, outward] but it may derive instead from חד khad [sharp]

PBH חטוי [to purify, cleanse] derives from the biblical enentiosemic use of the root טאח to denote the expunging of sin

A Talmudic פחר פחר term that meant hollow out [and scrape²⁸¹³] is apparently related to the biblical פחת that means – pit – by ת / ר interchange

Talmudic חספא that denotes shame is either a reverse rhoticism of - חרפה or a version of כסופא from נכסף כסף - in the notion of a whitening of the face

²⁸¹² This being to the effect that I have in reality myself suggested two possible origin theories with regard to סחרה - and there may not be any reason to imagine that G-d could have employed either of these methods.

²⁸¹³ The scrape usage may derive from the fact that pottery sherds were commonly used for scraping

consider also the family of Hebrew roots whose member roots include - (a) שגא [elevate, grow tall] – (b) שגב to tower, reach great heights – (c) שגג grow tall - (d) שגה grow tall, increase. And so it seems to me that these roots share a base שג that denotes tall – high These may related to the root שגח shogakh that means – to oversee – even though it features a shinn and not a sinn

Talmud. אנך [grief, wrong] is version of אנחה sigh - grief
Talmudic קיחה = acquiring, taking

Span. Cargo [burden] – Lat. carrar [wagon, car] and late Lat. carricare [load a wagon] can derive from קח kach [take] or from a radical transformation of טרח torakh [to exert effort, bother, burden]

A hedge is a protective outer fence the prevents damaging intrusion. It derives from חוץ khutz [out] . OE haga, haw is hesitate in speech – which amounts to holding back and is thus related to the idea of a hedge. Also MHG hagen – M dutch hage -The word hem is in my opinion a type of protective wall – and it comes from the Hebrew חומה khomah [wall]. And so we have the hesitant speech idiom – to hem and haw.

Talmudic נחותא meant laziness

We find traces of the similarity between the chord that denotes rope – and the chord that means measure of wood – in the fact that the words – OE scid — Ger. schat – O.N. skith which denote – stick of wood²⁸¹⁴ – accord phonetically with the word חוט [line, thread]

It seems to me that the words skate and ski may derive from the Hebrew שחה [swim] or שטח [area] terms

הלף is the Babel etymon of the Lat. collybus / collubus and Grk. kollybos [to exchange] – whence PBH קלבוץ [agio, surcharge] [Klein himself has so suggested] and of L.Lat. cambiare and Span. cambiar [change, exchange]. Possibly also the Eng. swap in its sense of exchange – by CH-L-P/F > S-W-P. Also – a CH-L-F > CH– F-L Babel permutation can have transformed הלף into ‘shuffle’ [tricky exchange]. The experts assign to cambiare the word ‘change’ although the Hebrew שנה shanah [to change] seems an alternate possibility, Cf. צרה to stringo pg... and זר to estrange pg...

²⁸¹⁴ possibly also Obs. Eng. shide [wood piece split from timber although it may relate instead to the Ger. scheid that means to split]

Rabbi Pappenheim sees the מור [change] base as the root of מהר [quick] in that quickening involves change of pace, but this seems a bit difficult to me. On the other hand, however, the same sense development progression may have occurred in the conceivable case of a Babel event withering of CH-L-F חלף [change, exchange] into a form CH-W-F > S-W-F > swift

חרש E. Klein links – cut in – engrave – plow whence also artisan

חרש usage as plan, think may constitute the epenthesis of the ר into the base חש

The Talmudic term בלח [dazzle, unsteady, flicker] may derive from the negative בל base ??? But see pg...

It seems to me that סחב drag is a combination of סח [remove] and חב [connect, bind] in that dragging amounts to an act of removing an object from its place while it is still connected to the ground, floor.

And תחב [to insert, stick in] may similarly amount to a combination of תח [in place of] and חב [connect, bind]

Note that the root חקק chokak denotes engraving – a process that involves cutting into a hard surface – and that the word חלק cholak – which likely derives from the same base חק - but with a lamed ל infix - means – to divide – to apportion – processes that often entail the cutting of an item into sections. Note also that the word חקק also means – to establish rules – while the word גזר that means both – to cut and to decree - derives from the base גז that signifies ‘cut’. And note also that the words גזל [to rob] and גזלן [a robber] apparently feature the גז base that denotes cut in that robbers violently cut off their ill gotten gains from their victims - And thus it seems to me conceivable (a) that the Lat. word latrunculus [robber, brigand] is comprised of a base trunc that is prefixed by the element LA – and that it derives from the same source as the word ‘truncate’ [to cut short] – and also (b) that the ‘trunc’ element of these two terms is the result of a Babel event ח > THR transformation [see pg...] of the base חק that denotes ‘cut’ – so that chok became throk – and afterwards – trunk²⁸¹⁵ Also חתך decree & cut

The Talmudic חספא חסף that denotes shame – and whiteness derives from Hebrew חספא as Prof. Jastrow has suggested. He may also be correct in suggesting that the words חצף חצפה [brazenness, impudence, arrogance] relate to the Hebrew חספה חספא that denote –bareness, stripping off in that such behavior is called – barefacedness [Cf. a bare faced lie]

²⁸¹⁵ Choke חנק may also be a candidate

Talmudic חצד [cut, mow, crop, harvest time] is probably a withered form of Hebrew קצר
Or perhaps related to עצד – חצץ see pg...

Alfalfa fruits spiral 2-3 times so it likely derives from לפף [coil around – Cf. מלפפון – לפת] – A
lesser possibility is חלף [Talmudic - young shoots]

One could imagine that צנח derives from צח base in the sense of a perfect or successful
descent – but its use in the Yael/ Sisera matter speaks against this

Not definition indication that שוח שוח [to discuss, talk with] involves lower to higher
relationship – or low type of talk – If that were the case it might have related to the base
חש with a shinn that denotes – low.

With regard to חצ and בט it may be of note that the ט and צ are known to be related
phonetically – and we have demonstrated as well on pg.... that the ח and the B are also
related – i.e with regard to Babel withering transformations²⁸¹⁶

The יהלם yahalom and the אחלמה achlamah are both names of precious gems – and they might
therefore relate conceptually, in some way – although they definitely do not represent the exact same
item. [See Exod. 28:17 – 19]²⁸¹⁷ See also חלמיש pg...

להם loham means 'to strike, beat' and לחם locham means 'to battle'²⁸¹⁸. We find a similar connection
in the word pairs – 'bat, batter and battle' - and 'marteau, martel [Fr. hammer] and martial [war
related]'.^{2819,2820}

The most prevalent usage of חלום chalom is as 'dream'. The dream is defined as a 'series /
succession of thoughts, ideas and images – and thus it is a 'broken up' item and the חלום term
might thus be a phonetic 'spinoff' the חלם root in its sense of 'break'

²⁸¹⁶ Along similar lines, a metaphysical connection may also exist between the inner bases דח [press, push] and
דפ [push]. See pp... and ...

²⁸¹⁷ [There is a חנן chanan root [apparently related to חן = favor] that means to favor, to be gracious to, to grant'
- and Rav Hirsch perceives a 'הנה [here] based' root - חנן in the sense 'grant, bestow' – but their two origins do
not seem to me to be related].

²⁸¹⁸ לחם is the probable source of Span.luchar [to battle, struggle]

²⁸¹⁹ Also – Rav Hirsch attaches a meaning of 'ferment' to the חמם root – while Gesenius lists 'fermenting' among
the meanings of the חמר chomar root.

²⁸²⁰ Rav Hirsch renders חמר hamar 'a pit emptied of heaps of earth' - and he also sees one of the חמר chamar
term's various senses as 'heaping'.

We will demonstrate shortly that many of the other usages of the טפה root relate to an initial sense of ‘hand’ - i.e. especially via its primary sense as a ‘hand measurement’ - and therefore I shall explain at this point the probable ‘origin’ of the טפה term –

It seems to me likely that טפה’s original sense of ‘hand’ stems from the fact that its first two letter particle ט פ bears a sense of ‘hang down’ – and the hand is an item that ‘hangs or droops down’ at the end of the arm. Cf. also המש in section... that I regard as the ‘hand’ denoting base of the word המשים [i.e. ‘armed’ with weapons] i.e. in the similar idiomatic sense of ‘handed with weapons’ – and see also חוצן chotzen [according to some - a ‘hand’ body extremity – Psalm 129:7] that amounts to the affixing of an ende nunn to a חצ base that signifies ‘outside’ – in that hands are the outside body part element. However, others translate חוצן as ‘arm’ – and this too is reasonable, as legs and arms are both called ‘extremities’.

Aram. טפיה stunted, poor grains may derive from טפיה [aftergrowth]

The root מחה [to wipe away] may have derived from the base מה that denotes – mucilage – mush – enantiosemically – just as the verb dusting the furniture derives from the noun dust

Perhaps the base טל [cover] is metaphysically linked to the base טה [to smear, daub] Nahum 3:15

And so the infant related טפוחים tipukhim term can have derived from one or more concepts, among which are –

- (a) The fact that babies are figuratively - and also literally - carried about in the טפה hands or palms of their mothers
- (b) The fact that mothers regularly measure their children’s growth [by height – טפחים tefakhim]
- (c) Perhaps from a fact that babies are regularly swaddled in cloths, blankets [i.e. מטפחות mitpakhot might also denote ‘blanket’]
- (d) The term may also relate to the fact that very young infants often clench their hands in a fist טפה position²⁸²¹.
- (e) Newborn babies are small – almost like a handbreadth
- (f) Children are raised by their mothers and fathers, bit by bit.
- (g) Babies are much tended to²⁸²²

Perhaps even all of these are valid.

The מטפחה [kerchief, cloth] term might relate to the various biblical usages of the טפה root – in one or more of the following ways –

²⁸²¹ ... suggested by Mrs. Marion Shainfeld - the author’s dear aishes chayil

²⁸²² Mandelkern mentioned an opinion – that טפוחים is related to the verb טבח in that these infants were later butchered

- (a) Some of its [מטפחת's] usages involve 'spread out' cloths – as in טפה tafakh [extend]
- (b) Most of its [מטפחת's] usages are in the sense of 'a covering' – as may be the case in טפה tofakh [a coping²⁸²³]
- (c) The original מטפחת may have been a cloth used for the swaddling [wrapping] of infants as may be expressed by the term עללי טפוחים
- (d) The original מטפחת may have been a cloth that was cut to a specific size as in tafakh [measure]²⁸²⁴.
- (c) Aside from this, the מטפחת term could instead relate to טפה 's Aramaic sense of wipe by palm – as having originally been a cloth used for wiping in place of the use of the palm²⁸²⁵ - or a wipe cloth that is used while held in the palm...And this palm term is related to the טפה hands- breadth term .ספחה²⁸²⁶. And thus it may constitute a secondary form of מטפחת mitpachas [kerchief] or it might instead have been the original kerchief term, and so called because kerchiefs are 'attachments' to the head. See also pg...

It seems very possible that the root תפר [to sew, stitch] is metaphysically related to the root פח [to attach]

פח terms that denote coverings could constitute the infix of a פ into the base חט of טוח [smear, daub] – or they could amount to an alternate form of the root פח [attachment]

A Talmudic word טפא that meant – tile is probably a form of a פח cover term

The Talmudic קפח that meant arch, bend probably derives from the base כף [bend] - The קפח that meant to strike – slap is from the PBH פח of the same meaning – as is also the case with the קפח that meant - to cover

The roots שפח פח טפל צפח are likely related metaphysically in the sense of attachment, joining

²⁸²³ A coping is a top layer or covering part of a wall and may thus derive from the Hebrew חפה chupah [a covering, canopy]???? More likely this פח amounts to a פ infix into the base חט of טוח

²⁸²⁴ This particular explanation is, however, doubtful.

²⁸²⁵ It seems to me that an initial link between the טפה and מטפחת terms in most of these senses can have been gradually extended to the other usages by normal sense development, and so even in biblical times

²⁸²⁶ Gesenius relates this מספה to the טפה root in the sense of 'quilts, coverlets, pads' that are 'spread out'. However, the מספה of Lev. 13:6-8 is a form of ספה [scab, scurf] See also pg...

טפ	A subliminal base denoting – hand – for the hand hangs at the end of the arm ²⁸²⁷ ???		טפח- ²⁸²⁸ a hand-breadth, palm ²⁸²⁹²⁸³⁰²⁸³¹ טפוח - dandling, carrying infants on the hands ²⁸³² - חטף to snatch, grab – קטף [to pluck ²⁸³³] – טפח to attend, care for [so to handle] - ²⁸³⁴ Also טפל [to attach, join connect] & טרף [seize, snatch, pluck & tear apart] all hand actions – Evann Shoshan and others see biblical עוללי טפוחים [infants] as	PBH טפל – to attend / tend to, care for, handle [so to handle] ²⁸³⁶²⁸³⁷ –Tanakhic תפש [grab hold ²⁸³⁸ seize, besiege] & תפש [use, handle ²⁸³⁹] that is an alternate form of a ²⁸⁴⁰ טפס טפש that means grab hold ²⁸⁴¹ - Also the PBH טפח that means – strike – knock – clap –
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²⁸²⁷ Consider (1) – the arm term חצן that comes from חוץ [out] in that the arm is an extremity – (2) The biblical root ספק that denotes – clap – strike – may derive from a טפ base that denotes end – in the same sense that the hand that is the clapper is at the end of the arm. This may hold true for the PBH טפק that denotes - attach

²⁸²⁸ A probable verb usage of טפח as to extend, spread out may derive from a sense of - טפח by טפח - Isa. 48:13 וימיני טפחה שמים - and my right hand extended the heavens . Other translations include – my right hand spanned the heavens – measured the heavens

²⁸²⁹ Jastrow has suggested that the Talmudic usages of a טפח term in the senses of – to join closely – come into contact – close carefully – may derive from the fact of the closeness of the fingers within the טפח hands- breadth idea

²⁸³⁰ The hypothesis of a link between a טפח term that denoted hand to a טפח term that meant hands- breadth is supported by the fact that אמה denotes both – arm – and a cubit measurement [‘arm’ derives from אמה]

²⁸³¹ Some scholars define the טפח as the span of five outstretched fingers but Radak holds that the טפח is four joined fingers and that the five finger measurement is called זרת

²⁸³² The Yiddish idiom [arum getrogen oif de hent – carried about on the hands] denotes intense tender care.

²⁸³³ May also relate to a קט base of לקט that denotes to cut off in harvest

²⁸³⁴ A biblical noun טפח tofakh that means ceiling or coping – may amount to the epenthesis of a פ into the base טח that means – to smear over – to daub – which is a type of a covering

²⁸³⁶ A derivative of the biblical טפח of the same senses – Cf. Aram. צמל [last stage of female puberty- last stage of figs growth] that derives from צמח

²⁸³⁷ The relationship between טפ hand and טפל handle may be similar to one between the words משש [to touch, feel] and שמש [to tend to]

²⁸³⁸ Deut. 22:28

²⁸³⁹ Gen. 4:21

²⁸⁴⁰ This טפס might also relate to the פס element of פסיד [lit. extremity that is the hand]

²⁸⁴¹ This hypothesis is proven by the facts – (a) that the words חטף and חתף both mean snatch – (b) there are also other instances of biblical ט/ת interchange – תעה – תעה - (C) The PBH טפס denotes to climb – which is done by a continuous grabbing hold of items above - and (d) The biblical טפסר means – nobleman – dignitary – which are figuratively social climbers – This term indicates that the PBH טפס climb term – spelled with a ט was really already in use biblically and it indicates that the biblical תפש terms are really forms of a טפ base טפס term that is hand related.

				= עוללי טפולים – SEE ALSO NOTE ²⁸³⁵ - SEE ALSO NEXT	slap – join closely – wipe with the palm

כח	Strength, force,	כלח	Strength, power, vigor ²⁸⁴²	Tanakhic כחש = deny [i.e. a counter force] - כחד = to destroy – and to withhold - נכח	Perhaps also - פכח PBH break through, penetrate, evaporate – also
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²⁸³⁵ As I stated – the biblical phrase טפל שקר that is understood as - attached to me lies, false accusation - can amount to a sense development from the base טפ that denotes – hang – in the sense that hang led to hand – which hangs at the end of the arm – and the hand usage then sense developed into the sense – touch, attach – but this טפל could instead relate directly to the טפ hang concept in the idiomatic sense – they can't hang that on me. In addition to that the טפל שקר phrase that intends – false accusation can also have derived from the Tanakhic תפלה & תפל terms that mean – guilt – fraud – evil – unseemly – unsavory – improper – even though these are spelled with a ת tof, in place of the ט tess – so that the טפל usage as falsely accuse derives from the flavor of evil / falsehood of the תפל term

The PBH term טפח that denoted attach, join can be a sense development from טפ hand – but it can also have developed as an alternate form of the root טפח that denotes attachment to, cling to, join . This טפח likely derived from the base פח that means end in that attachments happen at the ends of an item – This also occurred in the verb הוסף [to add on to]

The Talmudic טפל that means to handle – deal with – can have derived either directly from the Hebrew base טפ in its sense of hand – or this טפל PBH may be a withered form of the biblical טפח that meant to attend, care for [so to handle] –

The usages of the words תפל טפל - in the sense of – secondary- subsidiary – can have derived from the biblical תפל that denotes tasteless, insipid, unseasoned – which I believe derives from the word תף [drum] in that the music of the drum is tasteless in relationship to other instruments – but טפל תפל can also have been developed from biblical usage of the טפל term in the sense of – attachment – that derives from the טפ sense of hand – or it can be from a possible טפל sense of ‘hanging from’

The biblical טפח that denotes – coping, ceiling – can have derived from the root טפח [attachment] or it can amount to the infix of a פ into the טח base of טוח [to daub, smear] which are coverings

The PBH or Talmudic word טפי [more, add, increase, join] – can have derived from (a) טפה [a drop] – in the sense – a drop more - (b) from טפח in the sense of an attachment – (c) from the base פח [end] in the sense of an addition at the end – (d) from the word טובא that means – better – more – which derives from the Hebrew word טוב [good] – Talmudic טפיתא = surplus – טפתא = additional, secondary – טיפונא = surplus, excess

The Talmudic טפח that means moist – drip probably derives from the Hebrew נטף [drip] and the related PBH טפה tipoh [a droplet]

²⁸⁴² Job 30:2 – עלימו אבד כלח –

	counter-force			= opposite, in front of - שכח = to forget [a force against memory] ²⁸⁴³ – PBH כרח - to force, compel - שכח PBH [to find, be present, prevalent – and so – to be encountered [- PBH וכח = to argue – – יכח הוכיח = to rebuke – reprove – to prove- תוכחה - reproof, admonition	-counteract effect of ²⁸⁴⁴ - ²⁸⁴⁵ - BUT I believe that the biblical כלל that many translate as old age completion – fullness of age – fullness of years [Job 5:26] – is instead a ח affix modification of the root כל that means – all, complete ²⁸⁴⁶ .
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חלף terms also indicated – to pass by – in that passing entails a change of position from before an item to after/ past the item

it seems to me that Akkad salahu [sprinkle] is related to the PBH זלה [sprinkle fluid – drip – rain - flow] and that each of these is either a Babel event derivative of the the Hebrew inner root זל [flow] or a ג / ה interchange result of the Hebrew זלג zolag – one of whose PBH usages is ‘flow’ [as Jastrow do and Evann Shoshan do indeed suggest] Also Aram. סלה sprinkle

²⁸⁴³ שכח forget can also have derived from the base שכ that means – to descend, settle down – in the notion that forgetting entails a falling off from the memory. SEE ????

²⁸⁴⁴ Ernest Klein may have been referring to this counteract translation when he rendered פכח instead as – make sober, be sober and it seems to me that פכח making sober can either be a פכ [different] base derivative – or a כח [counterforce] derivative in that sobriety counters drunkenness. Klein suggested instead that this פכח [sober] relates to the root פקח [to open, to set free]. Jastrow also listed another פכח term that means ooze out that he regarded as a form of פכך and פכה [to ooze, drop, drip]. Radak rendered פכה as יצא [exit] but Klein has it as [flow, drop] and Jastrow as ooze, drop- See also פכ פלך pg... Or counteract could be פכ-כח change + counter

²⁸⁴⁵ Perhaps also biblical כסח [cut down, trim] – The un-kosher animal כוח is agreed to be a reptile – but its exact meaning is not known. I tend to agree with those who suggest – crocodile

²⁸⁴⁶ The כח base is the source of the Ger. gegen [against] – entgegen [contrary to – opposite] – gegend [neighborhood - so – that which is encountered] – Also Anc. Grk. khru – khros [need – a compelling force]

It seems possible however that the סלח forgive term is related to the root שלח sholach that denotes 'send away'. See pg...²⁸⁴⁷

The Talmudic term בחל that denotes ripening, puberty – is probably an Aramaic withering of the Hebrew בשל [ripe, boil] – or it may be a development of בול [produce, fruit] Or maybe related to בחר & בגר [mature]

The Talmudic term בחל that denotes hasten, come early – advance growth - ripening early may be related to בהל [to be hastened – disordered]

The Talmudic term בחל that denotes disordered bewildered may derive from base בל

The Talmudic term בלח that denotes flicker, dazzle may derive from פך base via פלך

The כשל root that means – to stumble – totter may be related to a theoretical כחל term that means – against – by ש /ח relationship – Cf. נפח and נפש – See next

The word כחל כחול is translated – (a) to paint the eyelids blue – and (b) to paint the eyelids with [black] antimony Now I have shown that the base כח denotes against – and in front of – and we know that the the Lat. word ante means before – and the Grk. anti means – against – opposed to. The French word mine means – facial expression, appearance as do also the Ger. miene and Eng. mien. And the Breton min meant – face of an animal. And thus it seems to me that the Med. Latin antimony term may have denoted – [coloring] before the face or against the face – ante – mony – albeit that we have no record of a link between the mony of antimony and the min/ mien face terms. Nevertheless the Hebrew word פנה means – to face, to turn – and the word פנים ponim = the face. It seems to me that this mony element of antimony may derive from the Hebrew פנ featuring face terms פנה פנים - for I can show that the Hebrew פ P became an M in the European words ... (a) Hebrew פחד [fear] to Span. Miedo [fear] - and the Hebrew פה [mouth] to maw [mouth] – Also -. The Lat. uni-versus [world] = turning as one – and therefore it seems to me that the Lat. mundus [world] derives from the Hebrew פנה ponah [to turn, to face] – also by פ to M withering . So that it seems to me that the black כחל term meant – before the face

However – with regard the usage of the כחל term as denoting blue – that may have been a sense development from an original sense as black antimony – in that black coloring and blue coloring were both popular – but the blue denoting כחל כחול may have had an entirely different origin – for - I see כחול [blue] as a possible compounding of כ [like] and

²⁸⁴⁷ Mandelkern suggests סלח as the possible source of the Talmudic סלק - It seems to me that שלה may relate as well

חול chol [sand]²⁸⁴⁸ because the original 'Egyptian blue' facial coloring material contained 70% silicate – and silicate has the appearance of sand – so that blue כחל meant – like sand.²⁸⁴⁹

Those who translate חרג as leap forward apparently assumed that from the word חרגול [grasshopper or locust] in that the creature leaps forward

This Hebrew עגם may be the source of the Latin – aegri – aegrum – aegra that denote – troubled – sad – sick – sorrow – grief – pain – and from which [aegrum] may have descended the words 'grim' and 'grimace'

The biblical Persian word פחה [governor, noble] probably derives from the Hebrew base פך that denotes changing – in that the governor rules in place of the king. We find the same relationship in the words Eng. vicar and Lat. vicarius [substituted, delegated] in that the vicar is in place of G-d – and this vicarius derives from פך as well²⁸⁵⁰

There may be a connection between the words סמך תמך that denote support – and the word שמח [happiness, joy] in that it might be very difficult for some people to carry on if there was not at least some measure of happiness in their lives

Perhaps gage, engage [to give (or take?) As a pledge, security is from קח [take]

Talmudic פלק [split, create a gaping wound] may relate to פלג and/or פלח - or it may also relate to פקע [split, burst] by lammed infix.

The Ger. schwiegermutter term that denotes mother in law is said to derive from an earlier simple schwieger term that is apparently related to the Polish swiekra and Span. suegra mother in law terms as well. Wiktionary links Span. suegra to a Latin socer [father in law] via Lat. socrus [mother in law] – and it assumes that all of these terms derive from a single *hypothetical P.I.E root on the order of *swekuruh . In spite of the similarity between between the socer and swiekra form terms, it seems to me possible that the Lat. father in law – socer – may derive from the biblical Hebrew father in law term חתן chosein [Exod. 18:1] – while the Germanic swiekra form terms may derive instead from the same 'vicar' element source as the Lat. vicarius that means 'substitute'²⁸⁵¹ – and that derives from the Lat. vicis [change – turn – succession] which I see as a Babel event derivative

²⁸⁴⁸ Sand חול chol may be the source of the Eng. words 'soil' and 'clay'.

²⁸⁴⁹ Another name for the black antimony colorant, stibium – derives from the Hebrew word צבע tzebah [color]

²⁸⁵⁰ Rachel Taller suggested that פחה derived from פחת in sense of a lesser ruler

²⁸⁵¹ ...so that there was a vicar > schwieger development somewhere along the line

of the Hebrew base פך fach that denotes 'switch, change' - in the sense that one's in laws are a type of substitute for his parents.

Radak wrote that it seemed to him that the biblical חתן term that is used to describe a bridegroom –and a circumcised infant most probably denotes – a state of recent or new happiness.

Concerning the חתן term - it seems to me that – (a) Its use as – various types of relatives may involve a חת / ש inter- relationship with the חש base of the biblical word יחש yachas and that means [relation, relationship, connection] – [see pg...]. (b) The חתן that denotes bridegroom involves a חת / ת inter-relationship with the חס base of the words חסו חסה that involve trust – truth - reliability – in that the engaged bridegroom is said to be 'betrothed' to the kallah [bride] – and it seems to me as well that [See pg...]. (c) The חתן term may alternately – or collaterally – constitute the epenthesis of a חת into the base חן chein – that denotes – charm – grace – favor – [See pg...]. as the bride and groom are regarded in such a pleasant and favorable manner – and the same holds true for new born infants. It seems to me as well that the labeling of parents in law as חתנים - might also have constituted simply an extending of the use of the term from the חתן son in law – to the father in law – and in the cases of both חתן חתנת and חמה חם - the terms can have been extended from father in law to mother in law [and feminized] or vice versa.

חלם[dream] Can be related to חלף [change] by חמ / פ labial relationship in that dreams often change from one theme to another and another

Maybe the word wasser derives from פחז = unstable [Cf. פחז כמים]

Lat. hircus male goat – from kharogah חרק חרגא khoreik [make rough noise] Cf. balantes

SEE ALSO חרג IN PAGES 78-87 - IN EPENTHESIS PAPER

Talmudic חטט incisor may relate to חצץ

Talmudic חבט [fastening, tying up, join in a knot] may derive from חוט- Or more likely – relate to the ח base that denotes – join, attach

A parallel between ברח and בריח that is a connecting bar - lies | the fact that ערק means to be made to flee and the biblical ערק is said by many to denote גיד [sinew] which is a connector [Job 30:17] – And there is also the Talmudic ערקא meant – strap, band, sedge/ rush

Aramaic פלחא [millstone] may be the etymon of the Latin mola [millstone, mill – whence ultimately Eng. mill] by P > M labial withering. Another candidate is Hebrew מלל, See...

Talmudic פחל [פחלין] = loaded double bag on the back of a camel or donkey – may derive from base – see poke - Syriac פחלא = testicle

Dusk may have derived from ד חשך D' khoshekh [of darkness] via ME dosc [tending to dark, obscure]²⁸⁵² – This would accord with similar hypotheses of – destiny from – d'asidin ד עתידין [pl. that are destined, that will in the future] - devil, diablo from - ד עול d' ovel [of evil] - Lat. diem [day] from ד יום d' yom [of day] - Lat. dagrima [a tear] from ד עגם d' agom [of sadness]

Moses Ibn Ezra had חמר = red > red wine

R. Aharon Marcus had חם [heat] > חמר reddish brown – from heating – like brown/Brennen – Cf. red brown – donkey חמור - animal יחמור - and חמר [red/brown wine] – Others regard חמר as denoting ferment > חמר wine – also חמירא [sourdough] Apud R.C. Klein. See also חמר חמרה in Shoreshe Yesha & Oholei Yehuda – Also Gesenius

It seems possible that the Hebrew פתח potakh [open] is the source of the term pituitary gland – since it opens all of the other glands – but the experts say that it derives from Lat. pituita [slime, mucous] in which case these terms may derive from Hebrew בוץ [mire, slimy mass]

Partial list of ח words involving ק suffix affix

חשק – חזק – חזק – חזק – מחק – דחק – חבק רחק

²⁸⁵² ...by use of the Aramaic ד that denotes – that and of – from

Aram. דַּחַךְ [laugh, deride] is probably a withering of צַחֵק

Talmudic זָחַל [flow] is a ח ches infix into the base זָל that signifies – flow

Talmudic זָחַתַּן is a withered form שַׁחֲצָן [haughty]

MUST ADD TO THIS THE CHES SECTION OF LAMMED EPENTHESIS ETC

The PBH word חַלְגִּלוּג is translated as purslane, an edible weed mentioned in the Talmud – Rosh Hashonoh 26b. All species of purslane have rounded edges – and some of them are nearly perfectly circular even when matured. If you will look at the purslane photos mentioned in this note below²⁸⁵³ – you will appreciate my theory to the effect that the plant's name was formed by the epenthesis of a ל lammed into the round denoting חג base

The ancient Grk. kata that means – against may derive from כַּח

The PBH פָּלַח [open through, cut through, perforate] is likely a derivative of biblical פָּלַח [cleave, split, slice]

Maybe פָּחַד [fear] derives from פָּד base that denotes fire?

Ernest Klein used Lat. colere as a parallel comparison to פָּלַח

The word פָּחַד [fear] may have been developed out of the פָּד [fire] base in that (a) uncontrolled fire is a fearsome element – (b) fear is a burning passion

רָצַח murder may be related to רָצַע bore, pierce

Talmudic פְּצֻחָא = open, or unwallied space

It seems to me that the similar כִּסְלָה term's occasional biblical use in the sense of – confidence, trust, hope is a sense development from the notion that people rely upon walls כְּתִלִּים to protect them against external dangers – and to support the framework of their houses. But it might instead derive from the root חָסָה [to trust in][See Job 4:6]

ADD לִכְש entry in notebook

שָׂרַף may be related to חָרַף

Lat. abiungo = remove – from יָחַד

²⁸⁵³ See on the internet – Outsidepride herb seeds – winter purslane - Llangbi.organic – winter purslane – Mother earth news.com – Spring – winter purslane – en masse .

The word carve & OE ceorfan [cut, cut out] may relate to — גלף – חרת – חרט – חרץ – כלף – קלע - חטב – חלף

And the Hebrew word חבל damage likely yielded the > Anc. Grk. hopla & kubelis/ kybelis [weapon]²⁸⁵⁴²⁸⁵⁵

And – you may have noticed that – we have earlier mentioned that a biblical חבל term meant rope and bind, bundle – and now we have mentioned that the Hebrew חבל term also means – damage - and that it also means – pain, pang.

So let me devote a few moments to this mystery

And so – this matter remains to me somewhat of a mystery. Now - I have been fortunate to have been allowed to see a great many heretofore unknown facts about the Hebrew language – and I hope to reveal many more hundreds of things that are not yet known – and many of those facts will be more fascinating and wondrous than the things you ave heard thus far – but I decided to finish this presentation on this note of a question that I cannot answer – because I wanted to make sure that you know – that I am well aware of the fact that – that there are still alot of questions concerning Hebrew words - that I cannot answer

??? However the חבל that means pain and the חבל that means damage, destroy – may be sense developments of the חבל senses of tie and rope – for we find other instances in Hebrew wherein there seems to be a connection between restriction and or smallness – and pain, damage or injury , Cf. –

I find this biblical term and usage a more likely candidate for the etymon of ‘cabal’ [a secret group, conspiracy] than the Hebrew mystics term Kabbalah that is suggested by some lexicographers. This will also accord basically with the biblical secondary [but nevertheless frequent] use of the word קשר [a tying, binding together] in the sense of ‘conspiracy, rebellion’ [Cf. Amos 7:10 – קשר עליך עמוס – Also I Sam. 22:8 and others. And note also the similar use of

²⁸⁵⁴ And consider also - גבל goval – boundary, limit > Breton gwall [damage] – Welsh gwall [mistake] – and the Lat. sinister [left hand i.e. the lesser hand] > Span. Siniestro & Port. Sinistro [damage]

²⁸⁵⁵ Probably also the source of the [Boll] weevil name of a destructive insect

the word רכס [bind together, connect] in Psalm 31:21 רכסי איש - 'the plots / conspiracies of men'. Note also that cabal and cable [rope] both derive from חבל . In Psalm 94:21 יגודו על נפש צדיק is generally translated – They band / join / gather together against the life of the righteous – but in light of the above I can appreciate the translation of the minority that has it instead as – they plot, conspire against...E Klein imagined cabal as from קבל

First discuss my assessment of the חבל problem and my resolution of it and commentary.

It seems to me that – of the experts of previous generations – it may only have been Avnei Shayish [Rabbi S.Y. Steiger ???/] and Milon HaTankh [Rabbi Yehoshua Steinberg] who mention at all the presence of an inner base חב in biblical Hebrew – which R. Steiger ??? correctly describes as denoting קישור וחבור .

???? You may recall that I had mentioned earlier that the word חבל that meant damage was fashioned out of the root בל - while the חבל form terms that denote – bundle – rope – collateral for a loan derive instead from the base חב that signifies – combine, attach. But I did not mention earlier yet another חבל term – a that means – pangs – pains as appears in the phrase חבלי לדה - birth pangs This חבל could be a derivative of the negative tainted בל base – and related to the חבל that signifies – damage - but– it could be instead a secondary form of the word חיל that appears– in the phrase חיל כילודה which means exactly – pangs like those of a woman in labor [Psalm 48:7] As we find other instances of such a ב / י inter-relationship in the word pairs – חבק חיק - - Perhaps also – זבת זית - זבד זיד

The root form חבל is variously assumed to appear biblically in the senses and usages – (a) – rope, cord – (b) to bind – (c) collateral or pledge for a loan; financial binder – (d) damage – ruin – destroy - injure (e) pains – throes – pangs – (f) twisting²⁸⁵⁶ – (g) snare – noose – (h) an area – region – tract²⁸⁵⁷ (i) ship's mast – rigging – boat – (j) act corruptly, perversely – (k) – a band of, group of²⁸⁵⁸ – (l) a stratagem – scheme – (m) a measuring rope – (n) to confine²⁸⁵⁹ – (o) silver cord (spine, cord of life)

There are also a few additional - and still prevalent PBH or Talmudic usages such as – (p) a bundle – (q) alas, woe – (r) sailor

Gesenius [In his Thesaurus] – sees somehow an essence of חבל as being – bind, twist. I would assume that bind and twist are two different concepts – and I will soon be presenting them as such – and especially so in that some of the experts did not connect them under a single

²⁸⁵⁶ ...but only seen in this light as being the common thread and appearing only subliminally – behind the scenes - by Gesenius and J. Furst and Y. Steinberg.

²⁸⁵⁷ As appears in the phrases חבל נחלה - and חבל ארגוב [Deut. 3:4 . Rav Hirsch notes that measuring ropes were used in the apportioning of the Land of Israel among the families of the Israelite tribes.

²⁸⁵⁸ | Sam. 10:5

²⁸⁵⁹ A subliminal sense - Suggested by John Parkhurst – along with the concepts – Bind – tie – connect. Rabbi Clark also notes for Rav Hirsch the sense of – hold back

heading – but perhaps Gesenius was referring to the type of binding that occurs when strands of fiber are bound by means of being twisted together into rope- albeit that he does not say this clearly.²⁸⁶⁰

In any case – Gesenius draws from this combined sense of – twist/ bind the concepts²⁸⁶¹ – to bind financially the borrower to repay - by means of pledge/ collateral [others agree]²⁸⁶² – twisting > perversion > corrupt or wicked behavior. – Twisting concept into writhing in pain – Twisting into > overturn, cast abroad, disturb > destruction, ruin, lay waste²⁸⁶³- Also – to spoil- act corruptly or wickedly [Job 34:31 – לֹא אֲחֹבֵל]

I could imagine to add to Gesenius' calculations the fact that the ideas of binding and twisting are related to the idea of rope and to the idea of bundle חבילה chavilah. J. Furst has rope as cords bound [twisted?] together into strong rope. Rope is also linked by a number of experts to the חבל concept of region, tract in that areas used to be measured by means of measuring ropes. Boats, boat riggings and sailors are also very involved with ropes – as many have indeed suggested. Parkhurst alternately regarded the throes/ pangs of childbirth and those of death as figurative bindings or confinings . He also regarded the חבל sense as damage as deriving from the fact of the borrower's loss of his pledge if he fails to redeem it by repaying the loan.

It seems to me that the חבל biblical usage as snare, noose can easily be a development of a more basic usage as rope – and aside from this, the חבל sense of damager can have derived from the sense of damage, ruin that is essential to the concept of snare. Some of the experts derive the חבל usage as a band or company of men as originating in the חבל usage as rope – in the sense of – a string of persons – and - another Hebrew word for a band or a conspiracy is קשר keshet [a chain] and the English conspiracy term cabal – does indeed stem from the Hebrew חבל [rope] or from כבל [chain, cable] and the silver cord usage apparently comes from חבל 's basic usage as rope

The word תחבולה that signifies – a scheme – stratagem may derive from the חבל sense of cord, rope in the notion of a sort of weaving in the mind – or a stringing together - or it might relate to the idea of a snare or noose - in that its intent is to harm.

Also – one could alternately perceive a common thread category of – restricting – wherein would belong the senses – to bind – a bundle – pledge for a loan – snare, noose – an area, tract – a band of – a measuring rope – to confine. Rabbi Hirsch did indeed similarly place these under

²⁸⁶⁰ This seems to be the opinion of Julius Furst

²⁸⁶¹ Gesenius – J. Furst and Milon HaTanakh see חבל as related to כפל גבל and others

²⁸⁶² Another opinion says that the collateral pledge is now bound to the lender. And so deriving from base חב. This Talmudic חבל also denoted – to seize, to take back a pledge

²⁸⁶³ But in his main Bible Lexicon, Gesenius lists the חבל usage as spoil – corrupt – destroy as an unrelated word

the category – bind / hold back – to which he added the usages – measure out – navigating – rope – pain - destroy

But it seems that none of the experts thoroughly analyzed the חבל root from an inner base perspective

Rabbi Pappenheim perceived in the חבל root a sense of ‘a part.or section of’ – but

My own mostly unique thoughts concerning the root חבל

() The חבל term that denotes rope, cord can be either

- (a) A simple primary tri-literal root not possessing an inner base
- (b) A secondary root that is a sense development of the חבל sense as –tie, bind

The חבל term that denotes – tie bind can be either –

- (a) A primary tri-literal root not possessing an inner base - and possessing a subliminal sense as restraint, restrict
- (b) A secondary root that is a development of the חבל sense as – rope, cord
- (c) A root that is a combination of an inner base חב that is also the base of חבר etc. – and that denotes – tie, connect, attach - suffixed by the letter lammed in that binding connects things together
- (d) A root that is a combination of an inner base בל that denotes – prevent, not, negativity - prefixed by the letter נ ches – in that tying and binding are actions that prevent, restrict freedom of movement

The חבל term that denotes- damage - injury – destruction²⁸⁶⁴ - and the חבל that denotes – to act corruptly, perversely - can be either –

- (a) A primary tri-literal root not possessing an inner base

²⁸⁶⁴ The חבל term of Micah 2:10 is translated – destruction, destroy, ruin. [But Young’s Literal has it as – corrupt]

- (b) A special secondary sense development of an initial subliminal חבל sense of 'restrict' – [as I have demonstrated pg..]
- (c) A primary root that is a combination of an inner base בל that denotes – prevent, not, negativity - prefixed by the letter ח ches

The חבל term that denotes pain, pang, suffering can be either –

- (a) A primary tri-literal root not possessing an inner base
- (b) A special secondary sense development of an initial subliminal חבל sense of 'restrict' – [as I have demonstrated pg..]
- (c) An alternate form of the pain denoting root חיל - which may itself be related to the word חולה [sick] – as Rabbi Shlomo Pappenheim has suggested
- (d) ??? A root that is a combination of an inner base בל that denotes – prevent, not, negativity - prefixed by the letter ח ches???

It seems conceivable as well that the term חבל [pains of childbearing] derives from the fact that HaShem has 'obligated' the woman to suffer pain in childbirth in retribution for the sin of Chavah / Eve – and that the term's general usage as 'pain, pang' derives from that initial childbirth pain usage. And even though חבל is employed to denote pain in general – the fact that it is not associated specifically in Tanakh with some other experience such as death or injury allows for possibility that the term does indeed derive from this suggested childbirth experience origin – and that its other general usages are only 'later' sense developments of the original childbirth usage.

The חבליים chavolim that are 'snares' may derive from (a) the idea of חבל [rope] or from (b) the idea of damage, destruction - or (c) directly from the negative denoting inner base בל]²⁸⁶⁵ –

Rabbi Pappenheim and others suggest that the חבל chevel that denotes general area, region, portion of a larger area²⁸⁶⁶ [Cf. Deut. 3:4 כל חבל ארגב Job 21:17 יחלק באפו חבליים²⁸⁶⁷] derives from חבל = string in the sense ropes were used for measuring distances . Some see therefore

²⁸⁶⁵ Prof. Mozeson may be correct in his linking of the word 'goblin' to the חבל term in this sense. Also the ancient Grk. kobaloi and Gmnc. kobald kobold [evil spirits]

²⁸⁶⁶ Rabbi Pappenheim perceived the חבל term as possessing the essence of 'a portion, part' – and all of its usages as related directly or indirectly to the concept of - a part of.

²⁸⁶⁷ i.e. He will allot to them what they deserve in His anger – but others have - He will distribute to them pains / sorrow in his anger – He will apportion to the destruction in His anger

the term חבל as referring to an area that has been marked off by the border defining measuring ropes. Gesenius, however, sees it חבל as an alternate form of גבול [border]. Gesenius assumed a ח / ג relationship between the root גבל [border, limit] and the חבל term of חבל נחלתו Deut. 32:9

It seems to me however that The חבל usage as 'region, area' might derive instead from a basic חב base notion of [geographic] points *tied together*

Rabbi Pappenheim links the חיל term that denotes 'pain, pang' to the חולה term that means 'sick'. He views the חובל that means 'a pledge, collateral' to the חבל damage in that an unreturned collateral damages the borrower.²⁸⁶⁸ He relates the word תחבולה [scheme, machination] in that these involve reckonings / measuring in the mind. Rabbi Pappenheim also links to the rope concept the חבל that denotes pain in that pains figuratively tie up / restrict the affected limbs

Perhaps the תחבולה term that denote 'scheme, plan' is fashioned from the חב base related idea of 'a connecting together of different elements'.²⁸⁶⁹

In Nehem. 1:7 חבל חבלנו לך is translated by Ibn Ezra and Artscroll – We have been destructive toward you – wherein the חבל is seen as denoting 'harm, injury' – while Rashi – Metz. Dovid and Metz. Zion - Koren offer instead – We have acted corruptly [השחתה] These חבל roots are likely the results of a metaphysical ח prefix to the negative denoting inner base

It seems to me possible as well that the חבלנו term here is instead along the lines of חבלי לדה [birth pangs] so that the intent would be 'we have pained Thee'

The חבל term that denotes a band of – a company of [Cf. חבל נביאים I Sam. 10:5] - derives either from the sense of – (a) a string / rope of people, items²⁸⁷⁰ – or from the sense of – (b) a

²⁸⁶⁸ John Parkhurst mentioned a very similar idea.

²⁸⁶⁹ One might imagine that the תחבולה usage as scheme indicates an origin from a sense of – damage, injure – but the term does also appear in the neutral sense as plan, stratagem

²⁸⁷⁰ I find this biblical term and usage a more likely candidate for the etymon of 'cabal' [a secret group, conspiracy] than the Hebrew mystics term Kabbalah that is suggested by some lexicographers. This will also accord basically with the biblical secondary [but nevertheless frequent] use of the word קשר [a tying, binding together] in the sense of 'conspiracy, rebellion' [Cf. Amos 7:10 – קשר עליך עמוס] Also I Sam. 22:8 and others. And note also the similar use of the word רכס [bind together, connect] in Psalm 31:21 רכסי איש - 'the plots / conspiracies of men'. Note also that cabal and cable [rope] both derive from חבל. In Psalm 94:21 יגודו על נפש צדיק is generally translated – They band / join / gather together against the life of the righteous – but in light of the above I can appreciate the translation of the minority that has it instead as – they plot, conspire against...E Klein imagined cabal as from קבל

binding together of – in the חב sense of combining– or it may be instead – (c) a secondary form of חברה chevrah [group, club] – by ל / ר interchange²⁸⁷¹

Note also that each of these חבל terms and usages can have derived metaphysically from a combination of reasons – or by two or more different methods????

Rav Hirsch assumed a link between חבל [tie up] and חבל [damage] in that damaging is a type of restricting – in that damage affects the value or beauty of an item – and /or in that it may stunt the item’s ability to reach its full growth potential. From another perspective one might add that every restriction does in itself theoretically constitute a damaging of a person’s seeming natural right to act as he pleases – and so even when the restriction is for the good of that person or for the good of society.

Rav Hirsch relates עבט – collateral, loan binder- to עבת [thick rope] in that the collateral amounts to a binding that ensures repayment. Cf. the likely relationship between the words חבל chevel [rope] and חבול [collateral] [Jeremy Steinberg] – albeit in my opinion - that the thick rope idea may derive from the עבת verb’s sense of – winding - plaiting

קח	To take, buy	PBH #1 קלח	Stem, stalk, tube – a stalk holds the florescence above ²⁸⁷²²⁸⁷³

כח may be the source of the Talmudic word 2 # קלח [to cast with force, also – an uninterrupted jet or flow] as the Hebrew כ sometimes becomes an Aramaic ק - Cf. כפל & קפל [fold, double] and even in Hebrew itself experts assume that the words תכן and תקן are related. See also #1 קלח - pg.....

חוג is apparently the source of the Talmudic חקק - term that means – to draw a circle – to limit – and of the חוק that meant – to round – arch – hollow

²⁸⁷¹ Cf. the term גמר [Psalms 57:3] which some experts regard as a form of גמל – and elsewhere

²⁸⁷² Cf. אחז [hold, seize] which is the source of the words hold and Ger. halt [hold] – and also the source of Ger. hals [neck] that holds up the head

²⁸⁷³ The Lat. word column likely derives from a combination of both קלח terms [see pg...] in that (a) the column is a holder – holding up the structure overhead – (b) The column is a straight up item- like a stem or stalk - & (c) the column is an item of strength [כח]

The military term 'trench' [long track or ditch] may derive from 'trencher's sense of 'pierce' [ground pierced into a ditch or - more likely - from the physical and conceptual withering of the Hebrew דרך derekh [a path, road, way] into the word track – or from a blending of both. However, the English 'through, thorough, and drench – as well as the comb. form 'trans' [Lat. across] - and the Gmnc. 'durch' [through] – all derive from דרך derekh's other meaning of 'through, by way of'. Watch for our forthcoming article concerning the multiple Tower of Babel derivatives of 'derekh'. Also – trek – train – draw – draught – tread – Ger. tritt - stride – trail – trolley – [ex] tract and [dis] tract – trundle – stroll -and more. [However, stride might derive instead or collaterally from Hebrew צעד = to step]. Ancient Grk. trekhein trakho [run, move quickly] whence Eng. trochee. Lat. trames [road] & Eng. tram Anc. Grk. dromo & dromaw –[running – race – course – path – journey]

the ancient Grk. hystrix / hustrix – that denotes porcupine – an animal that is protected חוס חסה - by its spikes . Cf. the Lat. castanea term that denotes the chestnut – a nut that is protected by its spiked shell – and the Lat. base casta denotes protection, guarding – as in – castra [fort, castle, army camp] – castus [chaste i.e. guarding one's morals] – castellum [fort, citadel]

The root רחם [mercy] may also be related to the word רך [soft, tender]

A suggested relationship between the סחר senses of merchant and traveler would be paralleled by the assumed link between the meanings of the Anc. Grk. word poros – trade, merchant and passage, voyage

The Talmudic word נחתום [baker] probably relates to the fact that individual commercial bakers each had their own special form of bread product, by which wholesalers could know the origin of the bread.

Talmudic קדר [perforate, cut through] & קדח [bore, perforate] possibly from חדר - See also note...

Talmudic קפח arch, bend & קפח bend force overwhelm prob. from כפה

Talmudic קפח bury, cover from קבר

Talmudic קפח - take by force - from כפה or קח

The word כחל כחול is translated – (a) to paint the eyelids blue – and (b) to paint the eyelids with [black] antimony Now I have shown that the base כח denotes against – and in front of – and we know that the Lat. word ante means before – and the Grk. anti means – against – opposed to. The French word mine means – facial expression, appearance - as do also the Ger. miene – Pol. mina and Eng. mien. And the Breton min meant – face of an animal. And thus it seems to me that the Med. Latin antimony term may have denoted – [coloring] before the face or against the face – ante – mony – albeit that we have no record of a link between the mony of antimony and the

min/ mien face terms. Nevertheless the Hebrew word פנה means – to face, to turn – and the word פנים ponim = the face. And thus It seems to me that this many element of antimony may derive from the Hebrew פנ featuring face terms פנה פנים - for I can show that the Hebrew פ P became an M in the European words ... (a) Hebrew פחד [fear] to Span. Miedo [fear] - and the Hebrew פה [mouth] to maw [mouth] – Also -. The Lat. uni-versus [world] = turning as one – and therefore it seems to me that the Lat. mundus [world] derives from the Hebrew פנה ponah [to turn, to face] – also by פ to M withering . And the unshelled nut that is called ALMOND and MANDel is an oblong shaped nut that appears to point in one direction – so that its MOND element may derive from the פנה term that denotes facing and pointing – Also – the Lat. mons, montis [mountain, heap] likely derives from the פנה root in its sense of pointing or facing [i.e. upward] – and by פ to M withering as well – in that mountains point upward . Also פנה is probably – in its usage as –turn – the source of the word meander and the source of Maiandros the ancient name of a very winding river situated in Asia Minor and beyond And thus it seems to me that the word antimony and the black כחל term both intended – before or against the face. Another name for the black antimony colorant, Lat. stibium – derives from the Hebrew word צבע tzebah [color] – However – a many element of antimony that might signify face might conceivably have derived instead from the Grk. mono [one] in that everybody's face is a one of a kind. Probably also Hebrew פלח to פלחא Aramaic [millstone] to Lat. mola [millstone, mill] – There are also many specimens of the reverse phenomenon – i.e. the withering of a MEMM מ to a P/V/F/ B - Cf. מן [from] to Ger. von [from, of] - משתה [feast] to Ger. feste [festival, feast] - מלא [full] to Eng. full and to Ger. viel [many] - מטה [bed] to bed - משל [ruler] to Lat. basileus [king] . Cf. also Lat. antidotum – a dose/ giving against.

However – with regard the usage of the כחל term as denoting blue – that may have been a sense development from an original sense as black antimony by transference – in that black coloring and blue coloring were both popular – but the blue denoting כחול כחל may instead have had an entirely different origin – for - I see כחול [blue] as a possible compounding of כ [like] and חול chol [sand] because the original ancient 'Egyptian blue' facial coloring material contained 70% silicate – and silicate has the appearance of sand – so that blue כחל can have meant – like sand. A כחל metathesis of כחל may be the source of the word - color And כחל - may be the source of the name of the bluish mineral – cobalt

The following is a partial listing of tri-literals that may have been fashioned by G-d by means of the epenthesis of a ח into the two letter base – – מחר - טחר - זחל - דחף – דחר – בחר – דחר – רחב – סחר²⁸⁷⁴ –

שחר the morning star can derive from the base שח [to bow] – as it bows out the night, and bows in the day – but perhaps it can also be a ח infix into the base שר that denotes continuity – because its double bowing action serves to link the exiting night to the incoming day – and that linkage is a continuity.

The word פחד [fear] may be the result of a ח infix into the base פד of the fire related words פלד and פיד - .Compare בעת [terrify] which may be related to בער [burn] and consider as well that the passion related חרון [anger] - תחר & [envy] are said to relate to חרר חרה [burn] – and I believe that the emotion אשם [guilt] may relate to אש [fire] in that guilt burns in the conscience like a fire

²⁸⁷⁴ Perhaps also גחל - However - סחר can also relate to תחת - [take the place of] - רחב to רח [wide] - גחל to גח [forceful movement forward] - מחר to מחה [erase the past] - זחל to זח [move] - דחף to דח [push, stuff] - דח to [choose]

Gesenius may have correctly linked טוח to חור - טפח to חפר and שפת to שות - among a few others that I do not endorse - I would add also זפת תור - [גפן גון - תפר תור - זפת זות] - [subordinate? שוח שפח] -

The roots שחש and שחש are each variously said to denote – crop aftergrowth – accretion – stalks / plants that sprout in the third year after planting – [also - aftergrowth of cut trees – growth after pruning – Rav Hirsch] - הצומח מרשי הזרע [Radak] – Cf. II Kings 19:29 – ובשנה השנית סחיש – and Isa. 37:30 – ובשנה השנית שחיס . It seems to me, however, that the שחש aftergrowth term might derive figuratively from a שח base that signifies ‘subservience’ – by the affixing of the ח – See pg... and pg... in that some aftergrowths may be dependent upon the growth of the previous season – while the סחיש aftergrowth term might constitute a secondary form of תחש .²⁸⁷⁵ See pg... But see also סחש pg...²⁸⁷⁶

The mishkan²⁸⁷⁷ was covered with a layer of skins of a creature called תחש ‘tachash’ – whose true identity has been forgotten and is now widely disputed. Among the creatures that have been suggested as תחש there are –

Unicorn [keresh] – rhinoceros – ram – giraffe – seal – manatee – dugong [sea cow]²⁸⁷⁸ – genet – badger – dolphin – porpoise – goat – okapi – antelope – grampus orca – weasel – and others yet. Some writers even see the תחש term not as the name of an animal – but as the name of a color or of a type of leather or cloth. For those who are interested, I recommend the extremely thorough internet article that has been provided by ‘Daily Weekee, know more – Tachash’ – which explains in detail the arguments concerning many of these candidates – pro and con. And there is also the fine ‘Dictionary.sensagent.com / Tachash’. Rashi quotes the Talmud [Shabbos 28b] to the effect that the תחש was a creature that existed only in biblical times – a theory that supports the תחש = unicorn hypothesis but Ibn Ezra suggests instead that it was a creature whose true identity was known in biblical times – in that it is mentioned also in the later book of Ezekiel 16:10

²⁸⁷⁵ Gesenius suggests a possible link between שחש [plant aftergrowth] and שחק [pride, haughty – Job 41:26] in that both of them entail an out of the ordinary ‘raising up’.

²⁸⁷⁶ Ernest Klein has שחש as a metathesis of שחש in the same sense

²⁸⁷⁷ = the portable temporary temple where religious services were held before the building of the permanent ‘Bais HaMikdash

²⁸⁷⁸ So Y.S. Milon HaTanakh. –There is a slight similarity in the name which is said to be Malay/Filipino

Now – the dolphin especially seems to make for a reasonable תחש candidate because dolphins appear at the sea's surface and then dive or submerge – and thus they would seem to accord with the fact of the similarity between the תחש term and the word תחת tachas – which denotes, 'under' [i.e. submerge] – but this idea would also accord with the seal and with some of the other תחש creature candidates. Also – the similar [to tachash] Arabic animal names 'Tuhas and Duhas' mean 'dolphin' – but they also denote the 'dugong'. And there are other 'non - Hebrew language' animal terms that accord with others of the tachash candidates, as well.

Also – dolphin epidermis is very smooth and ten to twenty time thicker than that of other mammals²⁸⁷⁹ and it is thus very well suited for 'mishkan roofing' purposes.

There may however, be one other interesting תחש identifying factor that has not been mentioned by any of the contributing lexicographers or bible commentators – i.e. - to my knowledge – a factor that is related to our ת / ו principle – to wit -

The biblical Hebrew term שחיש sochish is a hapax legomenon [in II Kings 19:29] that denotes 'crop aftergrowth' – i.e. a second crop that appears in place of the first after the first has been harvested.²⁸⁸⁰

And the phonetically similar [to תחש [שחיש 'tachash candidate' 'dolphin is unique in that *'its epidermis is in a constant state of being sloughed off while new skin is formed'*.²⁸⁸¹ And thus this תחש skin replacement process somewhat parallels that of the growth of the שחיש crop after the main crop has been harvested. Indeed, Rav Hirsch renders שחש - 'growth after pruning'. Remember also that the תחש term may relate to תחת - which means 'in place of'.

And thus we may have herein a שחש - תחש form ת ו word pair as well.²⁸⁸²

תכליל is rendered (a) reddened (b) darkened [Gen.49:12] . It seems to me possible that this is a metathesis of תכל which is translated as paint, color the eyes with makeup – blacken – blue [Ezek. 23:40]– and that the true meaning of both terms may be 'painted, changed in color'

²⁸⁷⁹ See internet's 'pawnation – Dolphin's skin by Pamela Miller / Demand Media.'

²⁸⁸⁰ Some explain that this second crop stems from seeds that did not sprout when the majority did.

²⁸⁸¹ Ibid.

²⁸⁸² It may be of significance, however, that there is also a Tanachic hapax legomenon שחיש shochis that means 'secondary plant growth'. [Isa. 37:30]. Many regard this as a metathesis of שחיש . See also...

I have suggested that akhas / akhat אחת [= one (in the feminine)] is the eymon of Eng. once – and Ger. eins [one] and perhaps also of - ounce²⁸⁸³. Note that the fem. זואת zoas/zoat [this] is the source of Eng. this and that – and of Ger. das, diese [this, that]

Maybe the word חטר [twig, branch, rod] may be related to a lost Aramaic עטרא that denoted [resinous] tree

Young's Bible translated the שבץ term of II Sam. 1:9 as arrow [חץ] very questionable

There is a Talmudic חכך that meant – rub, scratch [perhaps related to שחק = rub, grind, pound?]. Another חכך that denoted hesitate probably derives from the root חכה [to wait]

A Talmudic שחן that denoted – heat – lighting a fire – hatching eggs – hot – parched – is regarded by Jastrow as a form of PBH שחם [hot] – which derives from the biblical word חם [hot]. There is also a Talmudic שחם that means – black, dark – that I see as a form of שחר [black, dark] – by means of the מ/ר relationship²⁸⁸⁴ - see pg...

Jastrow also hints at a link between שחם and שחן [to be hot, parched, to warm, light a fire]²⁸⁸⁵. Perhaps this is also related to biblical שחין [boils, itch] – A Talmudic שחן that means – hatch eggs is from the idea of warming the eggs.

Talmudic שחת denoted – pit, grave

Talmudic בלה²⁸⁸⁶ = flicker, dazzle – also – be unsteady Maybe related to a PBH בלג [confuse]

Talmudic חזם trim, lop off is from גזם

²⁸⁸³ An alternate is אחוז [the mod. Word for percent]

²⁸⁸⁴ A Talmudic שחם that meant dark red – may be a sense development from שחם [dark] – Albeit that a PBH term חמר that means hot did also mean - dark

²⁸⁸⁵ Perhaps related to the word sun?

²⁸⁸⁶ ...Probably an Aramaic derivative of a פלך root that denoted change, variation that is itself a derivative of the פכ base that denotes change, variation

Perhaps the word ארשת of ארשת שפתנו is a form of חרשת [so that the phrase intends - the product of - or the artistry of - our speech] - Or perhaps it relates to the word רשת [net] in the sense - The net cast by our lips for the purpose of capturing G-d's favor or mercy

Jastrow lists a Talmudic root שחל = rub off - peel - which seems to me possibly a נ epenthesis into the base של [disengage]?. This שחל would denote - that which is shed²⁸⁸⁷ - and it would be the source of - PBH שחולת [metal shavings, filings] and שחל / שחולת would be the source of Eng. shell & scales - OE sciell [shell] & secalu [shell, husk] - OCS skolika [shell] - MDutch schelp [shell] - Eng. scallop - Dutch - schil [peel, skin] & schaal [shell - ME schale [shell - husk - scale] - Ger. schale [husk, pod] .Perhaps also Lat. siliqua [pod] - by metathesis-and of O.N. skalpr [sheath] - Ger. schalen = to peel, shell, skin, pare - slough off or flake off skin.²⁸⁸⁸ OHG scala - Ofr. escale [scale, cup]

Also - Lat. squama [scales of fish or reptile , metal shavings, filings, hulls, husks - cataracts - flakes]

Also the Ital. scaglia that means - scale - shell - marble chip - flake - sliver - splinter

Maybe also Lat. scandula, scindula [shingle]

There is also another Talmudic שחל that denoted - loosen - let slip - draw out of - dislocate²⁸⁸⁹ It seems to me that these do also derive by נ infix into the base של - in that they all involve disengagement

A Talmudic שחל denoted - to move in or through a hollow space - to thread a needle - draw out of - slip - be looped - discharge through pores - exude - All of these involve holes or hollows to the effect that this שחל may have been fashioned out of the חל element of חלל [hollow] . Also possible that the word שעל that denotes narrow space is related to this .

Perhaps the שחל jackal term is related to the שועל fox term because of some sort of similarity or connection between the two animals? And especially in light of the facts that foxes live in burrows and that the PBH שחל term means - to move through a hollow space. Also maybe the שועל fox term could relate to the word תעלה [channel, ditch]

²⁸⁸⁷ i.e. a common denominator of shell and scales

²⁸⁸⁸ A Ger. schale and Fris. Skaal use as dish may be a sense development from a scale usage

²⁸⁸⁹ שחול is an animal with a dislocated hip שחול - also meant - dislocated - perhaps involving a שח sense as bent??

It seems to me that the word שחר [morning star] derives from the base שח because the שחר bows in the day and bows out the night. The שחר that denotes morning derives from that שחר morning star – and the שחר based terms that denote searching in the morning and praying in the morning are sense developments of the שחר morning use – and a שחר usage as searching in general is probably a further development from the early searching sense . However – the PBH שחר that denotes – to break through – to dig likely relates to the word חור [hole] – However [morning prayers] may also derive from the idea of bowing or subservience in prayer

It seems possible that שלחן and צלחת are metaphysically related

תחש could constitute a combination of תחת [in place of] and חיש [quick] in the sense of skin replaced quickly

See also קור dig for a source –and Talmudic קדר [to drill, penetrate, perforate, cut around, bore, cut through] in note – pg²⁸⁹⁰... Cf. also ברז pg...

However – Jastrow does also list a Talmudic קדח that signified – bore – perforate – penetrate – cut out – make an opening – and thus it seems likely that the קדר Talmudic that is mentioned above bearing the same usages – may be a streamlined form of this קדח term

Talmudic חשר [sift] may relate to the root חור [hole] by ש infix in that sifting involves holes

קדח could be a form of קדר - although the reverse is more likely - from a linguistic standpoint However, Talmudic קדר [perforate] & קדח [bore, perforate] can also be from חדר -

Yehoshua Steinberg – Milon HaTanakh regarded the חרי basket term of the baker's dream [] as related to חור [hole] and as signifying – a basket that features holes

It seems to me that the use of the word חרי in the baker's dream alludes to the fact that Pharaoh was still angry at the baker.

Aramaic חדיא [chest, bosom] is from חזה [chest]

PBH חשר that meant to peel may be a derivative of חשל - whose של base would denote – disengage

Milon HaTanakh suggested a link between the roots פחד פחז and פחת - but he did not explain. I can see a link between fearsomeness and instability – but a further link to פחת [less, few] would imply a common thread of lack – which seems to me too general to be meaningful

²⁸⁹⁰ Jastrow links this PBH קדר to the Talmudic - קדר [to cave, to cut out] – which he compares to the roots – כדר – גדר – גדר . Ernest Klein lists a קדר [cut] as a version of קדר

Alternately the HUND element of hundred may derive from the Hebrew base חד khad that signifies ONE – the idea being that a hundred is a single unit of one hundred components/ members. Y.S. has – Aram. סחר = go all around – Hebrew שריון הסובב את הצב = סחרת - shieldings used for flooring? Although others have it as type of marble - סחרה = a shield that surrounds the soldier – although the Targum has it – a round shield

Talmudic שחל terms that denoted – peel, rub off and to let slip – draw out of may constitute ח infixes into the base של that means – disengage

Perhaps חסד derives from חד by ח infix – in that doing kindness to another is a form of uniting with him – and in that the one who does חסד is treating that person the way that he would want to be treated

Words or bases that mean both cutting / lopping and deciding / decreeing

A - In Tanakh itself – פסג פתגם - כרת - גזר - חרץ - חוק חקק -

B – Combined Tanakh & PBH – אמר אמורים - חתר - קצב -

מלל - scrape, pluck - מלילות are cut off ears of corn - מול = circumcise – and PBH מלל is to proclaim [and to speak, utter]

C – In PBH alone – פסק

Gesenius and E. Klein make a connection between the root קצה [to cut off] and קצין [an officer – overseer] Cf. also Latin caedere [cut] based decision, incision and the Lat. cerno [divide – decide – decree]

See also חקק חוק pg..

Lat. seco [cut] also meant - decide

See מח base to מרח

Talmudic מרח meant – to poultice – plaster – mash – crush – rub a salve

Only once does the root רחם appear in Tanakh in the kal/po'al construct רחם -rokham – and denoting there [Psalm 18:2] – love . This supports my theory to the effect that רחם derives

from the base חמ that denotes warmth in that mercy and love are both warm emotions/
feelings

Ernest Klein suggested PBH דחס [dense, compressed] as the source of Talmudic דעץ – stick in
– squeeze in – prick that Jastrow regarded as the source of the Talmudic דוץ of similar
meaning

כפה כיפה כפתא chamber – vaulted or arched chamber is from כפ [bend, arch] - כיפתא
כפתא [stocks for torture]²⁸⁹¹ may derive from קח [hold] - כפה כיפה [prison] can have derived
from either source – or from a combination of both. כפח קפח Very tall, high backed –
hunchbacked may derive from כפ [bend, arch]

From פרח G-d poetically devised the word אפרח [a baby chick] – Source of Talmudic פרגית
[young bird] & פרגיתא

Perhaps Eng. valve might derive from חלף

Talmudic חטי [luxurious – well dressed – saunter – be gratified – comfort] probably derives
from אטון and/ or עדין

The word force could derive from -- מרץ - כרח – פרץ Also Med. Hebrew ערץ meant – force

I assume that the word קח kakh was changed into the word TAKE by K to T plosive
transformation – and that the same occurred in the case of the ONFr. Taque [nail – pin – peg] &
the OFr. tache [nail, spike, tack, brooch] whence Eng. tack [clasp – hook – fastner, nail]. Such
transformations also occurred in the cases of - קרע to tear - יקר Ger. teur [dear] - דק
dot - קד title - דקלא Ger. dattle[baum]²⁸⁹² & date [tree]

חי may be the etymon of Lat. iugis [fresh – lively – perennial]

²⁸⁹¹ ..also a type of muzzle

²⁸⁹² Also קץ > OFr. tassel [fringe, hem]

קרח Korakh name may derive from קח take because he took wealth and because he took the hearts of his cohorts. Also קרח kearkh is ice which is cold and smooth – Korakh was smooth tongued and cold and calculating.

perhaps the פד = fire base is the base of פחד [fear] in that fire is a frightening thing

ריח aroma, smell may relate to רוח wind, spirit in that (a) aroma travels through the air as does the wind (b) it is carried by the wind –(c) both the wind and aroma are fairly unrestricted things

Jastrow listed a צלח that means – split, pass through – and a צלק [split] that he assumed to be related

The Talmudic terms שלחופא & שלחף denote variously – exchange – substitute – ransom – change – lay crosswise – apparently derive from חלף [change] with metathesis

Cream, crud, crust are probably from קרם

חתם could be related to חם warm in that heat was used in applying wax seals

Talmudic פתך [dig, open] may be a derivative of פתח

הנאה [enjoyment, pleasure, benefit] may be related to חן [charm, favor, grace]

Prof. Jastrow lists a PBH term תות as a contraction form²⁸⁹³ of the Hebrew תחת tachat – in the senses – under – beneath – in place of – and this supports my hypothesis to the effect that תחת is ultimately the Babel event etymon of the Eng. word ‘south’ and the Span. sud.

It seems of note that the PBH פסק denotes to divide, split, separate, cut, sever – and the PBH פתק = divide, distribute, cut off, conduct water – and it can relate to פסג - but there is a פתק usage as to dig or open a channel by cleaving, splitting wherein the פתק term can relate both to פסק split – and to פתח [open]

²⁸⁹³ Which I sometimes refer to as an elided form – or a streamlined form

Please consider as well the excellent theory of John Parkhurst in סחר - Parkhurst saw the סחר root as denoting – movement back and forth – going all about. He has the סוחר as a travelling merchant/ pedlar traveling all around to buy and sell his wares - The סחרה is a small shield/ buckler that the soldier moves about in different directions in order to parry the blows of a combat adversary. The סחרת is a flooring of marble – whose natural swirl pattern goes all over the place – and the סחרחר term denotes fluttering or palpitation – which amounts to highly irregular movements to and fro. This seems to me a brilliant theory and very much worthy of mention – even though it does not fit in to my own – It seems to me that if this theory were correct it might accord with another theory of my own to the effect that a סחר root is a development from the סר base of סור [to turn aside] in that a going all about – irregular motion activity would entail repeated turnings aside

חרץ may be related to חרץ

Kindness חסד = , Doing kindness is a form of uniting with the beneficiary – So חסד is from חד [one]

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

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

Coppice may relate to שחס

The word חרצבה chartzuvah appears twice in Tanakh – (a) Isa. 58:6 פתח חרצבות רשע that is a section of an exhortation by G-d that the more wealthy Israelites cease their financial oppression of their less fortunate impoverished brethren (b) Psalm 73:4 אין חרצבות למותם ובריא אולם wherein the psalmist Asaph notes that the wicked appear to experience success in their endeavors, and that it seems that they even die in a condition of good health

Now – the experts assume that חרצבה must mean ‘bonds, fetters’ – so that פתח חרצבות רשע means – ‘to undo your wicked shackling [of the poor]’ - mainly because the phrase is followed / accompanied by – התר אגדות מוטה ‘loosening of the ties of oppression / evil’.

And Radak therefore interprets **אין חרצבות למוותם** as well as – ‘there are no bindings, shackles before their deaths’ and he sees these **חרצבות** shackles as a figurative expression of the pains and travails of old age. We might even modify his interpretation somewhat by suggesting instead that the **חרצבות** ‘shackles’ term more exactly refers to the restrictions to daily activity that are often engendered by the infirmities of old age – and this would indeed accord with our theory that the word **זקן** zoken [aged] derives from the word **זק** zik [shackle] because of the restrictions [i.e. shackling] that accompanies old age. See pg...

Nevertheless – a difficulty with these interpretations lies in the fact that no one has been able to offer an explanation of the origin of the quad-riliteral **חרצב** root – and I shall therefore suggest that the term may possess also a second subliminal meaning – i.e. – as a **ר** parel of the word **חצב** chotzev that denotes – ‘chisel – carve out – hew’ – to wit –

For – if we read **אין חרצבות למוותם** as – ‘there are no chiselings at their deaths’ – it can mean that they die peacefully in one event – without being whittled away gradually healthwise as sometimes happens to the elderly²⁸⁹⁴. And in light of the fact that financial swindlers are also called ‘chisellers’ - perhaps we can also read **פתח חרצבות רשע** as ‘undo [your] wicked chiselings [of the poor].’²⁸⁹⁵

Note also that loosening or breaking chains that bind can also be expressed as ‘opening the chains’ and hence - **פתח חרצבות רשע**

סחרחר if you go around in circles you get dizzy

Talmudic **חילש** = rounded and hollow reeds, items – **חילת** = reed – Also - Talmudic

חילת = hollow glen, valley – all related to [hollow]

חילפא willow with serried leaves

חילף rush species with sharp edges **חרפ** ???

²⁸⁹⁴ From a homiletic perspective – the hidden benefits of old age sufferings include – (a) The sufferer ‘works’ off a chunk of his sins in this world so that the reward for his good deeds will seem more complete in the next – (b) The sufferer can appreciate that his time is running short – so that he had better start ‘getting his moral act together’ if he hasn’t already done so.

²⁸⁹⁵ The use of the less than optimal word **חרצבות** herein is admittedly difficult – but perhaps this can be excused by the hypothesis that both understandings of the **חרצב** based phrase were intended by the text.

Talmudic **סדח** = make incisions scratch²⁸⁹⁶ Incisions **סדח** is from **דח** sharp and sharp is number one **דח** / first level of thickness [in metal, etc.]

Perhaps two types of 1) - **רגש** = excite – agitate – stir up – commotion – (2) = sense – feel – perception –

Ancient Syracuse was named for a nearby marsh called Syrako – Most marshes have foul odors and thus it seems possible that this Syrako was named out of the Hebrew word **סרח** *sirkha* [stench]

פלגן / *pflegen* – Ger. attend to – be in charge of – be in the habit of from **פלח**

חך is the Possible etymon of Talmudic **הדמ** [dissect, dismember, tear to pieces, part, member, arrange parts of an animal [- Cf. Hebrew **חכם** [wise, sapient which is related to savor] that is related to the **חכ** base of **חכך** [palate, taste]

The originally French name **pochard** – that is the name of a duck species that features a very swollen – puffed out breast – and a swollen looking head, as well – is said by the etymologists to derive most probably from a theoretic imaginary I.E. word ‘buk’ – that is supposed to have meant – swell – and they are not as far off of the mark as they usually are – for its true Hebrew origin is apparently the inner base **פח** *poch* that denotes – ‘swell, blow’ – and that is the base of the root **נפח** [swell, blow] – another possibility is the base **פכ** in that the **pochard** is a diving duck – Cf. Lat. *phoca*

Perhaps quartz derives from **חרך** or **חצב**

Talmudic **אכם** [sunburnt] from **חם**

פת pit is an opening in the ground – and **פח** trap is an opening waiting to ensnare. And thus it seems conceivable that the word **פתח** [open] is a derivative of a base **פח** that denotes – mouth, opening. Although **פתח** and **פח** might be instead derivatives of **פתח** with its **ת** elided [omitted].²⁸⁹⁷ Note also that the biblical Hapax legomenae **פת** - **פוח** - which many translate as – vulva and **פתח** [socket/ hole for a door hinge] indicate the probable involvement of a **פת** element denoting opening in the **פתח** term – at least to some extent.

Perhaps **צחן** [stench] was formed euphemistically out of **צח** [pure]??

²⁸⁹⁶ Also appears Talmudically as **הדס**

²⁸⁹⁷ Cf. **חור** and **חור** wherein it is also unclear which one derives from the other

flour is a flowering צמח of wheat - = קלי roasted, קלי = roasted corn, grain - Some experts see רצד as – jump, skip and as related to רקד [dance, skip about] - פקח פצח - both = to open - יצת יקד - both signify to ignite, burn - מחץ & מחק [both = smash] - בצע & בקע [both = to cleave, split open – קלחת & [pot, kettle] צלחת [plate, bowl] both kitchen utensil vessels- עריץ = oppressor - ערק to chase out / force to flee – And there are also word pairs wherein one or both terms are PBH or Talmudic – such as - רצע & רקע [both = to flatten]& - צונצנת - both liquid containing vessels - קולב [display stand] - צלב gallows – impaling stake – penal crucifix structure – all of which are structures – PBH פלץ split – shatter – crack- פלק split, fissure²⁸⁹⁸ - פצם – split open – crack - פקם split, perforate - פקל 's use as split and PBH פצל - split, divide, branch off - while PBH פקל 's usage as peel could be a secondary form of biblical פצל [strip off - peel - [פקע [to split open] & פצע [to wound, crack, split open] . - Gesenius suggested such a link in the case of the biblical word pair קבר [bury] & צבר [pile up] in that some ancient peoples buried their dead by piling earth upon them above ground level – and he also assumed a synonymous relationship between קול לקו and צולצו . Perhaps also רבץ [to lie down, rest] and מרבק [a stall – where animals rest – but possibly related as well to the root רוק - ריק = empty] . [Maybe צלע = board, side and קלע = curtain and also Talmudic sail,] & קול [voice] and [clang] צלצל --and even צל & קול [shadow] both intangible things thrown off by a tangible item Perhaps קעקע deep incision tattoo & צעצע [image work, carving]- also קלע – sling - and צלף [flog] in that both action involve a drawing back movement of the hand – Talmudic בקא mean to search. צלף May indeed have derived from קלע - but see also שלף pg.. Maybe צוף & Talmudic קפא [both = float] – Maybe also חצן & חיק [both translated as bosom, lap]

The עש base of עשש that denotes – weakness may related to the חש base that denotes sense in that a sense of something is a weaker form of it. Cf. חלש pg... However עשש also denotes rot, decay ???

חצ base - A pressing – base of נחץ [urgent] & לחץ press, oppress - חבצלת of root חבצ - Lilly flower in early stage – when its petals / leaves are still compressed close together²⁸⁹⁹ - Talmudic חבץ = to press thick milk in a bag²⁹⁰⁰ - Ernest Klein has PBH חבץ as – to compress, churn²⁹⁰¹²⁹⁰²

Small chance that חדר room derives from חור hole in that many early people may have lived in caves [holes] – The word חדר that denotes – to penetrate may also derive from חור [hole]

Perhaps there is a link between חצף and קצף

²⁸⁹⁸ Both of these may relate to חפץ split, slice

²⁸⁹⁹ So Jastrow who says that the flower is called שושנה shoshannah after it opens, full grown

²⁹⁰⁰ Rashi – apud Jastrow

²⁹⁰¹ Some experts correctly relate חבץ to PBH חבס [press, crush]

²⁹⁰² PBH חבצה is buttermilk

חרב and חרם [both mean destroy] may be related by מ / ב labial interchange

A חרק that means notch, wedge in, serrate, cut a gap, squeeze into a gap may be the result of a ר - infix into the base חק [Engrave and thus – to cut into, carve, incise] This חרק could be instead the result of a ח prefix to the base רק [empty]. Jastrow had this חרק instead as a substitute for a Talmudic חרם that means – to perforate, break through – which I see as a derivative of חור [hole]

A talmudic חרר that means perforate, break through, to cave derives from חור [hole]

שחין could amount to the infix of a ח into the word שן that means – tooth in that boils bite.

גחן bend, stoop Aramaic may be a withering of biblical גהר stretch out, bend

The kri/ kra מבחלת מבהלת [Prov. 20:21] bears study

The אחלי of Psalm 119:5 [would that, I wish] is probably related to the verb יחל

PBH לחת - to pant –maybe related to לחש ?

The PBH שחז is translated variously as – burnish / polish – sharpen / whet – expose to sight – uncover - brighten - and later usages include – grind – shave. It seems to me that Jastrow may link its sense of ‘expose to sight’ to the biblical חזה [to see, behold] and that this would account as well for its later usage as ‘shave’ – and seems to me as well that שחז ‘s sense of ‘bright’ may be connected to the related root חזז [flash] – while its senses – ‘sharpen / whet may involve instead the Hebrew base חד [sharp, whet] with the involvement of ז / ד interchange . Each of these hypotheses does of course also entail the pro thesis of a ש shinn²⁹⁰³ to the essential חח particle

We have already explained in section... the base חח that denotes – take pity - protect – rely – trust etc. and we have asserted [pg...] that the word חסד [kindness, charitable behavior, mercy] is likely

²⁹⁰³ I do not perceive a strong link between most of the שחז usages and the biblical שחז [pride, arrogance] – but it in light of שחז ‘s rarer meaning as ‘bright’ it may be of note that the Talmudic Aram. חזה and חזה signified both ‘glisten’ and ‘arrogant’

made up of the inner base **סח** with the affixing of a **ד**. And with regard to the **חסידה** bird that many translate as 'stork' Gesenius and Klein note that its name **חסידה** accords with its Latin name – pietaticultrix [pious bird] given it because of its supposed extraordinary care and devotion to its young – while Rashi has it instead as a bird that kindly shares its prey with other birds of its species²⁹⁰⁴.

But there are however other **סח** form usages that do not seem to relate at all to that **סח** [kindness] root - to wit-

In Prov. 25:9, 10 the words **פן יחסוך שמע - וסוד אחר אל תגל** are variously translated - ...and do not reveal the secret of / betray the confidence of another – lest one who hears will – disgrace / shame you – reproach you – revile you.²⁹⁰⁵

And in Lev. 20:17 which prohibits sexual relations between a brother and sister – the words **סח הוא** of **סח הוא - וראה את ערותה** are generally translated – 'it is an abomination – a disgrace – a wicked thing'. To the effect then that it seems that - in each of these instances the **סח** term clearly has a very negative connotation – and entirely unlike its general understanding as 'kindness'.²⁹⁰⁶

And so – let me begin my explanation of this 'mystery' by reminding the reader that there is a Hebrew root **חרף** chaireif whose biblical usages are as – shame – insult – blaspheme – disgrace – revile – reproach and also as **חרף** choref = winter. Consider therefore that all of these concepts share the quality of 'figurative bitterness and/ or sharpness' – and consider also that a main sense of the PBH **חרף** is indeed 'sharp, sharpen'²⁹⁰⁷

And so in light of this and in light of the **ס** samekh epenthesis principle that we have revealed in section... and in light of the fact of the biblical word **סח** that signifies 'sharp, whet' – I put to you the hypothesis that the negative connoting **סח** of these two biblical verses is not related at all to the usual **סח** term that was fashioned metaphysically out of the base **סח** [to show kindness – protect – trust – care for] but rather it is an entirely different **סח** that was developed metaphysically by means of the epenthesis of the **ס** samekh into the base **סח** [sharp]!

²⁹⁰⁴ Rashi apoc Artscroll . Radak calls the **חסידה** -דיה לבנה

²⁹⁰⁵ In that context the **סח** word might relate to its **סח** inner base that denotes 'protect' – i.e. by the affix of the **ד** in that chastening is a form of protecting. Or it might instead constitute therein the epenthesis of the **ס** samekh into the base **סח** [sharp] in that rebuke – shaming – reviling are 'sharp' activities. Cf. the verb **חרף** that denotes 'sharp – bitter' and that is used in similar contexts – See pg...

²⁹⁰⁶ Some have suggested that the message here is that the act is in reality evil – even though it might perhaps appear in one respect as a **סח** - a kindness i.e. in the case of relations with a spinster sister.

²⁹⁰⁷ And even the hapax legomenon **סח** form of **סח** [Lev. 19:20] may bear the sense of 'sharpness' in that the woman has been designated / appointed to a man for marriage.

And indeed – if you will peruse the illustrations of storks include herein – you will notice that storks have extremely long, pronounced and very sharp looking bills – to the effect that their name – חסידה may indeed relate to the חסד term that I am describing as a derivative of the חד [sharp] base – and be referring instead to the sharp appearance of their bills²⁹⁰⁸ .²⁹⁰⁹

Jastrow suggests that the Aramaic / PBH חסד meant ‘ stork ’ because of the creature’s hook [חסד] shaped beak and neck

I have learned indeed that the bills of some stork species are described as ‘massive daggers’²⁹¹⁰ and that ‘the sharp edges of the stork’s bill prevent the caught prey from escaping’²⁹¹¹

Even Shoshan does indeed offer חסד as a synonym for the חסד of - חסד - פן יחסדך

And this חסד based sense of ‘sharpness’ can similarly also have been the theme behind the חסד usages as grief [Cf. Prov. 25:10 חסדך שמע] and as evil behavior [Cf. Lev. 20:17] חסד הוא

However, Gesenius assumes that these rare negative חסד usages are antiphrasms of its true sense as ‘kindness’ – but I do not see ‘disgrace’ or ‘reproach’ as concepts properly opposite to ‘kindness’.

Radak suggests instead that the true meaning of the word חסד is not ‘kindness’ but rather - ‘extreme, high degree’ – and that while it generally implies ‘extreme kindness’ it also occasionally implies ‘extreme evil, impropriety’ as is the case in these negative type instances. Radak also mentions concerning חסדו יעזובו Jonah 2:9 which many regard as of the same sense as חסד הוא and so denoting ‘they will leave their evil’ that he sees it instead as implying ‘they will abandon the good deeds that they have promised.’²⁹¹² But see also...

²⁹⁰⁸ Cf. the pelican bird whose name is said to derive from the Greek word pelekys [battle axe] because its bill is said to be similar to an axe [Harper’s OED]

²⁹⁰⁹ Perhaps the name ‘stork’ and its similar Gmnc. cognates derive from the Gmnc. stechen - stoch [stab, pierce] – which derives in turn from the Hebrew חסד tokah in its sense as ‘insert, stick in’ – i.e. in that storks catch their prey by stabbing them with their extraordinarily long and sharp beaks. See pg...Note as well a parallel between the thin related חסד base of חסידה and the thin related חסד base of חסד [stab, pierce]

²⁹¹⁰ Wikipedia - Storks

²⁹¹¹ Florida wood storks FPL

²⁹¹² Gesenius and Even Shoshan also see it so

Jeremy Steinberg notes that Ksav v' Kabolah suggested a link between חסד [kindness] and חס [to embarrass] in that the accepting of an extended great kindness is in a way an embarrassment to the recipient.

Jastrow links ספג [swallow – absorb - sponge] to ספח²⁹¹³ - Another possibility is ספ [end] + ג

There is a Talmudic ענק that denotes – narrow – elongated

Ger. zaum [bridle] may derive from צמד - חסם [or it may relate to zusammen – from זמן]

The ancient Grk. bothros [trench – pit – hole in ground – cavity – socket] may derive from חפר khofer[dig]

Aharon Marcus suggested that the חולדה [weasel] & חולד [mole] relate to the word חלד [the earth] because they live underground

סור is related to סהר - סהר Round item – in that – if a line will continuously turn at the same angle degree it will form a circle - סהר Is translated (a) circular shape (b) round moon – (c) semicircle Sanhedrin – (d) circular or semi- circular ornament²⁹¹⁴ - (e) circular or semi- circular prison²⁹¹⁵ - (f) round cattle enclosure - And thus סהר is also likely related to the סחר root in its sense of roundness – by ח / ה inter- relationship – And the presence of the סהר root supports the theory of a round denoting meaning to סחר

Talmudic חשל terms that denote [crush – hammer – reduce - forage – furbish – batter – pound grits] are probably witherings of כשיל [hammer]²⁹¹⁶ and כשל But the Talmudic חשל that meant – to scrape off, polish is related to the חסל [peel off, scrape off, lay bare] and to a חסית Talmudic that Jastrow has as – peeling plants, alliacea, such as onions and garlic , leek plants] – that I believe all derive from the biblical Hebrew חתה [remove from a source – rake out (coals with a מחתה pan, scrape] I assume that the Aramaic חסא [lettuce] whose layers are also peeled off derives from the same חתה source.

סור is related to סהר - סהר Round item – in that – if a line will continuously turn at the same angle degree it will form a circle - סהר Is translated (a) circular shape (b) round moon – (c) semicircle Sanhedrin – (d) circular or semi- circular ornament²⁹¹⁷ - (e) circular or semi- circular

²⁹¹³ I have suggested שפך [spill] as an antonym etymon

²⁹¹⁴ Also as שהרון

²⁹¹⁵ So arranged so that the guard can easily oversee

²⁹¹⁶ The חשל that meant – to plan, design is from חשב

²⁹¹⁷ Also as שהרון

prison²⁹¹⁸ - (f) round cattle enclosure - And thus סהר is also likely related to the סחר root in its sense of roundness – by ח / ה inter- relationship – And the presence of the סהר root supports the theory of a round denoting meaning to סחר

פרך denotes –winter – expose to danger – insult – taunt – curse – revile – abuse – shame – sharp – blaspheme –autumn

Talmudic חטט [to sew] is from חוט [thread]

חמל to be clement may relate to גמל [to bestow]

Jastrow lists a few different Aramaic PBH פרג terms. The פרג that means ‘break, divide’ apparently stems from the Hebrew פרך and /or פרק that involve ‘breaking’²⁹¹⁹. The פרג that denotes ‘sprout, germinate’ apparently derives from the Hebrew פרח [to sprout, to bloom]²⁹²⁰. He also mentions a פרג and פירוג that meant – exchange, price – and a פרג that meant ‘be glad, delight oneself’²⁹²¹ May relate to פוג See also פרגוד pg...

E. Klein lists a PBH פרג that some regard as denoting ‘poppy’ but that he sees instead as ‘panic grass, millet’ in which case it would constitute a Babel event ר to נ dissimilation withering of the פנג term²⁹²². Klein also lists a PBH hiph’il term הפריג that denoted ‘change for the worse, worsen’ that could be related to Jastrow’s פרג [exchange] term. Consider also, however, that the הפריג term denoting worsen could alternately be instead the result of an Aramaic ר epenthesis into the Hebrew פוג term in its sense of ‘weak’.²⁹²³²⁹²⁴

The root פרח may relate to the base רח that signifies wide in that a blossoming flowers opens up wide

²⁹¹⁸ So arranged so that the guard can easily oversee

²⁹¹⁹ Alternately – פרג might be instead a withered form of פלג [divide] by L > R dissimilation.

²⁹²⁰ This Aramaic פרג is likely the link between Hebrew פרה or פרח and the similar Lat. fruges [corn, grain, fruits of the earth]

²⁹²¹ ...possibly related to פנק [lover - indulge oneself]. Or it might instead reflect a conceptual relationship between ‘blossoming’ and ‘happy’ that may also be present in a possible link between the Hebrew שמה somach [happy] and the Akkad. shamachu [sprout, flourish]

²⁹²² Note that the Romanian millet term parang is said to derive from Lat. panicum. Lat. panicum is apparently the etymon of the Lat. bread terms pane panem – and of Fr. pain - and Span. bread term pan – and whence also Eng. pantry. Ary Choueke has suggested the piece of bread / morsel term פת pahss as a possible alternate pane etymon

²⁹²³ Such a development would parallel the similar development of the פנג [millet] term from פוג. See pg...

²⁹²⁴ Reuven Brauner listed a פרג root denoting – disturb – that the others have not mentioned. This פרג could constitute Brauner’s understanding of Klein’s הפריג = worsen - but if it is instead an actual different usage that the others have missed, it could amount to a radical withering of טרח - or the prefixing of a פ to the base רג - that is the base of רגע and רגז

A PBH פקח that denoted - see - and hear may relate to the base קח [to take] in that seeings and hearings figuratively amount to takings by the eye and ear

Perhaps there is a connection between פסח [skip, lame] and base נח [move away]

Aroma ריח carried by wind רוח

Rav Pappenheim advises that the ירח moon affects earth's winds רוחות

Perhaps there is a link between נהל and נחל

It seems to me that the modern Hebrew word for echo הד - comes from the biblical hapax legomenon הד הרים [Ezek. 7:7] - which is generally translated – joyous shout of the mountains. And I believe that its true meaning in that verse was indeed – the echoing of the mountains – in which case this הד could constitute an Aramaism that derives from the Aramaic הדר to return, repeat – which is itself a derivative of the Hebrew חזר to return, repeat – in that a mountain echo is a repeating and/or returning of an initial voice sound

מלון melon, watermelon – may derive from the root בטח [secure] in that the hard rind of the watermelon protects the fruit inside

Connections between badness and scold – rebuke terms . Words that denote bad – are used to denote rebuke and scorn

Vile – revile & cavil Lat. cavilor נ – בל

Rebuke – it originally meant - בושה busha shame, disgrace – so that the idea of shamefulness became a word for rebuke

Sin חטא - chide²⁹²⁵

Evil זדון - [Yiddish] zeedle –

גער rebuke from - כער - געל - גער ugly געל also yielded jeer²⁹²⁶

חטא sin, guilt to guilt – schuld [Ger.] to scold

²⁹²⁵ Another possibility is חד [sharp]

²⁹²⁶ Scorn may also derive from גער - but שחור [black] and [anger] חרון alternate possibilities

טו means to deviate Cf. סוטה - Talmudic סנט to mock, jeer

Shinn to K – phenomenon - with regard to rebuke from בושה - Harper says that rebuke earlier carried a sense of – shame, disgrace

Perhaps also זמם [plan evil??] to זהם loathe

From the verb זיף that denoted false – forged was further developed the verb נזף that denoted - reproach – censure – anger – admonish – a verb of reaction to evil

Schuld [Ger. guilt] - scold

Tamino, taminare – pollute from טמא - to temno – disdain – contemn – scorn or from temer

Maybe also זהם and/or זעם from זמה

- to add to caro from שפע - שאר shefa / shopa [abundance, plenty] to Lat. copia [abundance, plenty - whence copious] - Also - The sturgeon fish has five stripes that extend from its head to its tail - These stripes are analagous to the teeth that extend from the base of a comb - and I have recognized that this is the reason why the English word sturgeon matches up to the Hebrew word שרק sorek - that means comb - but with a T thrown in so - sorek to storek / sturgeon. And that is also the reason why the Latin word for sturgeon is carroco - so sorek [comb] to carroco [Hebrew S to Lat. C] - ALSO Lat. copula [pour off] from שפך shofakh [pour, spill]

I have also regarded as probable the hypothesis that the word calm derives from shalvah [calm] - as the M and the V are both labial consonants] - And also that the Lat. word columba [the dove - that is a symbol of peace] derives from shalom - both of these with the change of the Shinn into a hard C. The B at the end of columba is like the B of numerus to number and of humilis to humble enter alia

Also רשע > wicked - פשע > pecado - maybe also כשר [prepare] > Lat. coquer [cook] - רשע > wicked - רעש > ruckus - געש > quake - חיש quick

Clever may derive from חריף [sharp]

Julius Furst linked פתע to פתח [open (the eyes)] and he regarded פתאם as an expansion of פתע . He also linked פתר²⁹²⁷ to פטר פטר but he did not suggest a פר base for any of these

²⁹²⁷ Y.S. Milon HaTanakh regarded פתר as intending – separate a matter into its components

Gesenius and Furst relate the נער term of Jer. 51:38 that denotes – growl, roar of a lion – to the snort term נחר

Talmudic רפח meant blow, blow up, swell likely involves the base פח but Jastrow compared it to רוח

סכך Anything interlaced or inserted²⁹²⁸ SEE NOTE

צפח terms that denote flatness – flat jugs, flat cakes wafers may relate to the פח term that signifies flatness – However – a צפחת that means a tenacious batter or a cakelet that feaures such a batter may derive from the word ספח – However Evann Shoshan has צפחת as a regular jug – in which case it might constitute the infix of a פ into the base צח that denotes – success – Cf. – צלחת [plate] which facilitates eating

חביב dear, beloved derives from the base חב that denotes bind – in the sense that one’s soul is bound with the beloved person or item. Along similar lines there are – (b) חמד covet, desire from the word חד [one, unite] something you want to unite with - נעים (c) pleasant, nice – something you want to be with עם - (d) מגדים delicious – sweet – something you want to be tied to מגד אגד - (e) ערב [pleasant] from ערב [mix] a thing you want to mix with.²⁹²⁹ –(f) Perhaps also תאוה [desire, indulgence] whose root is אוה [desire] and which may well derive from the single letter ו vav that denotes AND [as a letter] and that denotes as a double vav וו — hook – and in the sense that the object of the תאוה is something you want to AND with – or to hook up with –the word. Also Grk. amo-ene [to be pleasant, delightful, charming] from עם imm [with] – a thing you want to be with. Consider also that the word חנה [encamp] may derive from חן [charm, pleasant] in the sense of a desirable, favorable place to encamp]. Also נאות dwelling place from נאה pleasant, comely, fitting - and נוה from נוה .

Rabbi Pappenheim suggests that the מר based ‘change words’ such as תמורה - מומר relate to the word מר that denotes ‘bitter’ [see pg...] in that people desire to change away from things that are bitter – and he compares this idea to the fact that a number of Hebrew words that denote ‘pleasant’ derive from words that mean ‘with’ or ‘mix with’

Ernest Klein has רחף as metathesis of פרח

²⁹²⁸ So Jastrow - E.g. סכתא סיכא [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 שכין סכין knife – I assume that the words מסתכל סכל which mean to look intensely really mean to look deeply and that they also derive from this סך base

²⁹²⁹ Two of these borrowed from Rav. Pappenheim

A Talmudic חשר that means sift – pass through a sieve – distill may constitute the infix of a ש shinn into the base חר that means – hole

רעף = to drip drop raindrops – which one by one soon result in a rain covered surface – Also PBH to Flatten – press flints – flint are also used for roofing – Also רעף are glazed tiles which imbricate to cover a roof – Roof likely derives from – רעף - - Syr. רעפא Flat cake baked on ashes. See next.

רצף fit together – inlay – pave - join closely – pave with blocks – weld by hammering – infuse - fitted out – lined –

So this רצף and the root רעף are likely related by צ / ע inter-relationship

This idea is supported by the fact that Lat. imbrico base words denote both imbricate [lay adjoining tiles] as well as causing showers and - rainy²⁹³⁰

Some have suggested that the verb ערף [to drip] is a metathesis of רעף

Also biblical רצף = burning coal – perhaps related to רשף fiery missiles, items – PBH רצף = press squeeze crush – רצפה = [block] pavement, floor – continuous floor – may derive from רוץ run

RH has a רצף = coal infused with heat Evann Shoshan - רצפה = burning coal

Perhaps רצפה is a metathesis of צרף [join together]?

רעץ may be an ע ayin infix into a base רצ that means shatter, crush that is the base of PBH רצף [press, crush] and PBH רצע [press, flatten] and of biblical רצץ [shatter, crush] - ערץ [striking, violence, terrify] רצום Talmudic press, flatten

Also רצץ and רעע [break, crush, shatter²⁹³¹] ²⁹³² – רעע – is related to PBH תרע break. shatter

רתע pbh tremble shake startle excite

²⁹³⁰ However Numen Dictionary regards these imbrico tiles as gutter tiles – in which case the rain connection might be instead in the fact that the tiles caused the rain to flow down?

²⁹³¹ This may be related to the word רע that denotes - bad

²⁹³² It seems that Rav Hirsch linked ירע to idea of breaking – so maybe יריעה [curtain] cuts the room

PBH = רוע strike against, shake

רפד = spread, stretch out – upholster – making spreading bed

רפידה Cant.3:10 support

רפסד raft – ferry - MH cover with rafters, make a ceiling - רפסד may intend רפ laid out covering of water - & רפסד flat surface – floor over water? Logs tied one to another to form a flat surface covering

Aram. ריפתא flat cake

Talmud ריפדה = reclining seat rest – Bible hub seat – bottom - cover

Evenn has רבד = רפד

ררף hover is a figurative type of covering? Or application – Maybe related to רעף and רצף - maybe related to חפה [cover] – hover, flutter Evenn Shoshan has one רררר as tremble,

רפש – רפס is muddy surface, mire – so also an application upon a surface

רצוף אהבה Cant. 3:10

Many translate biblical מתרפקת as lean upon – in which case it will also be a type of application

Some scholars regard רעף as a metathesis of ערף [drip] but I disagree - See my analysis of ערף in....

Maybe the רצע that means strap derives from the idea of – piece broken or cut off – Cf. רפס [strap] that is related to פתת [break into bits]

So it seems that רפ = to lay out, lay flat – an application – and the same רפ but with an infix means – to lay out a surface by setting in pieces, drops – bit by bit

It may be that רפק is loosely connected to the root רפה in its main sense of ‘weaken’ – i.e. by means of the third root letter ק affix – and it may be that פנק is similarly related distantly to פנה [to turn

to] – in the sense that being pampered and ‘indulging in’ entail a ‘turning toward something’²⁹³³²⁹³⁴. Or – it might relate instead to the roots other usage in the sense of ‘vanity, emptiness’.

At the same time, however, these two terms [פנק and רפק] may both relate instead [or collaterally] to the פק base of the root פוק in a shared sense of ‘weakness’²⁹³⁵ - for the פוק root denotes the weakness related meanings – totter – stumble – wobble -²⁹³⁶ in one of its main biblical usages [in פיק Nahum 2:11 ופיק ברכם

Consider also -

רעף = to drip drop raindrops – which one by one soon result in a rain covered surface – Also to Flatten – press flints – flint are also used for roofing – Also רעף are glazed tiles which imbricate to cover a roof – Roof likely derives from – רעף - - Syr. רעפא Flat cake baked on ashes.

רצף fit together – inlay – pave - join closely – pave with blocks – weld by hammering – infuse - fitted out – lined –

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Also biblic רצף = burning coal – perhaps related to רשף fiery missiles, items – PBH רצף = press squeeze crush – רצפה = [block] pavement, floor – continuous floor – may derive from רוץ run

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Aram. רפסא flat cake

Talmud רפידה = reclining seat rest – Bible hub seat – bottom - cover רפידה Cant.3:10 support

Even Shoshan has רפד = רבד

²⁹³³ The Aramaic פנק [to delight, treat with dainties] is a פנק derivative by פנק

²⁹³⁴ We find a similar ‘turning toward’ idea in the פנה based words ‘fond’ of – having a ‘bent’ for – ‘pine’ away – ‘have a penchant for’ [via O Fr. pencher = incline] and ‘pander’ to.

²⁹³⁵ רפק by the prosthesis of a ר reish to the פק base – and פנק by the epenthesis of a נ nunn.

²⁹³⁶ The word פוקה means ‘obstacle, stumbling block’ [I Sam. 25:31]

רָחַף hover, flutter is a figurative type of covering? Or application – Maybe related to רָעַף and רָצַף - maybe related to חָפַה [cover] –Evenn has one רָחַרַח tremble,

רָפַשׁ – רָפַס is muddy surface, mire – so also an application upon a surface

Perhaps רָצַפָה is a metathesis of צָרַף [join together]?

Many translate biblical מִתְרַפֵּקַת as lean upon – in which case it will also be a type of application

So it seems that רָפַ = to lay out, lay flat – an application – and the same רָפַ but with a ע infix means רָעַף – to lay out a surface by setting in pieces, drops – bit by bit

רָעַץ may be an ע ayin infix into a base רָצַ that means shatter, crush that is the base of PBH רָצַף [press, crush] and PBH רָצַע [press, flatten] and of biblical רָצַץ [shatter, crush] - רָצַעַץ [striking, violence, terrify] רָצַם Talmudic press, flatten

Perhaps wench [child, young woman] from חָנַן Cf. winsome

Groove may derive from חָרַץ [but see also groove pg.]

According to aggregate opinion of the experts there is a biblical root פָּתַח denoting – open – widen – expand – or enlarge at least once in Tanakh and perhaps as many as four times - although the general usage of the term is to be seduced – caused to turn from the proper path. It seems to me that these פָּתַח open terms are related to the פָּתַח [socket, vagina] terms – and also related to the root פָּתַח that means – open – with הָ /ח relationship

Slab can be a metathesis of פָּלַח - but it can also be an S prothesis to לָוַח

The Talmudic גָּחַר [projection, jetty] may derive from the base גָּחַ [push forward]

נשטח [v] is to spread, spread out, lay out, expand – a form of extending^{2937 2938} – and the noun שטח shatakh is an area²⁹³⁹ -

Jastrow notes that there are Talmudic instances of interchange between חלף and חרף forms

The words חמס [violence] - חרס [sun] and חסד [kindness, charity] may indicate the existence of a hidden base חס that denotes – heat. warmth

The words מהר [payment to father of bride] and מחיר [price] are phonetically and metaphysically related

The root זבח [to slaughter and burn an animal in sacrifice] may relate to the PBH root זוח one of whose meanings is to raise up²⁹⁴⁰ Cf. עלה - קרבן עולה = go up. זבח May also relate to טבח [butcher, slaughter] by ט / ז relationship and especially so in light of the theory that the ט was originally pronounced as TH

With regard to חוף choaf [beach, harbor] however – it may relate to the word חלף [to change, switch, exchange]²⁹⁴¹ i.e. as a metaphysical elision of the middle lammed ל in that the beach is the point at which the land surface changes to a surface of water. [See pg..] Some see חוף [beach, harbor] as deriving from the idea of ‘a protective haven from the sea’²⁹⁴² – Cf. Deut. 33:12 - חופף עליו כל היום .] See also חוף pg...] Or perhaps it relates to the fact that the sand of a beach absorbs and thus ‘covers’ some of the water that spills over it – or to the fact that the tide continuously spills over and covers the beach, and then recedes. Rabbi Pappenheim appears to be saying that the חוף term relates to חפה = cover

²⁹³⁷ A Talmudic שטר that meant – to spread, draw [butter, salve] is probably a corruption of this שטח verb

²⁹³⁸ Also Talmudic – to prostrate oneself – Also to flatten

²⁹³⁹ Cf. cowboy slang for a ranch – nice spread you got there, podnah

²⁹⁴⁰ Another meaning is to move – we find a similar set at the root נסק

²⁹⁴¹ חלף is the Babel etymon of the Lat. collybus / collubus and Grk. kollybos [to exchange] – whence PBH קלבון [agio, surcharge] [Klein himself has so suggested] and of L.Lat. cambiare and Span. cambiar [change, exchange]. Possibly also the Eng. swap in its sense of exchange – by CH-L-P/F > S-W-P. Also – a CH-L-F > CH- F-L Babel permutation can have transformed חלף into ‘shuffle’ [tricky exchange]. The experts assign to cambiare the word ‘change’ although the Hebrew שנה shanah [to change] seems an alternate possibility, Cf. צרה to stringo pg... and זר to estrange pg...

²⁹⁴² חוף - may be the etymon of the word ‘haven’ via OE haefen [haven, port] – O.N. hofn [harbor, haven]

in that the beach area is the end point of the sea, and thus it acts as the container cover of the sea.²⁹⁴³
And thus the חוף term may embody a few different origins, in reality²⁹⁴⁴.

A conceptual link between חפה [cover] and חלף [change] may lie in the fact that the act of covering an item usually causes a change in its appearance that remains as long as the covering remains.²⁹⁴⁵

Perhaps Talmudic חלט close is related to חלט

FIX חלף - See also חלף

חלף stalk stem can be (a) חף = hold (b) an adaptation of חף strength in the sense of a strength holding up an inflorescence – and involving biblical חלף strength

חלף to rise in a column can be from a lost usage as strong . / strong column – which would probably derive from חף strength and involving biblical חלף strength [but could also derive from חף??]

חלף uninterrupted jet – uninterrupted flow – cast with force - can be from a lost usage as strong . / strong column – which would probably derive from חף strength and involving biblical חלף strength

Ernest Klein writes at חלף a description that is very rare for him, in light of his usual approach – to wit - 'A word [of unknown origin] uniting the meanings – youthful – strength – vigor - and old age'.²⁹⁴⁶

It is my own contention however, that this חלף term is in reality two words / concepts in one. The one חלף means 'strength, vigor' and it is the result of a ל epenthesis into the root חף that signifies 'strength' [see section...] – while the other חלף denotes 'old age, completeness' and it constitutes a ה to ח modification of the word חלה that means 'complete' i.e. in that old age is [often] the completion stage of the life cycle [See section ...above]. This to the effect that it is likely that the חלף term was divinely intended to convey both the meaning - 'old age' and the meaning - 'strength' in each verse, this

²⁹⁴³ Rabbi Wertheimer may have suggested likewise, or he may be saying instead that the beach is called חוף because beach areas cover end sections of the sea that indent inland beneath them. My initial brief research has failed to find support for this hypothesis, but it may merit further investigation.

²⁹⁴⁴ That is – cover – hover – change.

²⁹⁴⁵ Although I must admit that – according to my ל epenthesis theory – whose validity has been well proven herein – it is the חלף term that should have denoted 'cover'. But see also חלף pg... and... חלף pg...

²⁹⁴⁶ Gesenius suggests a link to the word חלה [prosper, succeed]. Along similar lines some scholars suggest a link between חלף and חלף and חלף

being in accord with the masoretic principle **שבעים פנים לתורה** [Torah verses can possess multiple layers of meaning – Lit. ‘Seventy faces hath the Torah’].²⁹⁴⁷ See also **נכח** section...²⁹⁴⁸

The PBH Aramaic **קלח** that denotes ‘cast forcefully – cause an uninterrupted flow or jet’ – to rise in a column’ - may derive from the Hebrew **כח** that denotes ‘force’ – i.e. by **ל** epenthesis²⁹⁴⁹ accompanied by Aramaic **ק / כ** interchange²⁹⁵⁰. A different PBH Aramaic **קלח** that denoted ‘stalk, stem’ may derive from the Hebrew base **קח** [take] in that the stalk / stem ‘holds / takes’ the flower / inflorescence – also by **ל** epenthesis. Or – more likely - the **קלח** stem term may also derive from the **כח** base in that the stem is the element of ‘strength’ that holds aloft the inflorescence . And indeed the **קלח** usage ‘to rise in a column’ seems to suggest the **קלח** is itself the base of the Lat. *columna* and *columen* – whose meanings included ‘pillar – post – column - support’ – items that provide the strength to support the construct above it – and which is likely also related to the similar Lat. *collum* that denoted [among other things] ‘neck’- that is the supporting column of the head [See **צואר** pg.] and that indeed also denoted – ‘stalk’ itself. This to the effect that the Aramaic **קלח** term may well have been the intermediate source of these Lat. C-L-M column terms. See also **כלח** pg....- The similar Lat.*columnn* term did mean - neck

The root **זרח** [or **זרה** or **זורח**²⁹⁵¹] means ‘to be removed, be taken out of a place’²⁹⁵²- Cf. **לא יזח החשן מעל האפוד** Exod. 28:28. The word **זרח** may relate to these – by **ר** epenthesis –into a **זח** base - for it denotes - (a) to rise up from [said of light] – and also - in many of its biblical references - to light and to the sun - (b) to shine forth, radiate [This being a secondary sense of the **זרח** root in that “shining forth” is a figurative ‘coming /moving out of’] – or (c) to appear . **Zerach זרח** was the name of the twin son of Judah and Tamar who appeared first from the womb, before his brother **פרץ** – but he was pulled back by him. The word **מזרח** *mizrach* denotes ‘east’ because the east is where the sun **זרח** appears / rises in the morning.²⁹⁵³ See also **מזח** pg...²⁹⁵⁴

²⁹⁴⁷ Or – verse 5:26 will bear the ‘old age’ sense while 30:2 will mean ‘vigor’.

²⁹⁴⁸ It seems to me however that Gesenius sees these two usages as sharing nevertheless a common conceptual thread – in that the developing of full strength and the reaching of ripe old age both entail the attainment of a type of ‘maturity’

²⁹⁴⁹ The development of this **קלח** from the Hebrew **קלע** [to sling] seems a lesser possibility.

²⁹⁵⁰ See pg....

²⁹⁵¹ These roots might relate metaphysically to the movement denoting roots **זוע** and **זועע** as the **ה** and **ע** both guttural sounds. However it seems that Prof. Jastrow links a **זוח** root to the **סה** base that denotes ‘remove’

²⁹⁵² Based upon my analysis of this term throughout this work , these translations fit better than that of those who have it instead as denoting ‘loosen’ . Rashi mentions at Exod. 28:28 that Dunash regards **זוח** as an borrowing from Arabic , but our analyses indicate that it is purely and entirely of Hebraic origin as you can see.

²⁹⁵³ Jastrow regards the Aramaic **דנה** [shine, be bright] as a derivative of **זרה** [shine]

²⁹⁵⁴ In light of the fact that the sun returns **חזר** each morning – one might conceivably regard the **זרח** term as a metathesis of the **חזר** term.

זרח is also applied figuratively to a leprosy breaking out of the skin [II Chron. 26:19] – and also to the opening of a seed or plant Cf. כאזרח רענן - [Psalm 37:35]. The biblical word אזרח ezech is 'a native born' – i.e. one who 'came out, sprouted' within a land or country.²⁹⁵⁵

זרח is likely related to the similar word צרח tzorach whose biblical usages are as (a) cry out in loud voice, raise a cry, scream – צריח (b) tall edifice, tower [perhaps 'cliffs']. Gesenius saw in צרח a sense of 'manifest – openness – clearness' and this may relate conceptually to the זרח senses of 'rising up from, ascending out of, shining forth'.²⁹⁵⁶ However צרח may derive instead [or collaterally] from the base צר that denotes 'narrow' and 'press' in that shouting / screaming entails the constricting and pressing together of the vocal chords. An Aramaic צרח term does indeed denote 'be narrow'. Cf. צעק pg... and השתעל pg... But see also pg...

However the פרח term may amount to the affixing of a פ to the פ inner base that has been shown to denote 'break, divide' in that the blossoming of a flower is similar to a 'breaking out'. See pg... And indeed the phrase צרעת פרחת הוא [Lev. 13:42] is translated by Artscroll 'it is an eruption i.e. a breaking out of Tzaraas'

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

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

טח -stretch – extend - טרח To extend oneself – i.e. to exert, to trouble oneself - טוח = to smear, daub - to extend a smearing material – מתח = to spread, stretch, extend²⁹⁵⁷ - מטחי is a bowshot i.e. the extending arch of a shot arrow.²⁹⁵⁸ A biblical hapax legomenon תוחח is seen as some as a catapult weapon – in which case its תח element may refer to the extending of the stone from the catapult to its target²⁹⁵⁹

²⁹⁵⁵ Balashon mentions [at ezech] a parallel between the אזרח usages as native, citizen and a flourishing tree – in the Latin word family – nasci – nascor – that are related to Lat. natus [be born] and that themselves denote – be born – arise – spring forth

²⁹⁵⁶ Rabbi Pappenheim has צרח as a combination of צא and רח

²⁹⁵⁷ אמתחת is a stretchable saddlebag/ cotainer

²⁹⁵⁸ Perhaps מלתחת [wardrobe?] is related as well

²⁹⁵⁹ Albeit that some scholars render it – a heavy hammer, beetle

there may be a metaphysical connection between the בחר root and the similar root בקר that means 'to investigate, check'

בקר morning may derive from בקר cows as cows are milked first thing in the morning

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

RE: PALPITATE - Can be from חלחל [tremble, quiver] with ח ches to P transformation – Or from חלף [to change exchange – so to take the place of in that each palpitation comes in place of the previous one that ended a second before. A link to פרפר [shake, shatter] seems less probable. Note that the חלף theory will accord with the idea that סחרר means palpitate and that the סחר root intends – to take the place of – as I have suggested. However We have suggested [pg...] that the root עלף that denotes 'faint' may relate to the root עיף ayef [tired] and to the עפ base that denotes 'fly' in that fainting is figuratively a type of 'flying away'. In light of that it seems possible as well that the Lat. palpito that denotes palpitate – which is synonymous to the flight related term flutter – may be an ע > P derivative of עלף

There may be a metaphysical link between the בטח term and the similar word פתח [to open] in that placing one's faith in a being or in a doctrine is an 'opening/ beginning' step to a course of future behavior or activity. Also – the process of accepting a belief often involves a person's forcing an opening into what would otherwise amount to a natural emotional 'wall of resistance' to it.

the biblical פחת pachat [pit, hole] may derive from an undocumented biblical era פחת term in the sense of 'less, minus' – that is indeed commonly found in exactly those senses in PBH and in later Hebrew in that holes and pits entail the concept of 'something taken away'^{2960, 2961}.

However – if פחת [pit, hole] is instead related to a Hebrew פח base or to a פחה term -whose sense is 'open' – then that פח base could conceivably be the metaphysical source of the biblical root פתח petach [an opening, aperture, door] – by means of a ת epenthesis.²⁹⁶²

And, as in other cases, sometimes, both theories could ultimately be correct, collaterally

There may be a metaphysical link between base נח move and נע travel – Also נס turn aside, deviate

²⁹⁶⁰ Cf. three 'take away' two = one

²⁹⁶¹ Nevertheless – Rav Hirsch assumes in the biblical פחתה skin disease term [Lev. 13:55] a sense of 'skin deterioration i.e. lessening' – also it may instead refer specifically to a condition of skin depressions [so pits]

²⁹⁶² Rav Hirsch does indeed perceive a פחח root denoting 'open'.

Maybe נח [rest] to Grk. lokhos lie in

Maybe even קח take – to hook

קרח Ice can be a combination of קח take, hold and קור cold

A main purpose of chain mail armor was ‘to deflect glancing blows’ and thus the Hebrew armor term סחרה socheirah might constitute a ח epenthesis into the סר base of סור [to turn aside].

Rabbi Pappenheim [in Yerios Shlomo] regards תחרא]which I see as an alternate form of [סחרה as deriving from the fact that chain mail mesh links feature holes [חור ים] – and in his other sefer [Chaishek Shlomo] he has it instead as denoting a garment worn behind another [behind chain mail armor] – and deriving thus from the word אחר achar [after, behind] - but I have suggested in section... that these two [alternate] terms תחרא – סחרה may derive instead from a ח inner root that denotes ‘taking the place of’ in that each chain mail link fills the space of the one adjoining.²⁹⁶³ ??? See pg... - or ultimately from the root תחת

And I also assumed that the reduplicate word סחרחר s’charchar [to spin around, palpitate (spin around dizzily?) also related to the סחר term in its sense of ‘take the place of’ – in that a new location takes the place of the former, at every step. However – if we consider now this ח epenthesis principle – it is also possible to see the סחר root – i.e. in its ‘around’ related usages - as a metaphysical ח epenthesis development of the inner סר base of the Hebrew root סור [to turn aside] [סר < סחר] - in that a continuous turning aside from a starting point at a [same] constant degree of curvature will result in a circular line / track – to the effect that a constant סר [turning aside] will result in a circle / roundness – one of the senses that has been attributed to סחר

Also – the סחרה chainmail armor may relate in the sense of turning aside the enemy arrows and blows.

It seems that the biblical טפח [ceiling] and מטפחת [kerchief, covering cloth] share a sense of covering – but I find it difficult to assign טפח to a טח base – Perhaps this טפח is a secondary form of ספח [covering attachment]

It seems conceivable that the base פח is an alternate form of – or otherwise related to the similar word פה peh that means mouth – to the effect that it פח is the ultimate source of (a) פתח - an opening –

²⁹⁶³ This being to the effect that I have in reality myself suggested two possible origin theories with regard to סחרה - and there may not be any reason to imagine that G-d could have employed either of these methods.

by epenthesis of the ת in that the mouth is an opening²⁹⁶⁴ - (b) of the word נפח to blow – in that the mouth is that part of the human body that blows – (c) of the פח word ‘trap’ in that the mouth captures and entraps that which enters is e.g. food. Cf. also the vulgar Eng. command for cessation of speech – ‘shut your trap’²⁹⁶⁵

פחת pit is an opening in the ground – and פח trap is an opening waiting to ensnare. And thus it seems conceivable that the word פתח [open] is a derivative of a base פח that denotes – mouth, opening. Although פחת and פח might be instead derivatives of פתח with its ת elided [omitted].²⁹⁶⁶ Note also that the biblical Hapax legomenae פת - פות - פת - פתה [socket/ hole for a door hinge] indicate the probable involvement of a פת element denoting opening in the פתח term – at least to some extent.

חשב think reckon plan consider - may relate to חב combine in that these processes entail a combining of ideas – and they may relate to חב [oblige] in that man must think before he speaks

With regard to the word פחת - its [assumedly solely] *post biblical usages* were as – dig – burrow – hollow – hollow out – diminish - reduce – lessen. Its obvious biblical usages are basically in the sense of ‘pit - pitfall / trap – hole - depression in the earth’ – although there is also one appearance [פחתת] pachetes in Lev. 13:55] wherein it denotes a sunken or depressed spot in leprous clothing.

Although there does not appear to be any clear Tanakhic indication of such an intent – Radak and Rav Hirsch attach even to the biblical פחת the sense of ‘lack’ and ‘diminishing’²⁹⁶⁷ that is found in the Talmudic term. Perhaps this impression stemmed from the פחתת sense of ‘depressed leprous mark’ that may by its nature embody the sense of ‘lower than the regular’ – or perhaps it stemmed from the idea that – being that a Talmudic פחת usage of ‘diminish’ and a Tanakhic פחת usage of ‘pit’ do both exist, it makes more sense that the sense of ‘diminish’ preceded that of ‘pit’ – for the pit is a diminishment in the ground’s surface - to the effect that the ‘diminish’ sense is most probably a biblical era usage [as opposed to only post biblical] - even though it is not Tanakhically documented.

And so it seems to me that the פחת term - in its assumed biblical era sense of ‘diminish’ – metaphysically gave rise to its documented usage as ‘pit’ – for a pit amounts to a ‘diminishing / lacking’

²⁹⁶⁴ Our suggested link between פח [mouth] and פתח [opening – aperture – door] is supported by the etymological fact to the effect that the Lat. word os [mouth] is known to be the source of the Eng. word ‘orifice’ by rhotacism.

²⁹⁶⁵ In its sense of ‘trap’ פח is likely the source of the Ger. fang [capture – trap – snare] but see also פקע pg...

²⁹⁶⁶ Cf. חסר and חור wherein it is also unclear which one derives from the other

²⁹⁶⁷ Radak describes it as חסרון [lack]

in the ground – to the effect that its primary sense was ‘diminish’ and that its documented usage as ‘pit’ was really only a secondary sense.

And in light of the apparent metaphysical ח ches elision principle that we have demonstrated in section... it seems to me as well that the word פת [small bit, piece] is likewise also the metaphysical result of the eliding of the פחת verb in that usage / sense of ‘diminish’ - פחת to – פת - and furthermore - that the פתת verb that means ‘crush, break into small pieces’ is a further verb development from that פת [small bit] meaning.

The Hebrew base כר denotes ‘circle, round’. [See page ... and ...]. A single person is a ‘unit, individual’ – and two people make a ‘pair, couple’. When people form a group of three, they have attained the minimum amount for what can be called ‘a circle’. And thus, when a married couple have a first child, the birth of that child transforms them from a pair to ‘a circle’ – and this *might* be a [one] reason why the first born is called בכור . See also בחר section...

The word בחר bochar means ‘to pick²⁹⁶⁸, choose’ – and its homonym בכר bokhar means ‘first born’. This phenomenon may be due to the facts that – (a) the בכור was originally ‘chosen’ by G-d to be the first – and because (b) the בכורים bkhorim [first born animals] and בכורים bikurim [first born fruits, crops] were designated [i.e chosen] by G-d as a thanks offering [Also - the first born Israelite sons had originally been intended to serve as the priests²⁹⁶⁹ before the sin of the Golden calf²⁹⁷⁰] - and (c) By Torah law, the בכור first born son was to receive a double share of a father’s inheritance.

And so, in light of the כ / ח interchange that we have mentioned in section... it is also possible that בכר [first born] is metaphysically linked to בחר [choose, chosen].

Gesenius linked בעל to בחל [reject]

Perhaps a link between קלח and sling קלע ??

Additional צחק derivative words that signify ‘joke’ [or ‘laugh’] include Swed. skoja – Span. chungá , chacote – Alban. shaka – Sardin. csacotu and Lat. iocus - jocus. Span. chusco is ‘funny, amusing’ - צחק is the Babel event etymon of ‘joke – chuckle – chortle [with K/T interchange withering] - jocular’ and jocund [by withering] . And it is also – by permutation - the source of - jest – hoax – Span. chiste –

²⁹⁶⁸ בכר may be the etymon of ‘pick’ [select].

²⁹⁶⁹ Israelite /Jewish priests have never been prohibited from marrying and propagating.

²⁹⁷⁰ ... as a result of which this honor was transferred to the Levites – the tribe of Levi

Basque txiste – Lat. cachinnare - Aramaic גחך and the Yiddish choizek. צחק is conceptually related to the similar word שחק sochaq [to play, make sport].

An Aramaic מחוי denoted dissolved, watery – מחי is – dissolve, mash - המחה - dilute, mash

Gesenius sees the term שלהן as deriving from the idea that tables are ‘spread out’ [and thus similar to having been sent?]

פחז may be the source of Aram. פחס [cause commotion, stir up]

The biblical term חרט is a stylus used for carving and etching – and it may have been so called because it ‘made lines’²⁹⁷¹ [חוטים]²⁹⁷². The assumedly PBH word חרט [regret] may relate to חוט [line] in the sense of ‘going back over a line crossed earlier’. The חריטים of II Kings 5:23 – which are translated as ‘bags, pouches’ may have so called because they were made of chords -but some have them as related to חרץ and denoting ‘carved out containers’.

) A חרץ that denotes ‘cut up, cut off, cut in’ may constitute a secondary form of גרז that denotes ‘cut off’ and that is the base of the biblical גרזן [axe]²⁹⁷³

Rav Hirsch perceived a metaphysical connection between the similar roots עמר collect - חמר heap - אמר organize speech - המר heap

Possible link between מרח smear and מרך soften?

Perhaps Lat. clavus [helm, rudder, nail] from קח to קלח

PBH שלפח [change, exchange] is a metathesized derivative of חלף

Lat. orbis denotes path but also – ring, wheel, circle, circular path – I believe that these round items derive from the idea of a path which is a circular path – in that the basic straight path on earth is a circle

It seems to me that the PBH Talmudic הסס [hesitate] and סוס [restrain] are related terms – perhaps both of Aramaic origin – and that one or both is the source of Lat. aestus [hesitate, irresolute, uncertain]

שכין itching boils may also relate to the שכ base of נשך [to bite] by כ/ח interchange

It its sense of press, stamp דחס may be related to דרס

Grk. pthisis [consumption disease, wasting away, shrinking] is either a derivative of פחת pakhot [lessen, diminish] or a permutation of שחפת Shakhfet [consumption disease, wasting away, weakening]

חפה is Perhaps source of Talmudic כוף kuf [cover, basket]

²⁹⁷¹ Along similar lines, the PBH [The Aram. and PBH חטט – dig, scratch – Akkad hatatu – carve, engrave – PBH חט - tooth, chisel – may all derive from the חט base.

²⁹⁷² However it might instead – or also collaterally – relate to the similar biblical word שרט soret [to cut, make incision]

²⁹⁷³ However this may constitute a PBH modification of an initial biblical גרז term

Talmudic סרך cling to, hang to is a derivative of סרח .

Link between חרב arid, parched and שרבו also צרב שרף

Jastrow has סתת as a safel of חתת

The Talmudic חספא - may be the source of Lat. frivola [worthless, trifle] and of frippery

Calpar is said [google translate] to denote all of the following (1) wood (2) must²⁹⁷⁴ / new wine [from freshly squeezed grapes] (3) green wine – and - (4) fodder [or fudder] - which entails mainly coarsely chopped straw and hay, used as feed for animals – and English ‘fodder’ also denotes ‘raw materials suitable for a future use or purpose’. See also pg...

As must / new wine is a first level grape product that is subsequently used in a variety of ways and whose end products often involve a number of intermediate stages – it seems to me that all of these categories do share the property – ‘a primary material that will pass through different stages of development’. And therefore I put to you the hypothesis that the ‘calpar’ term derives from the abovementioned חלף ChoLaF [change, exchange] – as it signifies in its various senses - ‘a raw material slated for future stages and changes’ - via a simple ChoLaF > CaLPa + r withering .

Another calpar that denotes vessel for liquids, wine cask may derive from חלף khalaf [change] in the sense that it is used both to store and to pour – changing from one to the other regularly – Cf. the cruse term פך pakh that derives from פכ base [change] via the idea that it stands straight to store – and is tilted to pour

This idea is supported by the fact that the biblical term for ‘must / new wine’ is תירוש Tirosh – which literally means ‘it will be inherited’²⁹⁷⁵ – because ‘must’ usually passes through different stages of production before it reaches its ultimate uses.²⁹⁷⁶

Censio – [I think, suppose, opine, judge, estimate] – Censior [be numbered, rated, valued, counted] - censens - [thinking, determined] – Census [evaluating, assessment, census]. All of these share the senses of ‘thought’ and ‘reckoning’ as well as a C-N-S or [C – n – S] base. The Hebrew root חשב choshev carries, in its various extended forms, the meanings ‘think, compute, reckon, determine, consider, talley, and opine’ . Although the other specimens that I have included [*in this section*] do not involve any root letter transposition – or in a few cases a very mild metathesis, at most – the fact that חשב and Cens -- share the C/ n and S / ש radicals – as well as the fact of the marked parallel

²⁹⁷⁴ ‘Must’ [juice of the grape] derives from Heb. מוצ motz [to extract, squeeze out]. Heb. מיץ mitz = juice. [See section.....]

²⁹⁷⁵ From the verb ירש YoRaSH [inherit]

²⁹⁷⁶ The ‘must’ term derives from the Hebrew מץ motz [to extract] because it is something that has just recently been extracted from the grapes.

similarity between their semantic applications – has led me to conclude that the Lat. base is most probably a withered Babel **בש** derivative.

Some experts translate the word **חלמות** [Job 6:6] as mallow – If they are correct **חלם** could be a metathesis of **מלח** [salt] which is the source of the words malva & mallow

In the cases of many of my suggested English and European / Occidental language words that were derived from Hebrew in the Tower of Babel event – you will recognize easily that my assumed connection between the suggested Hebrew source word and the English – Latin – Greek – or German result seems reasonable – but in a few cases you may find yourself thinking – ‘Surely Sidney is stretching it a bit’ – Or perhaps Sidney is fantasizing – or trying to pull a fast one on me because I am not an expert. That is exactly the reason why it seems like a good idea for me to begin my presentation with the following entry concerning the word ‘emerald’ – copied word for word from the prestigious and very informative worthy online dictionary – The Online Etymology Dict. – by Douglas Harper.

EMERALD – bright green precious stone C. 1300 *emeraude* – from Old French *esmeraude* – from Medieval Lat. *esmaraldus* – from Latin *smaragdus* – from [ancient] Greek *smaragdos* = green gem [emerald or malachite] From Semitic *baraq* [shine] – [compare Hebrew *bareqeth* (emerald) – Arab *barq* (lightning)]

Sanskrit *maragdama* [emerald] is from the same source – as is Persian *zumurrud* – whence Turkish *zumrud* – source of Russian *izumrud* [emerald] [For the un-etymological e- see e-]

Wiktionary offers a similar etymology -

From Middle English *emeraude* – borrowed from O.Fr. *esmeraude* – From vulgar Lat. [undocumented] **smaralda* – **smaraldus* – **smaraudus* – variant of Lat. *smaragdus* – from ancient Greek *smaragdos* - [from Grk.] *maragdos* from a Semitic language.

Other sites mention also a cognate Sanskrit *marakata* – and the suggestion that the Semitic *bareket* entered into the ancient Grk. via the Indian Prakrit language.

We have demonstrated in section ... that the **תן** base of **תנא** [hold, seize] was probably the source of the box word ‘chest’ via the Lat. *cista* [box, chest] and perhaps the ancient Grk. *kiste* [box, basket]. In light of this it seems conceivable that the **תן** base is also the source of the Lat. word *capsa* [box, repository – assumed source of Eng. ‘case’ = box] – i.e. – by means of a lost Grk. box term whose PS element developed from the **תן** **ט** of the base *Capsula* = small box²⁹⁷⁷

²⁹⁷⁷ *Kibetz* **קבץ** [to gather together] is a lesser candidate

Consider also Lat. capsus animal pen, enclosure, cage –

Capso – seize, occupy, bribe, capture

Lat. aphaca meant (a) chic peas – (b) dandelions – Both of these resemble baby chicks in that they are yellow and fluffy - and therefore it seems to me that this aphaca term likely derives from Heb. Afrokh אפרח [baby chicken, baby birds]

Lat. galcot [lizard] may be a permutation of זחל zokheil – Also colotes

The words troch, torque may derive from חוג khug

LLat. Sacire take possession, lay claim < אחז

Lat. accipio = take seize - accipiter – hawk probably from אחז

Parkhurst astutely suggested that contract, covenant is called חוזה khozeh from אחז hold because its purpose is to HOLD the signatories to the terms of the agreement

Med. Hebrew לחן [tune, melody]

Parkhurst has suggested that חוצות streets derives from חצץ [cut, divide into parts] in that the streets of a city divide it into parts

Parkhurst has פח pakh – as expand – dilate so פח is a thin metal plate expanded by heating

Perhaps חרך grating, lattice is related to ערך [arrange]

Maybe pierce from חרץ khoretz

Link between ?? פחד פחד

Maybe the ברח one who flees is like a bridge or a connecting bar because he is the connection between two places

שחול spleen – it disengages [gets rid of] bad blood cells

Possible link between חשב and כסף magic

Note that the Talmudic term חוט השערה links the ideas of thread and hair
PBH סיפוק connect, attachment, affixed object from ספח

Some scholars link חפר dig with חפש search

Perhaps חבט constitutes חב + בט force / obligate & out

Perhaps the Talmudic חבט that denotes – throw down, prostrate is a withered form of לבט

Maybe a link between ציון & צחן

The Eng. word 'guts' may thus derive from חוט and/ or it may derive colaterally from גיד gid [sinew].²⁹⁷⁸²⁹⁷⁹

It seems that the biblical טפח [ceiling] and מטפחת [kerchief, covering cloth] share a sense of covering – but I find it difficult to assign טפח to a טח base ??–Perhaps this טפח is a secondary form of ספח [covering attachment]

Eng. lance can be from לחץ or from an L prefix to חנית

Rav Hirsch may be correct in his linking of חדל [stop; cease] to חתל [swaddle] in that both constitute restrictings

Talmudic שיחלא = eggs of bird – premature animal birth foetus - skin of dates – may all be from base של [disengage]

Maybe חץ arrow to aram. גיר gir arrow

קבוץ pressing pot = קבץ חבץ

Jastrow attributes גט to חטט [engrave]

Consider possible link between taste and happiness as in חך [palate] and חייך [smile] - שמח happy and geschmack[voll] [tasty in German] also Ger. schmackhaft [tasty, PALATABLE]

Jastrow has לכלך as deriving from לח [moist]

There is a חבל that means pain, pang that is a form of - חיל Cf. חילולדה.

But חבל that means damage, harm entails base בל [negative] and חבל that means bind, cord has base חב [bind]

חכר to rent – farm - tenant farmer - lease probably derives from שכר

מרח in Amos 6:7 is translated banquet. Reverie and in Talmudic as – mourning feast so that its intent is probably - מרזח = sadness moved away

ספק to supply may be related to ספח [attach]

And it seems possible as well that the verb לחם lokham that means – to battle, to war – is related to the verb להם loham that means to strike – to beat – to pound. Albeit that לחם lokham to battle, to war can also be related to the word לחם lechem that means bread – in that wars were often fought over the issue of food supply – And לחם battle can also have been fashioned by G-d out of the word חם that means hot – if you consider the phrase – 'in the heat of battle'. And לחם battle can even be related to the PBH verb לחם that means – to join

²⁹⁷⁸ The 'gut' that denotes 'total removal of' likely derives from חוץ [out] See pg...

²⁹⁷⁹ חוט is apparently also the etymon of guts / intestine terms – chitterlings – Ger. kutteln – and perhaps also Gothic qithus and OE cwid [womb]. We find a similar interrelationship in the Ger. ader [vein] and Yiddish ooder [vein, sinew] and the Eng. udder [and uterus??]. The Lat. gigeria [cooked entrails of a bird] seems related to the גיד term

together and to weld – and especially so if you consider that the base of the English word combat literally means in Latin – beating together

A Talmudic שלף that denotes – end period, end of may relate to the חלף that means – to be gone, pass by?

There may be a ד/ת relationship between the words חדר [penetrate – Ezek. 21:19] and חתר [to dig into]

Talmudic פנה [protection, safeguard] may be a form of פלח

And thus it seems to me very probable – that the Hebrew word חוג khug – that means – circle and globe – became the German word weg – that means path .Weg is pronounced veig – and it is the predecessor of the Eng. word way – So that חוג circle was made into weg path for that same reason - because the continuous path on earth becomes a circle. This will also accord well with the Talmudic word אגיה agiah that meant – a way, a street that is listed by the sefer ha'arukh

Another Talmudic אגיה term that meant rounded ditch, a ditch around a field did also derive from חוג

The Aramaic root חשח that means – need may relate to the base חש that that means sense because when something important is lacking the fact of that lack engenderσ an emotional feeling of need

Maybe חא to anc. Grk. eschala [fireplace, hearth]

Perhaps the root מתח [to stretch] is composed of the preposition מ that denotes 'from' and an inner base תח that denotes 'in the place' in the sense that stretching מתח amounts to an item's 'movement away from' while still remaining in its original place'. Or alternately – the concept of מתח may be 'can be stretched to take up additional place/space' . See pg...

חגרת חגר Talmudic lame, limp

Aram. התריג to shine is probably a derivative of זרח

It seems conceivable that the root חבא that means – to hide – derives from the word חוב obligation of the base חב in that people who hide are usually forced to do so by circumstance. The PBH תחב [to insert] may relate to חבא hide

חסף Jastrow has rough clay – clay vessel – to be scaly rough

A Talmudic חסן that means – to take possession for self and for heirs probably derives from חסן יחס – Another חסן = weaned

Likely a connection between the biblical קצר גזר [cut off] and a Talmudic חטר [cut off] – A Talmudic חטר [fence] probably relates to Hebrew גדר [fence] and a חטר that meant – to provide with a vertical stroke likely relates to Hebrew חוט [line]
Talmudic גשרא גישרא is rendered as bridge and as ferry

חפן may be related to חפה cover and to כפן bent over [from hunger]

Perhaps Eng. hat from חסה protect²⁹⁸⁰

Perhaps חרק [creak, make rough sound] is related to חזק [strong]?

E Klein draws a parallel between שוח שחת and נוח נחת

Talmudic חוש [thick substance] may be related to biblical גוש [Jastrow]

חוץ חצ	out	חרץ	To dig out, make a trench ²⁹⁸¹	
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The Talmudic חסם that means peel, scrape may be a derivative of חשף [to strip, make bare]-
The Talmudic חסם terms that mean – locked – polish – glaze may be derivatives of חתם and חסם that means strengthen may be from חסן

A Talmudic שחר that means – throw down may relate to the שח base that denotes – low, bow

A Talmudic שחז that means – tie – bind is probably related to אחז

נחר PBH perforate stab from חור

Perhaps a link between לחם bread [which is kneaded] and לשם onyx stone that has a kneaded look

Some scholars suggest the existence of a base עג that denotes round and that is related to the base חג

Maybe לחם bread is from לוח slab in that bread is baked into tablet form – Also possible comb. of moist and warm חם & לח

²⁹⁸⁰ Other candidates are חובע hat and base קד head

²⁹⁸¹ Also חרץ in its sense of 'incise, dig out' may constitute the affix of the ץ to the base חר that denotes 'hole' - Or it might intend - חור רץ a running hole

Maybe Talmudic פחם that means equal to – comparable derives from the פח term that denotes flatness

There is a Talmudic שלח that means – hide, skin

Maybe [re]vamp from חלף

חור relates to fire and to white and to freedom – fire engenders whitening and it frees chemical bonds Cf. פיד פדה that denotes both fire and freeing – some say that free men nobles wore white – One theorist links חור white to אור light

It seems worthwhile to research if there is a link between the ches and the Aram. tzade

חרק creak can be a form of חרק but also echoic in itself

סלח may be related to סלק

There is also a Talmudic that denoted sprout, grow forth that Jastrow relates to a sense of breaking through?

The word ray might relate to ירח [moon] whose invisible rays affect the earth²⁹⁸²

Talmudic קולית how and round can relate to חלל hollow and to גל round

Outdoor area = חצ - ר

Indoor court = ח - צר

Enclosed outdoor courtyard = חצ - צר

Aram. שלחפ [overturn, exchange, lay crosswise] is a metathesis of חלף

Trammel [bind up, restrain] may be a derivative of חסם

Strumpet may be from חפש or from טרף

White / Weiss may be a reversal of צח

Talmudic לחת [bend down over – lay down upon] is probably the same as biblical נחת [to descend upon, rest upon]

Perhaps drug from טרח [to exert] because of all the effort that goes into preparing the drug

²⁹⁸² Suggested by Rabbi Yossi Shajnfeld

A Talmudic מחט that denotes miscarriage probably relates to the חטא term in its sense of missing the mark

There may be a connection between בקר and מחר

חרש hole is the base of חרץ and perhaps also חרות על הלחות - חרץ and maybe of חרש plough?

Connections ע ח ?

ענק חנק - פקע פקה - נסח נסע - שרע סרח - זח זע - פסח פשע פסע - טלע טלח - רקע רקח ? נגע
ערוץ חרץ - נגח - Search for more