

ת TOPH EPENTHESIS CHART					
Base	Meaning	Root	Meaning	Explanation, comments	Other bases in this root
בק ¹²	Empty, vacate	בתק	disembowel		
בל	Not, negative, prevent ³	בתל	hymen	ידוע – hymen בתולות ⁴	See base chart ⁵
חור חר	hole	חתר	Dig, excavate	מחתרת = cellar [excavation under house] - חתר also means to row [digging in the water]	חסר can also relate to חתר [lack, missing] in that the dug out excavation is now a condition of missing in the ground surface – See also עתר pg...
יד	hand	יתד	Hand tool for digging	Extension of the hand ⁶	

¹ Source of the Lat. words vaco, vacare [empty] that are the base of Eng. vacate – vacant – vacation

² Possibly related to base רק that also means empty

³ Base of אבל בלה אכל בלל אכל negative denoting terms among others

⁴ ידוע means – the implication is self- understood or well known

⁵ But some see this בתל as related to בדל [to separate]

⁶ Another יתד that means - tent peg – is either related to יסד [foundation] – or a sense development from the יתד tool sense

כר	Circular, round	כתר	Crown – also – to surround, encircle	Crowns Usually circular or semi-circular	See base chart
כב	Mastery, control	כתב	Write, inscribe ⁷	Writing is mastery over forgetting and loss of information. Base of such words as – כבר – כבס – כבש – עכב – כבל – כביר all involving mastery, control	Can also a form of כ תו = as a marking – as writing is marking ⁸ - See base chart
כפ	Bend, bent, arch	כתף	shoulder ⁹	A bent item	Also related to כסף [yearn] ¹⁰ & perhaps to כנף [wing]
ער	Awake, alert, arouse, stir up	עתר	entreat	Awaken G-d's mercy	Others suggest links to עשר [wealth i.e. a wealth of pleadings] and חתר [dig in - to dig into with pleadings] ¹¹ To lay a foundation - See next

⁷ I suggest that the Aramaic - נשתון nishhtevan [letter, epistle] is a withered form of the Hebrew נכתב nikhtav [written]

⁸ כתב can also relate to the base כת that signifies – possess, contain – in that putting an idea into writing is a form of storing it. Also related to כתם [a mark, stain] by ב-מ labial connection

⁹ כתף is also seen as denoting – side – shore – a projection - slope , some of which are bent items as well.

¹⁰ Which entails having a bent for....

¹¹ I.e. to breach the resistance of - Because the ח ches and ע ayin are related letters/ sounds. Other such pairs include צנח & עשרה עשר

אק ¹²	Out, protrude	אתק	pilaster ¹³	Semi-pillar jutting out of a wall – אנק & נאק = to groan [to out sound] ¹⁴	but את base denotes stand - אנק נאק [groan] - could also derive from an [echoic?] נק element that signified groan sound – And especially so in light of the PBH ¹⁵ נהק - see also נתק אבק &... אבק נתק See base chart ¹⁶
ער	Awake, alert, arouse, stir up	עתר	To stir – a pitchfork, shovel	Cf. נער to stir – shake – shake out, toss about	
עד	Base of עד [till] & עוד [yet, more] ¹⁷ -	עתד	Future, will happen	עתיד = future. Future can be (a) ת infix into עוד [more yet in time] – (b) ת infix into עד ahd [till then] –	(c) עתד could also be a ד affix to עת [time period] = future time period (d) עתד could be a combination of all of these
עק	pressure	עתיק	Forced movement away ¹⁸	עקה = pressure - עוק = press, oppress	עק element may also be related to the סק & ח bases that denote – move, remove

¹² אק may be the etymon 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. Another candidate is חוץ khutz [out]

¹³ From Hebrew פלס peles – [balance] It balances, supports the floor above

¹⁴ Anaka אנקה [gecko, lizard] may relate to a fact of its darting out of hidden places

¹⁵ Bray of a donkey

¹⁶ Jastrow lists אביק an outlet – which relate to אק base [out] or to בק base [empty]

¹⁷ עוד is probably the etymon of Eng. yet

¹⁸ An עתיק term also had a meaning of haughtiness, arrogance

רח	width	רתח	boiling	Boiling causes expansion of molecules – boiled liquid expands into a gas	It may also relate to the base טח תח that denotes – extend, stretch
פנ	Face, before, turn ²²	פתן	= forward movement - Python ²³ – snake that springs forward ^{24 25}	Also מפתן [threshold – forward part of a house] Also Talmudic פלון an antechamber	
פכ	Variegate, vary, change	פתך	Talmudic – variegate, mix	הפך [opposite, reverse] - פוך [eye colorant] - נפך [gem of changing color] - מפך [trickle = flow that starts, stops, starts]	פלך hand spindle that is flicked right & left - See base chart
שר	Continuity	שתר	Talmudic = remain, left over, rest of, escape ²⁶	שר is base of שאר שארית [what remains] - שורה [a line, series] - שור [wall] - שיירה [caravan] – שרה [to permit, to loosen] - ישר straight [= continuity in a single direction] - שאר [relationship by flesh & blood] - גשר [connecting bridge] – שיר [connected verse,	See base chart

²² i.e. to face to the side

²³ Derives from פתן

²⁴ The פתן term that denotes a species of dangerous snake can also be the result of a פ prefix to the base תנ that means – extend – in that the snake extends itself forward to move or to attack

²⁵ Jastrow suggested instead that this פתן may relate to פתל one of whose PBH meanings is – twist – apparently in that the snake arranges itself into a coil shape

²⁶ Jastrow regarded this instead as a shafel construct of יתר

				song] - שרשרת [chain] among many others – all involving continuity.	
שכ	Settle into, also Base of נשך [bite]	שתך PBH	Talmudic Corroded – rust bitten ²⁷	שכ Denotes to settle into, lie down Cf. שכן שכב שך – Biting is a settling, sinking of the teeth into ²⁸ - Corrode is from Lat. rodere [gnaw] that derives from Hebrew base עט of לעט [eat] ²⁹	See base chart
סם	Close, perfect, finish	סתם	To shut, block ^{30 31}	סם = granary, storehouse wherein grain is enclosed – סם is to muzzle, shut – PBH סמא = blind [whose eyes are sealed / sight is blocked] - סים = to conclude, finish. complete	סם can also be a ס samakh prefix to the תם base that is related to the סם and that also means Close, perfect
כש	To Pound- base of כשיל hammer	כתש	To pound, crush ³²	כשיל = hammer – PBH & כשש = knock, strike ³³	See also כתש pg... See base chart
נב	To give forth – bear fruit	נתב	נתיבה A path – which spills forward	נודב – עוד ינובון בשיבה – Cf. also נודב	But נתיבה does also relate to נסב ³⁴ [to go around] in that a

²⁷ This connection was mentioned by Jastrow

²⁸ Also denotes figuratively – usury, interest

²⁹ It may also relate to biblical שִׁיךְ sikh [thorn, briar] which is spelled instead with a שִׁיךְ sinn – in that thorns are ‘biting’

³⁰ An alternate biblical spelling is שתם [with a sinn]

³¹ Also related to סתר [to block, hide, oppose, destroy] by מ/ר relationship

³² Possible etymon of Eng. cudgel

³³ Possibly also related to כחש [deny, contradict]

³⁴ ...with ת /ו interchange – See note...

					continuous straight path will encircle the earth ³⁵
בר ³⁶	Base of ברר - to separate, select, set apart – also PBH ברה ברי = cut out	בתר	Divide, separate, cut in two. Part, piece ³⁷ , cut off	???	Rav Hirsch lists a root ביר as = isolate
חן	Charm, pleasant	חתן	Bridegroom, close relative		חתן bridegroom will also relate to חסה [trust, rely] in that he is betrothed – has given his word ³⁸³⁹
הל	Base of הולל (a) be foolish ⁴⁰ (b) be boastful ⁴¹	התל	Make a fool of – treat derisively, mock ⁴²		

³⁵ מתיב might also relate to Aram. תבב תוב [to return, go back, do again] which is a derivative of Hebrew שוב in that paths are also used for return trips. Also - the נתיבות term might embody the concept that a continuous straight path will go around the globe and return a walker to his original starting point – as is likely the rationale behind the word שביל

³⁶ Perhaps related metaphysically to the base פר that denotes – break – divide – separate. See pg...

³⁷ However one translator has referred to בסר as HALF-ripened grapes and thus it may be possible to link the בסר term to the root בתר that denotes divide – separate – piece – part – cut in two

³⁸ The חן base is indeed the source of the words troth, truth, trust – see Comprehensive ches chart

³⁹ By ת / ו interchange – See chart....

⁴⁰ This base may be the source of תהלה [(a) merriment – or (b) blame for lighthearted behavior] – albeit that תהלה might also be related to תהו [emptiness – nothingness – chaos]

⁴¹ Possible etymon of Anc. Grk. hilaros [cheerful, merry, joyous] which others relate [perhaps incorrectly] to Anc. Grk. hilaos [kind, graceful] that I regard instead as a withered form of חן chein [grace, kindness, favor]

⁴² Even Shoshan regarded this התל as an alternate form of תלל [mock, belittle]

שם	there	שתם	Far seeing – seeing even there [into the future]	שתם העין [Num. 24:3] Cf. also Talmudic התם [there] ⁴³	But Radak, Evann Shoshan Rav Hirsch have שתם as denoting open, reveal ⁴⁴
חם	warm	חתם	To seal, shut ??	חתם could be related to חם warm in that heat was used in applying wax seals ⁴⁵	חתם's sense of seal, shut is also related to the base תם whose senses are – finish, complete, perfect
נק #1	Groan sound of נאק אנק [groan]	Talmudic נתק	Remonstrate, protest, grumble, discontent		See also נאק pg...
רכ	Soft, weak, tender	רתך	Melt	Whence also רתך [smelt, weld] ⁴⁶⁴⁷	It may also be related to רתח boil רכAlso source of Talmudic רכן [bend, sink, yield, soften, incline, fall]
לע	Mouth related items ⁴⁸	לתע	מלתעות = animal teeth, fangs ⁴⁹		See also chart – pg...

⁴³ שתום העין can intend – (a) whose vision is there into the future – Or (b) whose vision is תם [perfect]

⁴⁴ Jastrow and Ernest Klein report that PBH שתם denote – open, unseal, broach, bore a hole – these may also relate to שם there – in the sense – It has been opened so – now you can now access a place – you can now see inside - there it is. [However alternately - The PBH שתם could be a form of חתם [a seal] but in an enantiosemic usage denoting – unseal ???]

⁴⁵ May also be metaphysically related to אטם [seal] which is phonetically similar

⁴⁶ But see also רתך pg...

⁴⁷ I cannot explain how this base would exist together with a רכ word that means join – bind - connect

⁴⁸ the mouth related base לע [element of – and thus perhaps base of the mouth related roots [לעע - לעע - לעע - לעע - ילע - בלע - לעז - לעט - לעס]

⁴⁹ Also appears as מתלעות [] See also ל infix chart

נש	Base of נשה = forget – Rav Hirsch adds - weaken ⁵⁰	PBH נתש	Weaken ⁵¹ , be released		See base chart
נז	Flow, spray – liquid in motion	PBH נתז	Squirt, spray, splash, spatter, sprinkle, gush forth	נזל = to flow, run water, drip, liquefy ⁵² - Talmudic נזה = to drip – sprinkle – move, shake – נזז = be or make unsteady	See also note # ⁵³
פק	Split open, burst, go forth, open	PBH ⁵⁴ פתק	To divide, split		See base chart
פק	Split open, burst, go forth, open	Talmudic פתק	thrust		

⁵⁰ Rabbi Pappenheim defines as dislocate

⁵¹ התיש

⁵² This נזל may constitute the prefixing of a נ nunn to the base זל [to flow] – or it may be a combination of two bases that both denoted – flow – water movement - נז & זל

⁵³ There does not appear to be any mention or record of a נתז that is related to liquid movements – but if such were extant it would amount to a secondary form of נתז – Cf. נדם דמם - נמג מגג - נסב סבב. There are however – or there are assumed to be - biblical נתז – התז - forms and Talmudic / PBH נתזז and - נזי - נזה forms that are said to denote variously in aggregate - cut off – fly off – cause to fly off – chop off - to move, shake, go away - be agitated - spring forth – spring out – get excited – thrown off [also figuratively -envy – chide – rebuke] and נזז meant - to be unsteady, stagger, reel – all of which likely derive from a base זז that denotes – move . The נתז form is an alternate form of נתזז - It seems to me that some ambiguity and overlap in categorization may have occurred between these נז [liquid movement] based words and the זז movement based terms because of (a) the fact that both groups involve movement – (b) the fact that sprinklings and spurts are also throwings – (c) The fact that זז & נז are similar sounding. John Parkhurst suggested that the נתז element is the etymon of Eng. toss & perhaps also of Eng. tease & tose/ touse wool. Consider as well – tousle, and earlier tousel [pull, tug, dishevel]

⁵⁴ a PBH פתק = divide, distribute, cut off, conduct water –is probably a derivative of פשק but there is also a פתק usage as to dig or open a channel by cleaving, splitting wherein the פתק term can relate both to פשק פסק split – and to פתח [open]

נק #2	Clean, clear away	נתק	נתק [v] – to clear away - נתק - nesek [n] – bald spot, blank spot	נקר = clean, innocent - נקי נקה = gouge out - נקם = revenge i.e. cleaning up injustice	But see also נתק pg...
פא	Out of the usual- or out of an earlier status	פתאם	Sudden, suddenly	See pg... for פלא – פרא enter alia	May also be related to פתע - sudden, surprise appearance
כש	A force against ⁵⁵	כתש	To pound, hammer	כשיל = stumble, cause to fall - כשיל = a hammer ⁵⁶ - כבש = to defeat, conquer - כחש = to deny, deceive, fail, thin, lean, reduce, contradict - כפש = to force down - כשף is witchcraft i.e. a force against the natural ⁵⁷ order- כמש = to wither, wrinkle, shrivel ⁵⁸⁵⁹	See also כתש pg... ⁶⁰
צר	Narrow, restrict	צותרא	Talmudic - Very little, shriveled		Jastrow compares to זוטרא Said to be related to צתרה savory/ satureja [zaatar] ⁶¹

⁵⁵ ...related to base כח [a force against]

⁵⁶ The biblical כשיל [hammer or axe?] may relate to כשיל in that it causes trees to fall [E Klein]

⁵⁷ May also relate to base כפ [bend] in the sense of a bending of natural order

⁵⁸ Possibly a derivative of קמט wither, shrivel

⁵⁹ Probably also כשר to prepare -to make suitable – which often entails the removal of negative elements- albeit that will also relate to base שר that denotes continuity in the sense of prepare to move/ go ahead

⁶⁰ ...likely related also to כתת [pulverize, crush, pound]

⁶¹ Perhaps so called because of its tiny flowers?

סוה	To restrict	סתיו	Winter time, when outdoor activities and plant growth are restricted ⁶²	מסוה is a mask, it restricts viewing – Also related to תוה [restrict] by ת / ס interchange	
כמ	element of כמה to yearn ⁶³	כתם	Fine gold – a thing that is yearned for by many ⁶⁴		??
רכ	denotes connect – join – bind	רתך Talmudic	join, weld, rivet – also - a chain	⁶⁵ ירך -- ⁶⁷ רכש - ⁶⁶ רכס - רכב = root of a stem- extension – thigh so connected part – צרך- a need – so also a connection to ⁶⁸ -	See also רתך pg... ⁶⁹ Also related to רתק [bind, chain]
און	Strength, power	איתן	Be strong, pillar, foundation		But E. Klein may be correct in assigning איתן to a lost root יתן that is related to similar words in another Semitic tongue that mean permanent – constant – in which case it would probably derive from יש

⁶² סתיו may also be related to סתם [stop up, close, blocked] by ו - מ link – Cf. Hebrew to Aramaic ארגמן – ארגמן תוה - תמה תוה - It could also constitute a blend of the bases תו tav and סו sav that both denote – restrict

⁶³ This כמה derived from the word כמה [how much?] in the sense – how much longer will I have to wait

⁶⁴ Cf. כסף pg...

⁶⁵ To ride atop – a form of connecting

⁶⁶ Join together, connect, fasten, bind. However, may also relate to the base כס that denotes – possess, contain

⁶⁷ Accumulate wealth - also related to base רש belong, own – see pg..

⁶⁸ Perhaps also פרח = to clutch, hold fast

⁶⁹ I cannot explain how this base would exist together with a רכ word that means soft – tender - weak

					Hebrew there is - as does Aramaic אית [there is] ⁷⁰
פג	element of פגע ⁷¹ = touch	פתגם	A distinguished statement – thus pointed out [by the finger] ⁷²	Also biblical פתיגיל a distinguished cloak ⁷³ worn by the nobility	Related to פסג - distinguish, point out by ת /o interchange
פג	Weak, vague	פתג	Divide ⁷⁴	Assuming that dividing is a form of weakening – פוג נפג = be faint, numb	See base chart
פח	Open – base of – פתח – פקה – פרח – פשח פלח פצח	פתח	Open, door		See base chart
פן	To correct, aright, establish	כיתן Talmudic	Beaten flax i.e. straightened out ⁷⁵⁷⁶		See also ת /o chart
רע	Base of רעע [tremble, shake, startle]	רתע Talmudic	Tremble, shake, startle, excite		See also note pg...

⁷⁰ Probable etymon of Ger. ist [is]

⁷¹ = to touch whence Eng. finger – which points out, distinguishes Also base of touch related פגן פגל – פגש – פגע – פגע – פגע

⁷² In 'gangland slang' to point out a suspect to the police is 'to finger him'

⁷³ Possibly one made of purple cloth – The Talmudic פתגא that Jastrow has as cloak may have been the same thing

⁷⁴ Apud Jastrow

⁷⁵ Whence כתנת [originally a linen/ flaxen tunic]

⁷⁶ But Jastrow links כיתן to כתת [beat, pound, crush]

לח	Moist, wet	Med. Hebrew לתח	Moistened grain			

THE FACT OF THE TOF INFIX IS ONE OF THE INFIX TYPES THAT PROVES THAT ALL OF INFIXES – OR THAT INFIXES IN GENERAL - WERE NOT NATURAL EVOLUTIONARY DEVELOPMENTS - BUT INSTEAD – DIVINELY ENGINEERED

Perhaps רתם wood could relate to רם [high] because of רתם coals' high grade quality in retaining fire much longer than other woods⁷⁷

עתם [cover with smoke, darken] is likely related to עמם [to dim, darken , to obscure]

The נתק nesek that denotes bald spot, blanched spot probably derives from the verb נתק [tear away, pull away] but it could conceivably relate instead to a נק base of נקי נקה [clean, pure]

According to the translation of the biblical skin deficiency נתק nesek /netek in the sense of 'a falling out of the hair' the term can relate to the idea of 'removal' or to that of 'clearing away' –and according to those who have it as 'scab' it can relate either to the idea of 'something that resulted from a tearing' or else - of 'something that will eventually be removed in a healing process'.?? the more prevalent verb נתק noteik means – to pluck out – remove – distance.–so that it would seem that a תק base of נתק and עתק would be related to the ח base of - נסח - and to the סק base of נסק all of which involve the ideas of remove, take away

It is also possible that there is a base שק that denotes mouth activity - נשק = kiss - משק & שקה are feed - שרק = whistle – So that it could be that שתק [silent] is a ת infix into שק that intends – to keep the mouth closed – intentionally – so a positive activity

⁷⁷ And It could also relate to תם in that the fragrance of the רתם bush was said to be able to tame wild horses so - the term will allude to the bringing of them to perfection. Evann Shoshan has רתמה as a bridle – in which case the רתם root will also have a sense of ending or shutting down a horse's run – so that it would relate to the תם sense of – ending, finishing – See רתם in ת / ס chart

Perhaps also base רע [bad] and רתע [tremble, shake, be startled, shrink back]

Consider also – עשר עשתור - צנור צנתר - expansions of the tri-literal word by ת infix

A secret is often a thing told when turned aside – and it is also a thing that is blocked – concealed from the public – and thus the secret - סתר - can be related to סור [turn aside] – by ת infix - and it can also be related to סתם [blocked, concealed] - by ר / ר / מ relationship – Cf. גרר - גרם - אטר - אטם - פטר - פטום - יתר - יתום among others . Perhaps also – when something is blocked those who seek access turn aside?

The Talmudic term צותרא [very little, shriveled] may be a ת infix into צר [narrow, restrict]]albeit that its רא ending may be instead a simple Aramaic suffix.[

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].⁷⁸ Note also that the biblical Hapax legomenae פת - פות - פת - which many translate as – female vulva and 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. See also note #...May be related to פסח skip – and so – left open, unaddressed

As is noted in section... - 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’^{79, 80}.

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 also conceivably be the metaphysical source of the biblical root פתח petach [an opening, aperture, door] – by means of a ת epenthesis.⁸¹

And, as in other cases, sometimes, both theories could be correct, collaterally.

מתן and מתנה [gift, bestowal] are definitely related to נתן [give, bestow] whose base is תנ but they might also be related to the word מן min [from, of] by ת epenthesis

⁷⁸ Cf. חסר and חור wherein it is also unclear which one derives from the other

⁷⁹ Cf. three ‘take away’ two = one

⁸⁰ Nevertheless – Rav Hirsch assumes in the biblical פחתת skin disease term [Lev. 13:55] a sense of ‘skin deterioration i.e. lessening’ – also it may instead refer specifically to a condition of skin depressions [so pits]

⁸¹ Rav Hirsch does indeed perceive a פחח root denoting ‘open’.

The words רפת רפש רפס רפס have to do with mud, mire – so perhaps the word מרתף [cellar] is a ת infix into a רפ element – i.e. if basements were muddy. It would also relate to רטב [dank, moist]

The verb כתר that is translated – to wait for, to have patience [Job 36:2] – may derive from the base כר that denotes round in the idiomatic sense of – stick around for a bit and see⁸²

בתה⁸³

SAMEKH EPENTHESIS

פל	different	פסל	To fashion by means of different actions	Base of – פלא – שפל – נפל – אפל – פלה – פלג – פלך – פסל – פתל – פלץ – פעל – עפל – - - - all of which involve difference	Related to פתל whose sense is – maneuver - See base chart
כפ	bend	כסף	To yearn – have a bent, proclivity for	קנסף = yearn, desire	קסף could also relate to the base כס that denotes possess, contain in that many people possess silver or would love to. ^{84 85}

⁸² But Young's Bible relates it to כתר crown in the sense of – honor me with some patience

⁸³ A hapax legomenon בתה that is regarded as meaning – wasteland may be a derivative of the root בזה

⁸⁴ Related to similar כתף [shoulder] which is a bent item

⁸⁵ קסף's meaning as silver probably derives from the fact that many people yearn for silver - Cf. French and Span. Argent [silver, money] probably derives from Hebrew ערג orag [yearn]. Rabbi Moshe Shapiro stated that money is called כסף because it people use it to acquire things that they want

און	Sad, unpleasant occurrence, mourning ⁸⁶	אסון אסן	Tragedy, calamity ⁸⁷	אליך לא תאנה Cf. Psalm 91:10 - & בן אוני Gen. 35:18	אסנת Dinah's daughter Osnath was so named because of tragedy connected to her birth ⁸⁸
חד	sharp	חסד	Incest – a shameful act	Cf. חרף [shame] from חרף [bitter, sharp]	See also pg..
חד	sharp	חסד	In Prov. 25:10 פן יחסד denotes to shame, revile, rebuke, or disgrace	All of these are sharp activities/emotions	
חד	sharp	חסידה	Stork – a sharp beaked bird		
עק	pressure	עסק PBH	Busy, occupied with, attending to ⁸⁹	So under pressure, pressed for time	Or עסק could be a blend of עס & עק [both involve pressure] See also עתק
אמ	Binding, holding together	אסם	Granary, storehouse	Wherein grain etc. are held together	Cf. אמה – אמ – לאם – אלמה אסם - אמר – נאם – can also be related to אסף [gather together] by labial פ/מ inter-relationship

⁸⁶ און may also be the base of אנס [forced into calamity, rape] see also אנוך

⁸⁷ Rabbi Pappenheim links אסן instead to a און element that he sees as the base of אנסן [thorn] in the sense of chaos, disorder

⁸⁸ A midrash informs that she was conceived via the violating of her mother by the Hivite prince - Schem

⁸⁹ עסק may derive from עשה osaw [do, make]

פ	Clean, pure, bare	פ	To expose, strip, to scrape off ⁹⁰ peel off	Talmudic יפה = bare, exposed,	Also as פש biblical See base chart
חור	hole	חסר	Lacking, missing	The concept of missing is symbolized by the presence of a חורhole – but it is also possible that the word חור [hole] constitutes the elision of the ח in the word חסר	Related to חתר [to excavate, dig underneath]
ח	One, uniting	חסד	Kindness, Doing kindness is a form of uniting with the beneficiary ⁹¹	it will also constitute a ח affix to the ח base that denotes [among other things] ‘take pity, offer protection’	חסד may also relate to the base ח that denotes foundation as it is written עולם חסד יבנה ⁹²
כ	A force against	כס	To cut down	See base chart	כס may also involve the base כ that denotes remove, scrape off, wipe off
מ	change	מסר	Transmit, hand over ⁹³	Cf. המיר מומר	

⁹⁰ In biblical Aramaic – חספא is earthenware [Many instances in Book of Daniel] . It seems to me that this חספא earthenware term derives from the idea that earthenware sherds were so commonly used for scraping that the חספא term came to eventually denote even unbroken earthenware items as well – which one would not expect to have been named from a usage as scrapers. In Job 2:8 the verse mentions that Job used a piece of earthenware חרש to scratch himself

⁹¹ ...and also - treating another as you yourself would want to be treated by others

⁹² One of whose suggested translations is – the world was built upon the principle of חסד kindness – See חסד chart

⁹³ חסר to transmit information, to deliver news may be related to מסר by מ / ב labial interchange

פח	Open – base of – פתח – פקח – פרח – פשח פלחפצח	פסח	Skip, pass over	skip – and so – left open, unaddressed	See base chart
ירה	Instruct, teach, guide, shoot ⁹⁴	יסר	Afflict for purpose of moral correction		
במ	High, height	בסם	Spice, perfume – which elevates the condition of...		Also as בשם - Cf. Ezek. 27:24 ברמים - which many render as rich clothing – multicolored clothing [or rugs] ⁹⁵
קמ	Rise, establish	קסם	Magical arts, charms		Creating ex nihilo – but it may also involve the base סם that means powdered drugs for those are often used for magic ⁹⁶
נע	move	נסע	Travel		
פק	Split, open by separating	פסק PBH	Split, divide, sever	A derivative of פשק split, split open	Related to PBH פתק divide, split - See base chart

⁹⁴ Shooting is usually a carefully guided activity

⁹⁵ This ברמים can constitute – (a) in highness ברם (b) an ר infix into the base במ [high] - (c) a rhoticism of בשם .

⁹⁶ This may be supported by the similar Talmudic קטם that denotes poeder and ash

נג	Touch upon	נסג	Bordered , hedged about	Shir HaShirim 7:3 סוגה בשושנים	נגע is an element of – – נגח – נגן – נגד – נגש – נגף – נגב – נגש all of which involve touching, approaching
פג	Weak, vague	פסג PBH	Divide, cut, branch out ⁹⁷	Assuming that dividing is a form of weakening - פוג נפג = be faint, numb	
פג	element of פגע ⁹⁸	פסג	Distinguish, point out	Cf. פסגו ארמונתיה – Psalm 48:14 also פסגה a high peak ⁹⁹	Related to root פתג base of פתגם & פתיגיל distinguished items
פן	Correct, arright establish	פסן Talmudic	Rebuke, chastise i.e. to set straight		

Perhaps the word פאס [to gather together] also entails a sense of improvement, becoming higher – in that a gathered status is generally regarded as superior to a scattered status – in which case פאס could possess a sense of going higher – and it could constitute the infix of a ם samekh into the base פא that signifies high & up. See lammed infix chart

Maybe פסד foundation relates to פד [hand] in that the foundation of a building helps it פד to remain standing?? Or perhaps פסד is a blend of פסד secret and פד hand because the secret workings of the hand of G-d are the basis of all.

⁹⁷ Perhaps related to פלג polag [divide, split] – See lammed infix chart

⁹⁸ = to touch whence Eng. finger – which points out, distinguishes – Also base of touch related פגן פגל – פגש – פגע – פגם

⁹⁹ Etymon of peak and pinnacle

			ALEPH INFIX א		
בר	Clear, pure	באר	To clarify, explain	ברה denotes – bright, clear - ברר = clarify ¹⁰⁰	The root אור [light] may also be involved in the sense of to shed light upon
בור	pit	באר	Well	i.e. a pit containing water	
דב ¹⁰¹	Ill, malaise , grief, suffer	דאב	Ill, malaise , grief, suffer		See also דולבא in lammed infix chart
כב	Mastery, control	כאב	Pain – which takes over one's entire state of mind	Base of such words as כבש – כבס – כב – כביר – כבל - עכב	כאב may also relate to כאה [afflict, distress, depress] See base chart
לט	Secret, cover	לאט	Secret, cover ¹⁰²		¹⁰³ See footnote this #
לכ	To go, walk	לאך	Messenger, agent related to מלאך agent, angel and	Messenger is - One sent on a mission, one who goes for you in your place	There is also here a prob-able involvement of a base אכ that denotes truth, actual – related to

¹⁰⁰ Perhaps also related to הבר which Rav Hirsch regards as denoting - analyze

¹⁰¹In light of the existence of a דב base denoting – attach, adhere it seems likely that this דב base denoting illness, pain is a secondary form of a דו base of the same meaning that appears in the words דוי & מדוה - דוה - Note however that דוה generally refers to a woman in menstruation to the effect it might secondarily be a form of זבה [flowing]

¹⁰² There is also a לאט that is a form of אט [slowly, gently] Cf. אום and לאם - which Rav Hirsch has of root אטט - I see this as belonging to a base אט that denotes – blocked that appears in the roots אטר and אטם and maybe also in אטד - in the sense that slowness and gentleness involve a block to intensity

¹⁰³ These לט לאט secrecy / conceal terms are the apparent etymons of ancient Grk. lathre / lathro [secretly – covert – escape notice] - lathraios [stealthily] – lathe [to be hid, escape notice] lenthos, lanthenein [be hidden, escape notice] – Latin latens – lateo [lurk, lie hidden] – latere [hidden, conceal, escape notice, lie low] – latibulum [hiding place, covert] – latebra [hiding place, subterfuge].

			מלאכה a work, undertaking		act – Also root מלא [fill, full] in that an agent fulfills the wish of his employer – see note...
מד	measure	מאד	Much, great amount i.e. a large measure	מדד = to measure ¹⁰⁴	מאד may also involve the base אד with denotes might, greatness, control ¹⁰⁵ - and the base מא that signifies - full, much – see מלא
מר	bitter ¹⁰⁶	מאר	Malignant, hurting, stinging	Also a מארה is a curse ¹⁰⁷	
נפ	wave	נאף	Adultery – i.e. a side relationship – or back and forth between spouse and illicit lover ¹⁰⁸	The likelihood of a נפף / נאף connection is supported by its reduplicate form נאפופים [Hosea 2:4] in the sense of 'adulteries'.	
צל	Shade, shadow, something, effect thrown off by an item	צאל	Tree offering much shade		

¹⁰⁴ Cf. בכור [firstborn son] which may constitute the infix of a כ into the word בר that means son

¹⁰⁵ Cf. אדיר – אדון – אדן

¹⁰⁶ ..may also be related to a מר base that denotes - change

¹⁰⁷ The sting and curse usages may also relate to the word אור oor that denotes fire

¹⁰⁸ It seems to me that Malbim assigns נאף instead to אף [anger] in that adultery causes anger once it is exposed.

צנה	Sheep, herd animals	צאן	Sheep, herd animals flocks	This word appears biblically as צנה – צאן צנה all denoting sheep ¹⁰⁹	
קם	Rise, stand up, establish	קאם ¹¹⁰	arise		
רם	High, elevated	ראם	Very large and powerful beast-oryx? Buffalo?	An Aramaic ראם term did indeed denote height	
שר	Continuity – [Note that connections are a type of continuity]	שאר - שארית	Remnant, remainder – i.e. what continues onward ¹¹¹¹¹²	שיר = row, line, series - שיר = connected verse - שיירה = caravan - שרשרת = chain - ישר = straightness i.e. continuity in a single direction - שאר = family member – connected by flesh and blood = שרה allowed, and thus able to continue forward – שור - אס – which treads straight furrows – אשר to confirm, authorize – so allow to move	שור = to look at [a connecting by sight] - שור = a long wall - שריר = a sinew, muscle – which connect body parts – שרירות לב denotes the wanton unbridled passions of the heart ¹¹³ -so a continuing forward- שרש = root – the starting point of a continuity -

¹⁰⁹ Rabbi Hirsch may be correct in describing צאן as protected animals – in light of the fact that צנה tzinah means shield. However in Ezekiel 36:38 the phrase אדם צאן probably means – flocks of men/ people

¹¹⁰ Perhaps in an Aramaic style

¹¹¹ Probably source of Talmudic שרך - שרך [rest, remainder] by ende khof affix - Cf. חור חרך - נשיא נסיך - גנד גנזך [But Jastrow has these as shafel form of ארך (long)]

¹¹² Also שאר = family member – connected by flesh and blood

¹¹³ Many commentators render this שרירות לב – the hardness, obstinacy of the heart – from the idea of tough שריר sinews, but I regard that idea as secondary, most probably

				forward – also – to walk straight ahead -Also >	among others ¹¹⁴ See base chart
שפ	Glide along a surface, move close along a surface	שאף	= breathe, inhale –entails air gliding into the trachea and lungs	See שפף in lammed chart - See base chart	May also be related to שאב [to draw in] ¹¹⁵
נק	Echoic of animal sound	נאק	groan	Other animal sound terms are נהק Bray of a donkey אנק -groan	
שב	Return, bring back	שאב	To draw [as water from a well] ¹¹⁶¹¹⁷		See also שאף
שט	Extend – base of שוט [whip]	שאט	Scourge, despoil ¹¹⁸	A scourge [whip] is an extension of the hand	See שלט in lammed infix chart - See base chart
תם	Perfect, finished complete,	תאם	Twin, perfectly matching or suited	מתאים = matching, suited	תאם May also be related to תאר [describe] as description matches the item described

¹¹⁴ Incidentally, the ancient red dye term ששור sheshor apparently derives from an insect whose name was –I assume - also ששור - in that ששאר means – that remains – because some red dye was made of the blood of a sessile insect that remained ששאר in its one place for six months at a stretch

¹¹⁵ Rabbi Pappenheim links שאף to אף [nose]

¹¹⁶ Cf. שבי שבות שביה that denote captives – which are brought back home by victorious armies

¹¹⁷ Perhaps also related to the base אב that denotes - desire

¹¹⁸ So Rav Hirsch and Artscroll . Some scholars regard שאט as the same as שאט נפש which is translated – despise and scorn – and which is probably a figurative adaptation of physical scourging

תנ	Give, extend	תאנה	Fig tree having widely extending branches ¹¹⁹		
של	Disengage	שאל	To ask of, borrow	So – a request for disengagement ¹²⁰¹²¹	See base chart see also next
של	Disengage	שאל	Netherworld, hell	= a disengagement from all that is life and from all that is good	
מום	Defect, mar	מאומה PBH	[orig.] dot, speck		But a מוּם also appears in Job 31:7 in sense of - anything
מכ	Be lowered, impoverished	מאך Talmudic	Sink, be lowered, humbled		
כפ	bend	כאף PBH	bend		
תור	A line, row ¹²²	תאר	To delineate, encompass, outline, surround, mark out	This תאר may also be related to תאה [mark out a boundary] ¹²³ It may also be related to PBH תאר [describe] - תאם [match]	The PBH תאר that means describe, depict will also relate to the word אור [light] in the

¹¹⁹ rendered variously as dragon – long snake – crocodile - sea monster with extended body – also תן jackal – which walks with head extended forward or which puts forth its teats for its babies to suck

¹²⁰ Apud Rav Pappenheim

¹²¹ Perhaps the answer to a question asked amounts to a disengaging of information?

¹²² תור might relate to תו a mark

¹²³ Especially in that both may share a base תא that is related to the base תו that denotes restriction – for describing involves restricting the described item to the listed characteristics

				May be related to that PBH תאר [describe] as description matches the item described ¹²⁴	sense of shedding light upon
רש	Control, mastery ownership ¹²⁵	ראש	The head – which controls the rest of the body ¹²⁶	רשות = authority over, permission - ירש possess by inheriting ¹²⁷ - לרשת - to take possession - רשת fishing net - שרש root [controls growth of plant] ¹²⁸ - רשם = list [mastery over forgetting] ¹²⁹ - >	הוריש take possession by eliminating a previous owner - חרש - plowing [mastering the soil for planting] ¹³⁰ - רכש ¹³¹ - = to amass, possess property ¹³²
בש	embarrass	באש	Stink, become rotten ¹³³¹³⁴	בוש ביש = embarrass, shame	
מס מסס	melt	מאס	melt	Psalm 58:8	

¹²⁴ See תאם pg...

¹²⁵ I am presently unable to connect this to its meaning as – poor – Perhaps an anti-phrasem

¹²⁶ By means of its brain

¹²⁷ ...whence תירוש Tirosh [must, new wine] which is so called because it descends to new forms for form various uses – many of which descend again to yet other forms used for still more purposes – so that tirosh is figuratively a INHERITING item – See Wikipedia at MUST

¹²⁸ שרש will also relate to the base שר that denotes continuity

¹²⁹ But רשם list does also relate to שם [name] – And in the Book of Daniel for example it refers to an important inscription of a king – to the effect that it may intend – an exalted writing – and derive thus from the base רם that means – high, exalted

¹³⁰ Cf. Talmudic רדי - plow, subjugate the ground to make it fit for plowing, planting

¹³¹ Also later Hebrew רשיון [permission, authority]

¹³² Also related to roots ירך-רכס that denote connection – in the sense of putting together wealth – see pg..

¹³³ Also related to בשש [hesitate] which is the Probable source of באשה hapax legomenon Job 31:40 which some regard as a thorny plant and Evenn Shoshan renders – עשב רע

¹³⁴ May also be related to מאס [reject, abominate] Cf. מסר transmit and בשר bring news

שש שסה	despoil	שאס	despoil	Jer. 30:16	
נץ נצץ	Blossom, sprout	נאץ	To blossom	Koheles 12:5 וינאץ שקד	
פר	Divide, separate	פאר	Beauty, magnificence, distinction ¹³⁵		But see also base פא pg... See base chart
תו	A restrictive mark	תאוו ¹³⁶ ???	boundary	In Psalm 78:41 התוו means – they set limits, restricted [G-d kaviyokhol] In Gen. 49:26 תאוו is a boundary [i.e. a restrictive line]	But this תאוו is likely instead a form of תאה [delineate] Cf. – חדה חדוה שעה שעה
נוד	Skin bottle ¹³⁷	נאד	Skin bottle		See note regarding נד pg...
שר	Denotes continuity	שאור – se'or	Leaven -	Leaven causes dough to expand	See base chart
נצה	Fighting, scuffle	נאץ	Revile, scorn blaspheme	נצה Fight derives idiomatic-cally from נצה	

¹³⁵ Suggested by Rav Hirsch

¹³⁶ This term matches A תאוו term that derives from the root אוה [crave, desire] – This may convey a hidden homiletic message to the effect that desire/cravings should be limited

¹³⁷ Note that נוד skin bottle corresponds to נד [wall] – just as חמת [skin bottle] corresponds to חומה [wall] – because a person's skin is the wall that coats and protects his flesh just as a wall coats and protects a city etc. For the same reason G-d made the Grk./ Lat. word derma out of the word חומה khomah – by means of the ches to THR transformation – so KHoMaH > [originally] THoRMa > derma – see note pg....

				[feather] in the sense of – feathers flying	
רגג	Aram. denotes desire, yearning, covet	ראג Aram.	Talmud. Desirous, anxious for, covet	Base רג denotes emotion – Cf. רגז רגע רגש רגן רגע	
שנ	Element of שנה ישן sleep	שאן root of שאנן	Peaceful, tranquil	Cf. a sleepy little village	

From a pessimistic perspective, דאג [worry] might relate to the base דג of דגים [fish] דגן [grain, corn] and דלג [bound, abound] - which all have a sense of multiplicity in that worries often seem to multiply, increase and to be plentiful

The word דג [fish] appears as דאג in Nehem. 13:16

There may be also an subliminal connection between the biblical תאר [description, form, appearance] and the תור of II Sam. 7:19 that means suited for, fitting¹³⁸¹³⁹

The words רש rosh [poor person] and ריש [riesh, raish] that denotes 'poverty, lacking' also appears as ראש [Cf. Prov. 6:11 & 30:8] . Perhaps גאל [save, rescue] will relate to the base גל that denotes – round, roll in that the victim is rolled back to his previous safe status – Or perhaps the idea is that fortune/ luck is round and turning – and that salvation may yet come.

Jastrow correctly has Talmudic ניאוב [bucket, trough] as a derivative of נוב [to bring forth]

Jastrow lists also a דאר דאר [turn, circle] of base דר [circle, round]

¹³⁸ This תאר term may be related to אור [light]

¹³⁹ See also Ernest Klein's Hebrew Etymological dictionary at תור

It seems possible that a נד sense as wall may be the base of the following words - (1) נדר a vow of abstinence and thus placing a wall between the vower and the now prohibited item – whence also נדור [an abstinent] - (2) נדה a menstruant woman – who is prohibited to – and thus walled off from – her husband – (3) נדי נדוי PBH – banishment – excommunication – isolation – and thus also walled off from others – (4) נדבך a ruined wall – a row or course of stones that serves as a divider – so that it amounts to a type of lesser wall. Its origin may be נד - בכ - a deep / low wall¹⁴⁰ (5) נאד animal skin water jug – skin being the wall of the body.

			BAIS INFIX ב		
גן	Guard, tend to, protect	גבינה	Cheese – item made with great care ¹⁴¹¹⁴²	מגן הגן	
גוש	Materialize, harden into a shape	גבש - גביש	Crystal, crystalize	אלגביש is hailstones ¹⁴³	

¹⁴⁰ A PBH term נדח [banished, thrust away, exile] may also relate – albeit that the biblical נדח means – pushed down and aside

¹⁴¹ ...but the name may also relate to a fact that cheeses were made out of milk that was congealed into hump shaped lumps – in that the word גבנונים denotes – humps – protuberances – although I am uncertain with regard to this hypothesis

¹⁴² But may also be related to - גבן [humpy, curved]

¹⁴³ E. Klein has also - crystal

זד	נזיד cook ¹⁴⁴	זבד	A thing cooked up ^{145 146} also figuratively – planned, schemed	G-d has cooked up for me a fine cooking טוב זבד 147 148 149	From which eventually developed a usage as – gift, endowment ^{150 151}
דש	thresh	דבש	honey	Honey threshed out of the honeycomb ^{152 153}	דבש may also relate to the דב base of – דבר – דבק – דבלה – דוברות – that denotes –attach, adhere
גל	Round, circular ¹⁵⁴	גבול	Border, limit	A border goes around an area גבול border may be from idea of boundary that goes AROUND an area ¹⁵⁵	But גבול [border, limit] also involves the base בל that denotes – not – in sense of here, but no further See next

¹⁴⁴ Cf. Gen. 25:34 נזיד עדשים

¹⁴⁵ Including sometimes – scheming – evil - falsehood

¹⁴⁶ But Rabbi Pappenheim has the זד base as intending – inner storm, turbulence that emerges outward – including as in boiling - evil

¹⁴⁷ Gen. 30:20

¹⁴⁸ Others have this instead as – G-d has gifted me a fine gift

¹⁴⁹ Gesenius links this to biblical דוד dood [cooking pot]

¹⁵⁰ ...whence Talmudic זוד zaved [to endow, outfit]

¹⁵¹ for we find a similar circumstance in the case of the biblical נחל nachal – whose meanings are – flow – stream – and - bequeath – inherit.

¹⁵² Honeycomb is called יערה from [ער יער = bare] in sense – it will be emptied, laid bare of its honey as is also the case for יער [forest] which is often laid base to make way for cities or farming

¹⁵³ Etymon of Span. Dulce – Ital. dolce [sweet]

¹⁵⁴ Base of עגל round, circular – also גלגל – גלל among others

¹⁵⁵ Etymon of the words – gavel [hammer that limits a judicial session] and gable [structure at end of roof]

גל	Round, circular ¹⁵⁶	גבל Talmud.	To give a round shape ¹⁵⁷		See also note, pg...
חיק	Bosom, lap	חבק	Hug, embrace		
חיל	Pang, pain	חבל	Pang, pain – form of חיל ¹⁵⁸	But חבל that means damage, harm entails base בל [negative] and חבל that means bind, cord has base חב [bind]	Cf. חיל כיוולדה.
אבד	Lose, destroy	איד	Calamity, misfortune		
שבת	A sitting	שית	Set, put, place	PBH שית = foundation	?
רק	empty ¹⁵⁹	רבק - מרבק	מרבק is a stall – an empty place for an animal		רבק will also relate to base בק [empty, vacant]
זל	To flow – Base of roots & זול נזל that denote –flow,	זבול ז'vul	Dwelling, home base – that is also an origin - a place from which to flow, go forth ¹⁶¹	The same concept occurs in the case of מעון [habitation, dwelling] that derives from עין / מעין [spring, well] in the sense	

¹⁵⁶ Base of גיל [circle, ball]

¹⁵⁷ Apud Jastrow

¹⁵⁸ Talmudic חביל that means – to get sick may be a ב infix into חולה [sick]

¹⁵⁹ רק is the base of Talmudic סרק [empty, barrenness, desert]

¹⁶¹ זבול is the etymon of dwell

	liquid in motion ¹⁶⁰			– a place from which to flow, go forth ¹⁶²	
זל	To flow- Base of roots זול & זול that denote –flow, liquid in motion ¹⁶³	PBH זבל zevel	Manure, fertilizer, garbage	= something that flows freely, is cheap, often of little value ¹⁶⁴	זבל could also be a blend of זול [flow] and זב [seep, flow] SEE ALSO NOTE #
שול	Lower edge, hem, skirt , trailing of a robe ¹⁶⁵	שבל - שובל	Hang down, move or pull along - skirt of a robe ¹⁶⁶		See also שבל pg...
דר	To dwell	דביר	Inner sanctum of the Holy Temple	Residence of the Holy Spirit of G-d	דביר may also relate to דבר speak] in that it was the place wherein G-d communicated with the High Priest/ Kohain Gadol

¹⁶⁰ However the זול root may also constitute the affix of a ל lammed to the זז version of the base זב / זז that denotes – seep, flow -

¹⁶² Along these lines the מעון root might be the source of the Latin mano whose meanings include – to spring from – flow – emanate – pour forth – originate - and that is indeed the etymon of ‘emanate’. Cf. also the American slang word ‘homeboy’ to signify a person of shared origin. However there may also be a parallel situation in the Lat. words manare [give out – flow – shed – spring] and emanare [to emanate, spring from] - - and the Lat. words manere / maneo [abide - stay – remain – spend the night – endure] and manerium [manor] . However – it is possible that the manare [give out – flow – shed – spring] terms derive instead from Hebrew מן min [from, of]

¹⁶³ However the זול root may also constitute the affix of a ל lammed to the זז version of the base זב / זז that denotes – seep, flow -

¹⁶⁴ Perhaps connected to Aramaic זבורית [lowest quality land] Another Aramaic זבורית ziburith is a ‘receptacle for droppings’ and as such, it may constitute a ר affix to the זב base – in the sense that ‘droppings’ are a type of ‘seeping’

¹⁶⁵ Also PBH bottom rim of a vessel

¹⁶⁶ From these are Aram. שרוול שרבוול [sleeve] in that a sleeve is a trailing of material at the shoulder arm hole

רכ	Soft, tender, weak ¹⁶⁷	רבך	Soften by cooking, mix or stir with hot water or oil ¹⁶⁸		
שט	Extend, stretch out	שבט	A baton, scepter = an extension of the hand	Also Talmudic שבטוט = twigs, shoots which are also extensions of a tree	See base chart
שט	Extend, stretch out	שבט	A tribe – an extension of the union of a man and his wife/ wives	There is also a שבט that = tree branch – that is an extension of the tree ¹⁶⁹ See base chart
שוח – שח	Bowing, subservience	שבח	To calm the raging sea – i.e. make it subservient to G-d's command		See also next...
שוח – שח	Bowing, subservience	שבח	Shevakh = praise	Praising and thanking entail a modicum of subservience	Or the idea of praise can relate to the base שב [return] in that praise amounts to returning to a benefactor the gratitude or honor that is owed him

¹⁶⁷ The רכ base may relate to the word ירך [loin, thigh] as the thigh is a very soft limb – but it probably does also relate to the word ארך [long] as the thigh bone / femur is the longest bone in the human body

¹⁶⁸ I cannot explain how this base would exist together with a רכ word that means connect – join -bind

¹⁶⁹ This שבט could be instead בט ש- - that has outed

דק	Thin, minute, finely pulverized	דבק	Adhere, stick to	Wherein there is but the thinnest of spaces between the two items stuck together	But דבק does surely also relate to the base דב that denotes adhesion in the words - דבר speak ¹⁷⁰ - דבש [sticky honey] – דבלה [a pressed together cake of figs] – דבורה [raft of lashed together planks]
קע	deep ¹⁷¹	קבע	Drive in, insert, wedge in	Also קבעת - deep goblet - helmet	See base chart
רד	Descend, downward	רבד	carpet, rug [lying down on a floor] - רביד medallion neck chain [hanging downward] ¹⁷²	Also related to רפד - see pg... Talmudic רובד = pavement, mosaic pavement – laid on the ground	Cf. מכ מניכא ¹⁷³
עש	Osh -Base of עשש = rot, decay, waste away, weaken	עבש	Mold, shrivel, decay	Cf. עפש ¹⁷⁴	See also בוש - בלש
טע	Implant, sink in	טבע	Sink, ingrain ¹⁷⁵	Cf. נטע plant	

¹⁷⁰ i.e. attach words into sentences etc.

¹⁷¹ ...base of הקע - תקע - קערה - בקע - שקע among others

¹⁷² Seems to me to possess an Aramaic flavor – like כביש and שריד

¹⁷³ But Talmudic רבד terms that mean –join – lining – scab – patch probably relate to the base רב that denotes – to increase, make greater

¹⁷⁴ עטש [to sneeze] may relate as it entails expelling of phlegm – but עטש may also be an echoic development from the atchoo sound of sneezing

¹⁷⁵ In later Hebrew טבע denotes also nature, character – things that are ingrained in an item etc.

תע	Secondary PBH form of טע [see above]	תבע PBH	Claim, demand – i.e. attempt to sink one's domain into ¹⁷⁶		
קץ	End, extremity	קבץ	Gather, Bring in from outer points [ends] to a single [central] location	This theory is supported by the apparent likelihood that אסף [gather] constitutes the collecting together of items from סוף - סוף [end[points inward – with the prefix of the א aleph ¹⁷⁷	See also קוצה – See also קיץ
טור	Tower, height	טבור	Seen by some as = high point, high central point	Related therefore to הר תבור - Mount Tabor	¹⁷⁸
הל	Base of הולל (a) be foolish ¹⁷⁹ (b) be boastful ¹⁸⁰	הבל PBH	Vanity – do vain things – be wanton – to sport		
שוך	Thick branches, thorns, foliage, interwoven stuff	שבכה - שבך שובך PBH	Entangled branches – also	משוכת – שוכת are Branches, hedges	There is also a form סבך [entangling, thicket]

¹⁷⁶ May also be related to base בע that denotes – to want, need, to consume

¹⁷⁷ Or alternately – the א may be a shortened form of אי [not] so that אסף denotes אי סוף - no longer at the ends - Cf. הת אפק to not put out - אבך to billow – so to not keep deep inside - אשל - tree deeply rooted – so not disengaged – See other specimens in my Inner base document

¹⁷⁸ but Gesenius regarded this instead as related to צבר [pile up, heap up] by ט - צ interchange

¹⁷⁹ This base may be the source of תהלה [(a) merriment – or (b) blame for lighthearted behavior] – albeit that תהלה might also be related to תהו [emptiness – nothingness – chaos]

¹⁸⁰ Possible etymon of Anc. Grk. hilaros [cheerful, merry, joyous] which others relate [perhaps incorrectly] to Anc. Grk. hilaos [kind, graceful] that I regard instead as a withered form of חן chein [grace, kindness, favor]

			interwoven latticework -		
חצ ¹⁸¹	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 together ¹⁸²	Talmudic חבץ = to press thick milk in a bag ¹⁸³ - Ernest Klein has PBH חבץ as – to compress, churn ¹⁸⁴¹⁸⁵	See also חבץ pg...
צר	= Form - Base of יצר to form - צורה a form, shape	צבר	Collect items or beings together in a heap, pile, group	צבור is a congregation.	צב may also relate to base [stand] in sense of a thing stood up in a pile, established
כס	Base denotes possess, contain	כבס כובס Talmudic	pocket	See chart - כיס is a pocket	
קור ¹⁸⁶	dig ¹⁸⁷	קבר	To bury – a grave		Also constitutes the affix of a ר to the base קב [cavity, perforation] ¹⁸⁸

¹⁸¹ Perhaps related to חוץ [out] in the sense of – a pressing action from an outside force

¹⁸² So Jastrow who says that the flower is called שושנה shoshannah after it opens, full grown

¹⁸³ Rashi – apud Jastrow

¹⁸⁴ Some experts correctly relate חבץ to PBH חבס [press, crush]

¹⁸⁵ PBH חבצה is buttermilk

¹⁸⁶ II Kings 19:24

¹⁸⁷ Probably related to מקור [a source]

¹⁸⁸ ...in that burial occurs in an empty cavity. Or קבר may initially have meant – to dig a cavity for the purpose of burying.

דל	poor	דבלל Talmudic	Thinned out, rarefied ¹⁸⁹	Cf. ¹⁹⁰ סוכה מדובללת	
דר ?	Forward movement ¹⁹¹	דבר dabeir	Speak – a verbal forward movement	דבר speak may relate to a base דב that denotes attach ¹⁹² in that speech is a connection of words ¹⁹³	see also דביר See also pg... See next
דר	Forward movement ¹⁹⁴	דבר Talmudic	Lead, drive		
שק ?	To provide for, to feed – Cf. בן & --משק ביתי - על פיך ישק כל עמי	שבק PBH	In limited sense as – to leave behind for ¹⁹⁵	So a withering sense development of the original sense of providing for	שוק is a marketplace

¹⁸⁹ See also דגל

¹⁹⁰ It is possible that the דל base does instead intend – back and forth motion. The דליל bucket swings back and forth over the well – the דלת door opens and shuts – the דל poor person term may denote a person who regularly wavers in and out of poverty – to the effect that the דבלל term may denote a sukkah that is too thin in some places but normal in others

¹⁹¹ Cf. דרבן – דרס – דהר - דרג - דרך

¹⁹² See דבק

¹⁹³ And the word דבר dovor that means – thing, matter may derive from דבר [speak] in that the universe and everything it contains was created by the spoken WORD of G-D

¹⁹⁴ Cf. דרבן – דרס – דהר - דרג - דרך

¹⁹⁵ But other שבק senses as abandon – forsake – leave do not accord – albeit that they might be even further radical withering developments of the original sense of provide

כש	A force against ¹⁹⁶	כבש	To defeat, conquer	כשל = stumble, cause to fall - כשיל = a hammer ¹⁹⁷ - כחש = to deny, deceive, fail, thin, lean, reduce, contradict - כתש = to pound - כפש = to force down - כשף is witchcraft i.e. a force against the natural order- כמש = to wither, shrivel ¹⁹⁸¹⁹⁹	כבש will also relate to the base כב that denotes – mastery, control – ²⁰⁰ - See base chart
קע	Base denotes deep ²⁰¹	קבע	Fixed, constant, regular, appointed, stick into, permanence	So something that is deeply ingrained, deeply inserted	See also קבע קג...
זח	Move, remove, PBH raise	זבח	Raise an offering to G-d ²⁰²	Cf. the animal sacrifice offering term עולה that means – to go up ²⁰³	זבח May also relate to טבח [butcher, slaughter] by ט / ז relationship and especially so in light of the theory that the ט

¹⁹⁶ ...related to base כח [a force against]

¹⁹⁷ The biblical כשיל [hammer or axe?] may relate to כשל in that it causes trees to fall [E Klein]

¹⁹⁸ Probably also כשר to prepare -to make suitable – which often entails the removal of negative elements- albeit that כש will also relate to base שר that denotes continuity in the sense of prepare to move/ go ahead

¹⁹⁹ Possibly a derivative of קמט wither, shrivel

²⁰⁰ כבש might also relate to the קש base of יקש נקש [to trap, snare]

²⁰¹ Cf. שקע – תקע בקע – קערה

²⁰² Jastrow suggests possibility of a connection to Aramaic זבל [idolatrous offering]

²⁰³ Also – the animal sacrifice קרבן means – a bringing near

					was originally pronounced as TH ²⁰⁴²⁰⁵
לק	Base of לקה To strike, smite, to punish, scourge, affect with disease	ש לבק Talmudic ²⁰⁶	blisters		
שור	Shur - Look at, waiting to see	שבר	Siber – to await, to hope for ²⁰⁷	Perhaps the shinn of שור was changed to a sinn in שבר in order to avoid confusion with שבר [to break]	Cf. Psalm 145:15 – עיני כל – אליך ישברו [hopefully] ²⁰⁸
של	disengage ²⁰⁹	שבל שבלת	Inflorescence [usually ear of corn, wheat at top of stalk] ²¹⁰	So called because the food yielding inflorescences are regularly detached [disengaged] from the stalks - See base chart	שבל שבל may also relate to base שב [sit] in that the inflorescence sits atop a stalk ²¹¹

²⁰⁴ Cf. זהר and טהור in its more rare Talmudic sense as bright

²⁰⁵ May also relate to זרח [rise] by ר/ב relationship

²⁰⁶ Cf. עבד שעבד - חרר שחרר

²⁰⁷ Cf. צפה which means to look over and also to hope for. Its initial sense is – to cover – so צפה look means figuratively, to cover with the eyes. שור 's usage as to wait for insidiously – to look for one's arrival with malice – is a negative sense development of an initial sense as – to look at/ for

²⁰⁸ חזל say that the food term שבר shever is related to the verb שבר sibeir – to hope for

²⁰⁹ ..as in the words נשל – שליה – שלל – של את נעליך

²¹⁰ The שבלת that denotes body of swirling waters is so called figuratively because these resemble the swirling of a field of grain bearing stalks on a windy day – from an aerial viewpoint

²¹¹ It has also been suggested that this שבלת term derives from the שול - שבל terms that denote trail/ drag along in that the grain stalks and inflorescences appear to drag along in the wind

חט	Base of חוט - Line, thread – base of חטר & חטרא PBH [stick]	חבט	To beat with a stick	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 ²¹²	May also relate to a בט base of בעט [kick]
חוט	Line, string	חבט PBH	To fasten by tying, tie sandal thongs	חבט = thongs of a sandal joined in a knot	Or it may relate to the base חב that denotes – join, attach
קול	Voice, call	Talmudic קבל	Cry out, complain, lament, outcry, rebuke		Cf. Lat. clamo [cry out, shout, complain] from קול
אק	Denotes out	אבק	Dust – which is easily, quickly and regularly outed from its place ²¹³²¹⁴	???	
חצ	Spinoff base of חצ [out] denotes pressure from without	חבץ	To compress, churn, pound into butter etc.	Base of לחץ oppress - pressing need - - נחץ - cheese חריץ	Appears in חבצלת a compressed flower ²¹⁵ - see pg....

²¹² PBH חבט denotes – shock, lesion through a fall

²¹³ But it has also been suggested that dust is so insignificant as to be regarded as not being there at all to the effect that אבק dust may also relate to the base בק that denotes empty/ vacant

²¹⁴ Apud Rav Hirsch

²¹⁵ Some scholars regard חבצלת as related to בצל [onion]

זן	To feed, provide for, to equip ²¹⁶	זבן PBH	To buy	So original sense would likely have been – to buy provisions	This is supported by the fact that Anc. Grk. opson base meant both food, provisions – and to buy fish & victuals - and Latin opsonor meant – to cater, purvey, but provisions ²¹⁷
שת	Put, establish, appoint, set	שבת	Shabbos – The Sabbath day	established by G-d as a holy day	See note ²¹⁸
עט	Base denoting eat, consume, envelop, pounce	עבט	To lend upon pawn, pledge	A figurative pouncing upon the borrower ?	
עד	Base denoting to, till	עבד	Work – servitude – work is done to an item, till a specific point ²¹⁹		?? See also notes – pg...

²¹⁶ Source of זין to provide, outfit, arm with weapons

²¹⁷ This also parallels the development from Ancient Grk. opson [cooked food, victuals] to Ancient Grk. opsawnehs [one who buys victuals, a purveyor]

²¹⁸ The name שבת relates to a number of concepts – (a) שב sheiv = sit - שבת sheves = a sitting – Shabbos is a day of sitting, resting, reduced work activity. (b) שבת relates to השבית hishbis to cease, break as it constitutes a day of cessation of creative work – This שבת root is related to the root שבר [break] by ר / ת relationship – see pg... (c) It also relates to שוב shuv return in that Shabbos is a time when we return closer to G-d and to the original state that G-d had intended for mankind before the sin of the forbidden fruit.

²¹⁹ Cf. שרת [service] which features base שר that denotes continuity because the service is a continuity between the one serving and the one being served

Note also that אבק [dust] – might intend lit. בק אי not empty – in the sense that even when a container is deemed completely empty – there is often still a bit of dust²²⁰²²¹

Aharon Marcus suggested that כבש keves [sheep] can also be regarded as of the form כבס - in which case that כבס could be the result of a ב infix into the root כסה [to cover] in that sheep are covered by wool²²²

Weaker connections may exist in the word pairs / זבן / רץ רבץ / ??

Perhaps a slight possibility that the word שבר shever that denotes – food or grain? derives from the base שר that denotes continuity in that food is essential to the continuance of life???²²³

Perhaps גוה hapax legomenon meaning pride [Job 22:29] & גבה [high, height] Cf. haughty [overly proud] However Some see this גוה as an abbreviated form of גאווה [pride, arrogance]- It could also be an alternate form of גאה [proud] by א - ו inter-relationship – as in תאה תוה – נאה נוה – ראה רוה – סוה סאה תאה תוה²²⁴

It is possible that נבל amounts to the infix of a ב into a base נל that denotes an ending condition²²⁵. See base chart

Perhaps Talmudic זבן [buy, sell, bargain, merchandise, goods] derives distantly from זן [provide, feed]

In Some roots the middle letter ב is an alternate form of a vav, a yud, or a cholom

²²⁰ Rabbi Pappenheim suggested instead that dust is so extremely minute that it does itself amount to a type of emptiness – but it seems to me that such an idea would more likely have been expressed by a base denoting insignificance of nothingness as opposed to a base denoting emptiness.

²²¹ Jastrow lists אביק an outlet – which relate to אק base [out] or to בק base [empty]

²²² Rav Hirsch links the כבש sheep term to כבס [to launder] in that laundering is like whitening and the sheep's wool covering is white – Cf. אם יאדימו כתולע – Isa. 1:18

²²³ Chazal have suggested that this שבר food term relates to the root שבר sibir [to hope for, await] spelled with a sinn - see pg... Alternately - שבר can refer to the idiom – breaking bread for the root שבר shiber = to break – or – it may allude to the idea of – breaking hunger – Cf. breakfast [the morning meal]

²²⁴ Perhaps also כוה כאה

²²⁵ Albeit that it is surely related to the negative denoting base בל

It is possible that תבל [the earth, world] derives from base תל [elevation, hill] in that G-d created the world as a testing ground wherein souls could raise themselves qualitatively / spiritually if they make the right choices. But see also ת/ס chart for other תבל origin theories

A hypothesis that the perverse usage of רבע constitutes a ב epenthesis into the base רע [bad, evil] is not out of the question.

Consider as well

זבת	flowing	זית	olive			
שבש	PBH confused, blunder, helter-skelter entangled	שיש	Marble stone		Stone featuring helter skelter patterns/ configurations	
חבק	embrace	חיק	bosom			
חבל	Pain, pang	חיל	Pain, pang			
אבד	Lose, destroy	איד	Calamity, misfortune			
שבת	A sitting	שית	Set, put, place		PBH שית = foundation	?

יון	[yevain] mire, mud	יין	[yaiyin] wine	Too much wine intoxicates, mires a person's ability to think clearly and to function properly ²²⁶	
זבן ?	Aram. buy, buy provisions	זין	To outfit, provide, arm with weapons	²²⁷	
קבץ ?	Gather in	קיץ קייץ	PBH to Harvest summer fruit crop	Biblical קיץ means – summertime – and summer fruits ²²⁸	

זיל זבל & זיד זבד may also belong to this category

Perhaps בית house - that is basically a hollow edifice - is related to בבת [the hollowness of...] בב is the base of]dual[root נבב ²²⁹ that denotes – hollow Note that בית שיש יין feature the exact same vowel sequence as בית

Perhaps עבט to loan on the basis of a pawn / pledge is figuratively related to עיט [vulture] ?? See עבט

From a homiletic / drash perspective the word איל ram may be related to the word אבל [but, however] because a ram was used as a substitute for Isaac in the matter of the akeidah – so – do not sacrifice Isaac- BUT instead – the ram

²²⁶ יון Yavan is the name of a son of Yafeth who was the progenitor of the Greek race. The Greeks may have been so named prophetically because they were intoxicated by the beauty of the human body. Or יון might be related to the word יבנה ye-voneh [he will be built up] because they became a great empire/nation

²²⁷ The idea that זין derives from an earlier זבן term would allow for a connection between זבן buy and זבד gift – but this might speak against the hypothesis that זין derives from זן - and that זבד derives from זב flow ???

²²⁸ The opinion of Gesenius i.e. that קיץ refers primarily to harvest accords with my linking of קיץ to קבץ but there are opinions that regard the קיץ harvest term as deriving from קיץ = summer – and there are those who link קיץ summer to קץ [end – end of year] Pappenheim – or to יקץ [awakening]of nature - Parkhurst] or from the idea of the cutting of the fruits קצץ - Julius Furst.

²²⁹ John Parkhurst sees בית and בת [measure of liquid capacity] as related in the concept of – an item of capacity

			GIMMEL INFIX ג	??		
אמ	Bind together	אגם	Pond of water i.e. aggregate of droplets		???	
בד	Fabric, linen thread	בגד	clothing ²³⁰			See also בלג בגד pg... See base chart
סל	Base of סלסל Esteem, regard as of high value, extol	סגולה	Special treasured possession			
שר	continuity	שגר	livestock progeny		Talmudic שגר = run, flow, cast or send forwrd – which are also continuities ²³¹	See base chart
דמה	similar	דגמה דגם	Example, model			But also connected to דגל דגש & which derive instead from a base דג that is a derivative of base דק [fine, exact]
פל	Different , separate	פגל	Forbidden food, unfit, tainted			See base chart

²³⁰ But Rabbi Pappenheim regards בגד as a one piece garment that covers the entire body and thus appears to link together the different limbs of the body etc. into a single unit – so that the word בגד denotes באגד - unity comes

²³¹ Albeit that Jastrow regarded these as a shafel form of a root גרר

רע	bad	רגע	Disturb, stir up, agitate		
מר	change ²³²	מגר	Cast down, hurl	Cf. נפל [fall] and פל [different]	However, מגר could also amount to a מגר construct – that intends – from residing [in place any longer] – or as מגר = make dissolve, melt, of base מג [melt]
פר	Break, divide, separate ²³³	פגר	Destroy – ארמ פגר = break -	PBH פגר = bit of a bridle – i.e. breaks the horse's motion ²³⁴²³⁵	See base chart
דר ?	Forward motion ²³⁶	דגר	Hatch, brood		
דל	Sway back and forth	דגל	Flag, which sways, undulates in a wind	דלי = bucket – which fills and empties, and which sways over a well - דלת = swinging door which opens and shuts attached to a hinge ²³⁷ - דליה = swaying branch	See base chart

²³² ... base of – מזר – מדר – מומר – מהר מחר מכר המיר מומר – מדר – מזר – ...

²³³ See chart...

²³⁴ Cf. רסן reins that derives from base רס [break] because the reins are the animal's 'breaks'

²³⁵ But the פגר that means faint – lax – idle is of base פג [weakness, poor condition]

²³⁶ ..as in דרבן – דרס – דהר – דרג – דרך

²³⁷ I believe that the word דל that denotes – pauper – may initially have denoted a person who is regularly in and out of abject poverty

עב	thick	עגב	Organ - which emits thick tones			
נור ²³⁸	To make flow, to make light flow	נגר	Flow, pour		See נהר	נגר might also relate to the base that has to do with body movements
רם	To raise, lift, high	רגם	To pelt, to stone, lapidate		Lifting stones being a more genteel way to describe the act	Cf. לקל to stone which likewise constitutes a ק infix into לו base [high]

One could suggest also רגם [to stone, pelt, pound] as deriving from רם [high, great] and as being a euphemistic usage in the sense of using lifting stones in place of saying stoning [to death or otherwise] – as I have suggested in the case of לקל -- see pg... However, People generally pelt a person with stones etc. when they have cause to be angry at them – and therefore it is also possible that the word רגם [to pelt, to stone] is related to the word רגז [anger]

			DALLED INFIX ד			
גפ	body	גדף	Blaspheme, revile		A figurative body blow – Cf. נגף [strike, beat, injure] which are body blows from the same base	

²³⁸ Hidden base

גש	Solidify, materialize	גדש	Heap, pile, stack		
חק	Engrave and thus – to cut into, carve, incise	חדק	[ח] thorn, thornbush [v] Talmudic to prick, cut into, drive into		But these could also have derived from the base חד [sharp] – and perhaps also from base דק [fine, thin] in that cutting edges are very thin or fine pointed – Cf. דקר [to stab, pierce] from base דק
כר	Round, circular	כדר - כדור	כדור = ball, globe – a surrounding siege כדר - = encircle	PBH כדר - be arched, rounded – thrown in a circle - See base chart	Some scholars believe that the true base is דר - but I have found that these terms can have derived either from a דר base ²³⁹ or even from a כר base – as well as from a כד base ²⁴⁰²⁴¹ - each of which denotes round – or from a combination of two or more of these methods ²⁴²²⁴³²⁴⁴

²³⁹ ...with the כ prefix to a base that some see as denoting – round, circular

²⁴⁰ ...that will be the base of the round related terms לכד [to besiege a city around and around] & כד [a rounded jug]

²⁴¹ The כד base denoting round could constitute a secondary form of כר by ד / ר interchange

²⁴² כדר Can also be a combination of כד and דר – and it could also constitute a spin-off off the circle related root כתר This entire matter is more fully explained in my manuscript

²⁴³ Rav Hirsch suggested a metaphysical link between כדר and גדר in the sense of encirclement

²⁴⁴ כדר could even constitute a blending of two or even of all three of the bases כד כר דר that may each denote – round – circular

פר	Break, divide, separate	פדר	Animal body membrane that surrounds an organ ²⁴⁵	See base chart	Also possible as a פ prefix to a base דר that denotes - separate
בק ??	Empty, vacate	בדק	examine	A proper examination often requires an initial total emptying of a container, or location ²⁴⁶	But בדק may also amount to the prefix of a ב to the base דק that signifies – exact, fine – See also note ^{247,248}
אמ	Bind together	אדם	Man – a conglomeration of many elements ²⁴⁹	??? Cf. אדם pg...	However, Rav Hirsch perceived a root אמם that denotes - condition to, dependence – in the word אמםmother [condition for progeny] and in the word אם imm [if]- in which case the word אדמה [soil, earth] could constitute a ד infix into a base אמ in that

²⁴⁵ And thus separates the organ from surrounding items

²⁴⁶ Along similar lines בדק may also relate to base בד [alone, separate] which is also useful for examination purposes

²⁴⁷ If one regards the roots בקש [to seek, ask] and בקר [to investigate, visit] as possessing a common base בק denoting ‘to seek or check into’ then the later usage of the root בדק as ‘to investigate, check into’ might be regarded as the result of a ד epenthesis into that בק inner base

²⁴⁸ I cannot presently explain why there would then be a בק base that means ‘vacant, empty’ and another one that denotes ‘seek, visit’

²⁴⁹ Albeit that it seems quite probable that אדם was so called because he was formed out of ingredients of the אדמה [soil]

					soil is a condition for growth of vegetation ²⁵⁰
שכ	Settle down, come to rest, subside	שדך PBH	Calm, pacify, sooth arbitrate, mediate – arrange a marriage ²⁵¹²⁵²		See base chart
שר	continuity	Talmudic שדר ²⁵³	Send forth – strive -transmit – push oneself forward -throw ²⁵⁴²⁵⁵	See base chart	or it may amount to the prefixing of a ש to a Hebrew דר base that denotes 'forward motion' – Cf. דרג דרך - etc.
תור	A row, line, series – which is a continuum	תדיר	To occur regularly. frequently		תדר can also be a form of סדר [order, system] – which might in turn relate to יסוד [foundation, basis] See pg...

²⁵⁰ Or אדם might derive from the base אד of אדיר אדון אדן that denotes might, control, dominance in that G-d advised Adam [mankind] to dominate the animals etc.

²⁵¹ שדכא Aramaic = at ease, retire

²⁵² Jastrow relates this instead to root דוך

²⁵³ The PBH שדל to strive, push oneself forward, insinuate oneself, persuade is probably a derivative

²⁵⁴ Jastrow has this as a shafel form of דרר - דור

²⁵⁵ Apparently related to PBH שדל strive, struggle, persuade, win favor , entice

חור	hole	חדר	Denotes - To penetrate ²⁵⁶²⁵⁷ which often entails making a hole	However, חדר also means – chamber, room and thus חדר penetrate could also derive from the idea of entering into a chamber	See also חדר chamber in note #.. ²⁵⁸²⁵⁹
קמ	Rise, establish, stand up	קדם	= (a) to begin, be early ²⁶⁰ (b) the east [kedem]	(a) The beginning of the world was as a rising out of nothing – (b)The sun begins the day – It rises in the east	קדם also relates to base קד [head] in the idiomatic sense of ahead [before] ²⁶¹²⁶²
נוב	To bear fruit, to give forth	נדב	To donate, volunteer ²⁶³	Cf. also נתב ונתב	
עק	Pressure, opppress	עדיק PBH	Squeeze together, compress		
מר	change ²⁶⁴	מדר Talmudic	Slope, slant, incline, bevel	So a change from straightness ²⁶⁵	

²⁵⁶ See Ezekiel 21:19

²⁵⁷ ...also – enter – invade - insert

²⁵⁸ חדר chamber could derive from the prefix of a ches to the base דר that denotes dwell – or it could amount to a combination of חד [one] & דר [dwell] in the sense of – a single unit of dwelling

²⁵⁹ . It also seems conceivable 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 chambers of certain early peoples were holes / caves

²⁶⁰ Cf. also Aramaic קמא [first, former, previous]

²⁶¹ The קוד head term is probably the source of Eng. – head – Cf. קדקד [head]

²⁶² Note that the biblical word ראש [head] also appears similarly in the word ראשית that denotes – the first – the beginning

²⁶³ Apud Oholei Yehuda - Carpentras

²⁶⁴ ... base of – מדר מדר מדר מדר

²⁶⁵ Cf. Eng. slope – which derives from חלף kholof [change, switch]

און	Vigor, strength	און - אדון	Master, controller		Or און may derive from a base א that denotes mighty, great ²⁶⁶
ענה	Answer, respond	עדן	Delight – pleasure enjoyment	Enjoyment – having pleasure - constitutes an affirmative response to one’s physical or emotional desires	Cf. also ענג [pleasure, enjoy]
בל ?	Negative, prevent, bad	בדל	separate	בדיל is tin – a metal that is separated from silver ore by smelting	More certainly related to base בד that denotes apart, separate – see pg..
צע	Side – base of יצע – צלע - צעה	צדע PBH	A salute made by raising hand to side of the head		However this צדע can also been made by the affix of an ע to the base צד that also means - side
שוף	Crush, strike	שדף	Blast or knock to crops - blight	Cf. Gen. 3:15 הוא ישופך ראש	
צוף	Float, cover	צדף	Sea shell	Which both float in the sea and cover the beaches	So two connections

²⁶⁶ That is likely a base of און [master, control] - and אדיר נאדר [mighty] - אד was [a powerful vapor that caused vegetation to grow at the beginning of the earth] - איד a great calamity, destruction - אדרת a substantial mantel- אדנים - are sockets that support a column. Radak and Rav Hirsch perceived a root אוד that denoted to cause – to effect results – that was the base of the word אוד [firebrand] Also מאד

ש ר & שורה	Continuity & line	שדרא	PBH spine, plant stem, string ²⁶⁷	See base chart	May also relate to Hebrew סדר = system, order, arrangement ²⁶⁸ –
קור	Dig for a source	Talmudic קדר	Drill, bore, penetrate, cut through		Or קדר could be a form of Talmudic קדח that has the same meanings ²⁶⁹²⁷⁰
הר	Mountain	הדר	Glory, majesty, adorn, splendor, beauty, stately	Cf. 'for purple mountains majesties' ²⁷¹	Probably related to the word הוד ²⁷² [beauty, Glory, majesty, splendor] as well
גפ	Body – also - base of Talmudic אגף = a wing, army flank - attachment to a body – ²⁷³ Talmudic גפ	Talmudic גדפא	wing feather, winged animal		

²⁶⁷ Perhaps also Talmudic שדר [ridge]

²⁶⁸ Another שדר that denotes twist, turn around is a derivative of שזר twist

²⁶⁹ Then again, that 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 - See also note...

²⁷⁰ Perhaps the biblical name Kedar relates to the word קור [cold] in the sense of cold hearted – cold blooded murderer

²⁷¹ ... above the fruited plain - America the beautiful – Katherine Lee Bates

²⁷² הוד is probably the base of הדס הדסה hadas [myrtle] which was widely used in ancient times for decoration

²⁷³ Apparently a sense development from the concept of - body

	also = long wing ²⁷⁴				
שורה shura h	Line, row	שדרה sidrah ²⁷⁵	Rank, row, line		Related also to סדר [order, system]
ציה	Desolate wilder-ness, waste	צדיא צדי Aram.	Be desolate, make desolate		
קח	take	קדח Talmudic	Draw out, pull		
קח	take	קדח Talmudic	To grow, sprout	Growing amounts to taking on more substance, more existence	
שר	continuity	שדר Talmudic	send		

It may also be possible to regard a few of the usages of נדח as constituting the infix of a ד dalled into the base נח [to rest in]

Perhaps חדש [new] is related to base חש [sense, perception] in that things that are new attract extra attention

The עדר that means absent, missing, left out might constitute the epenthesis of a ד into the base ער that denotes 'bare' in the sense that whence an item is absent – its normal host setting is 'bare of it'

²⁷⁴ However אגף may also be related to the כנף term that denotes wing whose base is probably כפ see pg... – by כ/ג relationship

²⁷⁵ Spelled with a sinn, not a shinn

But צדק [justice] may be a combination of צד דק [side –thin] in that the path of true justice is figuratively a thin line in the midst of a much wider range of unjust alternatives

The Talmudic פדחת [forehead] may be a derivative of פתח [open] by a Hebrew to Aramaic ד / ת interchange in that the forehead is in a sense a flat expanse and in that the ideas of openness and expanse are conceptually related. I believe that the Latin pando [expand, extend, lay open] derives from the Hebrew פתח

			HEH ה EPENTHESIS		
אב	Base of אבה to want, desire, consent ²⁷⁶	אהב	To love, to like		Probably in combination with base הב [give] in that love for a person involves both wanting and giving
אל	To, go to ²⁷⁷	אהל	Tent – a dwelling you take to where you are going	הואיל לעשות = is going to do	אהל Also involves הל base of הלה [onward, forward] See also מהל pg... -
בט ²⁷⁸	out	בהט	Precious mineral of flooring that shines out – emits lustre	Note parallel in glance [look out]& Ger. glanz [to shine] – to נבט הביט [look out] & בהט [lustrous stone]	See base chart

²⁷⁶ A father is called אב because he was אבה [he consented] to G-d' commandment to procreate.

²⁷⁷ אל = to - אזל = go - יאל הואיל = since, because [which generates activity /leads to] - יאל = agree, willing – which allows activity to proceed - = Aram. אול אול = begin - Heb. אול = be in front - אלץ = to urge, press forward - Talmudic אלה = sign pole – directs continued motion אצל = near to

²⁷⁸ Related to base פט [out]

בל	Negative, prevent, bad	בהל	Bewilder, confuse		Negated equanimity - See base chart ²⁷⁹	בהל may also be related to the word בהו bohu ²⁸⁰ Gen. 1:2 ²⁸¹
בר	Clear, pure	בהיר	Brightness, shine, clear ²⁸²²⁸³			
בק	Empty, vacate	בהק	Vitiligo – colorless patches on the skin ²⁸⁴			
דמ	Restraint, silence	דהם - נדהם	Dumbfounded, stunned ²⁸⁵			
דר	Forward motion ²⁸⁶	דהר	Gallop of horse ²⁸⁷			

²⁷⁹ From this came the Aram. בהל [excited – pressed – anxious – frighten – hurry – haste] Also Aram. בחל [come early, ripen quickly, early]

²⁸⁰ Chaotic condition

²⁸¹ The synonymous term בלהה is regarded as a metathesis of בהלה

²⁸² Rav Pappenheim sees the בר base as signifying initially a selecting from out of a mixture

²⁸³ Source of Aram. בהיר white, white spot

²⁸⁴ Also – from this initial usage as blankness, whiteness came a PBH usage as – clear – bright – shine – and prominence – Cf. מבהיק מבהק

²⁸⁵ Perhaps related as well to המ of base תהום & תהום which signify tumult, confusion

²⁸⁶ Cf. דרך דרג דרס דרבן

²⁸⁷ But some scholars link this instead to a base דר that denotes circular – in the sense of galloping in a circle

זר	Base of זרה [scatter] also – foreign, estrange	זהר	Shine, radiate ²⁸⁸	A scattering of brightness ²⁸⁹	Also linked to צחר [brightness] ²⁹⁰ See next -
זר	Strange, estrange foreign	זהר	Warn one to keep away – separate - caution	Caution often intends – keep away from... See also note#	Scattering and estrange may both relate back to a basic idea of - strange
טר	= initial - Base of טריא [fresh] & טרם [very beginning] ²⁹¹	טהר	Pure, pristine – so in initial condition ²⁹²²⁹³	See chart	
קול	Voice, calling	קהל ²⁹⁴	A congregation called together ²⁹⁵²⁹⁶		
שיד	Plaster, lime – used for smoothening &	שהד	Witness, testimony, which		Cf. עדות עד witness, testimony – with derives from Hebrew עוד [more]

²⁸⁸ It might also be related to the base זה that denotes = this – See note...

²⁸⁹ It seems that Rav Hirsch notes that זהר [radiate, shine] is a development of זר [scatter] in that it entails the scattering of light, brightness

²⁹⁰ Maybe related as well to Talmudic טהר in its sense as splendor, brightness as the ט may have been pronounced as TH

²⁹¹ ...whence Latin tiro [beginner, young soldier]

²⁹² A rare usage of טהר in the sense bright is probably related to the words זהר צהר – See note...

²⁹³ Rav Pappenheim has a טר base instead as guard – and the טהר as guarded against adulteration, spoilage

²⁹⁴ להק a grouping may be metathesis אקהל

²⁹⁵ Along these lines קול is also the etymon of Lat. concilio - concilium call together, bring together, assembly of people

²⁹⁶ However, קהל might be instead a form of a theoretical root כהל that would be based upon the congregation related concept of כל [all]

	strengthening walls etc.		strengthens a litigant's claim ²⁹⁷		in sense that witness adds more to a claim ²⁹⁸ .
רב	Much, great	רהב	Arrogance, excessive pride ²⁹⁹	Also – embolden, strengthen, increase power – Talmudic רהב also meant – greatness, royalty	
כן	Correct, affirm-ative-establish	כהן	Priest, who is role model and corrector of the public		Also, the word כה means – ‘so, like this’ . And thus it may be that the term כהן also conveys the idea ‘you should be like him - do as he does’ – by the affixing of the ende nunn. ³⁰⁰
לב	heart	להב	Flame, heart shaped or heart of a fire - kindle	Also figuratively denotes – ardent, enthused - arouse	
צב	stand	צהב	Bright yellow, golden – color that STANDS out	Cf. צבע [color] also from - צב because color makes an item stand out ³⁰¹³⁰²	

²⁹⁷ A Talmudic version is סהד. It seems to me that The Biblical Aramaic שהדותא [testimony] is a derivative of Hebrew שיד - and that Talmudic סהד is a further orthographic alteration

²⁹⁸ Along somewhat similar lines Rav Hirsch relates עד [witness] to עוד [more, yet] in that witnesses continue the remembrance of an event of the past that it might otherwise be forgotten

²⁹⁹ This corresponds to the PBH term רברב that denoted ‘boastfulness, self aggrandizement’

³⁰⁰ Other derivatives of this base are lice כיון – כנום direct

³⁰¹ Also אצבע [finger] stands at the edge of the palm

³⁰² But some experts regard צבע as a form of טבע [to dip] in that dyeing / coloring often entailed the dipping of an item into a vat of dye

מר	change	מהר	Fast, quick	A change from normal pace	May also relate to the idea [what] מה – i.e. what happened to make it so fast
מר	change	מהר	Payment to a father in exchange for giving his daughter as a wife		
מול	Cut off top, circumcise	מהל PBH ³⁰³	circumcise		Cf. אמילם Psalm 118:10 & ימולל Psalm 90:6 ³⁰⁴
סר	Turn aside	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 ornament ³⁰⁵ - (e) circular or semi- circular prison ³⁰⁶ - (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

³⁰³ But another מהל Talmudic means – to mix, adulterate, dilute, secretion, sap, juice. I believe that derives from a base הל that denotes – to move forward and that is related to the base אל [see pg...]. This base is likely involved in the words - נהל [to lead] - הלאה [forward, beyond] - אהל [tent] - הלך [walk, go] - הלה [radiate] - הלל [praise, promote] – הלל [shine] – PBH להלן [farther] - הלא [moved further]. Note that the base שר that denotes continuum is the source of the verb שרה that means – to dilute by soaking – in the idea that diluting and mixing with water is a type of continuation and forward motion. This mixing מהל may have influenced the מהל that denotes circumcise because it is the custom of mohalim [circumcisers] to temporarily mix the blood of the circumcision with wine – but without imbibing – as drinking blood is forbidden

³⁰⁴ The term מלילות [cut ears of corn] probably derives from this root. The Talmudic מלל terms that denote – rub – crush squeeze [Beitzah 12b] and also scrape, stir up may derive as well. Gesenius suggested a link to the Ger. mill terms – mahlen [grind, mill – whence Eng. mill] and to the Grk. mullein

³⁰⁵ Also as שהרון

³⁰⁶ So arranged so that the guard can easily oversee

נור ³⁰⁷	To make flow, to make light flow	נהר	נהר(a) river ³⁰⁸ (b) shining of light – both of which are flows ³⁰⁹³¹⁰	Cf. נגר = flow, pour. Aram. נהר = shine	נהור נהורא mean – light, eyesight ³¹¹
צל	Shadow, sound, intangible thing thrown off by an item	צהל	Shine, cause to shine, a ringing noise	Also reverberating sound, joyous sounds	Also connected to צהר brightness See צל base ...
נק	Animal mouth sound	נהק	Bray - also – shout, groan	Other noises are נאק – אנק	
גצ	Talmudic – spark, flicker, whiteness	גהץ	Brightness, polish Rejoicing, gladness	Brightness is a figurative expression of joy ³¹²	

³⁰⁷ Hidden base

³⁰⁸ It has been suggested that נהר river is related to הר [mountain] because some rivers originate from mountain springs

³⁰⁹ Job 3:3

³¹⁰ Cf. אור light & יאור river - also זב flow, seep & זיו radiate brightness

³¹¹ It seems that the נר form possesses two different senses – (1) the sense of a flowing [of light and of water] that is perhaps also a straight flowing – (2) a sense of a straightness. The מנורה menorah term appears to denote a horizontal line item from which ‘flow’ straight line items [burning lights] arranged in rows – with the horizontal לומנור cross beam term being a similarity to the candle holding menorah. Radak mentions an Aramaic targum נירא [Numbers 19:2] that means the yoke of a cow – which is also a horizontal beam and which also causes the animal to continue in a straight line. As for the ניר term that denotes a ploughed field – and newly broken/ ploughed ground it may also relate to the idea of a row of straight lines – but it may instead [or also] be a shortened form of the root נער in its sense as ploughed land – and intend the sense of shaken up / stirred up ground.

³¹² Cf. צהלה

זמ	Base of זמה ³¹³ - evil, wickedness, perverse lust	זהם	To loathe, consider dirty, defiled ³¹⁴	זמ - זמם = to have evil plans ³¹⁵ Talmudic זהים = dirty person זהומא – foul smelling oil	Cf. גער [ugly] & כער [rebuke] – vile and revile
זב	Flow, seep	זהב	gold ³¹⁶	Gold nuggets sometimes flow in rivers ³¹⁷	See also note#... regarding זהר
במ	Base denoting high, height, lifting	בהמה	Domesticated animals used for food and labor ³¹⁸	Perhaps – the top level of the animal world from a perspective of usefulness to humans	The word בהמה means – with them / in them so the name בהמה may intend – with them were basic needs attained
שמ	name	שהם	Shoham gem - Onyx	Black onyx is used for signet rings, which takes the place of signatures [signed names] ³¹⁹	See also אנך pg... ³²⁰³²¹

³¹³ ... whence Eng. seamy

³¹⁴ זעם anger, rage may also be similarly related – זעם may also be related to זעף anger rage

³¹⁵ However in a minority of appearances the זמם term does not have a negative connotation

³¹⁶ Also related to צהב [reddish yellow]

³¹⁷ However, Rabbi Pappenheim has it instead as deriving from that fact that gold seeps out when gold ore is burned/ melted

³¹⁸ E.g. cows, goats, donkeys

³¹⁹ However שהם can also relate to the base המ that denotes – pounding – turmoil – because many other onyx stones [not the black ones] feature turbulent / turmoil looking patterns – Cf. סחרת [according to Parkhurst – marble flooring which is so called because its pattern goes around all over the place – as the word סחר implies according to his opinion]

³²⁰ Ernest Klein wrote that many experts identify the gemstone לשם leshem with opal which is also used in signet rings. The word לשם could denote - לשם for a name - or it could relate to the verb לוש [knead] in that many opals have an appearance of patterns or colors kneaded together

³²¹ Many of the Hebrew lexicographers identify the biblical אנך onakh as the gem onyx – and indeed the black onyx is often used in signet rings and the signet ring mark is in place of a signature so that its message is – I/ Me i.e. אנכי [who am signing by mean of this onyx ring] – See also שהם pg....

Talmudic גצ	White, glitter, shine	גהץ Talmudic	Be bright ³²² – to polish – iron - gloss ³²³	גיצא = shining – spark – chalk – white earth – גצא = lime, gypsum – גצץ = glitter	
פק	Split open, burst, go forth, open	פהק Talmudic	Yawn, open mouth wide		See base chart
גר	Base of & גרר נגר which denote various motion activities	גהר	Bend over, stoop, crouch, stretch out, bow		
לט	Conceal, cover, secret	להט	Secret magic arts, charms ³²⁴³²⁵		
בן	A son	בהן	The fingers are fig. sons of the hand ³²⁶ And the thumb is the fattest or most prominent ³²⁷	בהן יד = thumb and בהן רגל = big toe	

³²² ...whence figuratively – to be glad, willing – Cf. צהלה צהלה

³²³ Jastrow links these to Talmudic גהט גהט [polish, erase]

³²⁴ Rav Hirsch points out that this להט may also be related to the להט of Gen. 3:24 that means flaming in that conjurers / magicians were able to fool their audiences by distracting them momentarily with fiery or dazzling spectacles

³²⁵ The להט that means to blaze may be related to the להב term that means – flame. Cf. the biblical money term קשיטה ksita that may derive from the word כשב ksef [sheep] in that sheep were used as money in the earliest times.

³²⁶ ...or sons of the palm -

³²⁷ In Akkadian – an extinct Tower of Babel Semitic derivative of Hebrew – ubanu meant fingers

כל element of יכל	Be able	כהל	Aram. be able	Daniel 2:26	
כה	Base of hit roots הכה נכה	כהה	To dim i.e. to hit the vision of	Rav Pappenheim seems to suggest this ³²⁸	??

There is also a connection between base רצ Hebrew [run] and Heb. רהט Water trough - רהיט boards, enclosures – tresses galleries – rafters – by means of צ / ט inter-relationship as these are items that run across³²⁹ Consider also רצפה [continuous flooring] which may derive from רוצ as well - The biblical Hebrew רהט form is an Aramaism. Cf. בוש to Aram. בהת - [ashamed] - לוז [to turn, pervert] to Aram. להת [bend] See also note pg....

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

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

Also the זהר that means brightness is related to the זהב gold term – as I have implied – and it is also related to the word צהר [shine, bright, radiate] by צ / ז interchange . It is also related to a טהר that denotes – bright – [The ט tess is also phonetically

³²⁸ But he doesn't mention that the base כה is related to הכה

³²⁹ The word רצועה [strap, thong] may derive from רצ in the same way

related to the ז and צ] Also with regard to זהר זהב I have found indication of a ר/ב relationship as well – Cf. עזב עזר that both denote – help – and also –

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

Other specimens of ר/ב relationship are -

(a) קצב [cut short, cut off] & קצר [to cut, cut short, reap, shorten] (b) נדב [donate] & נדר [to vow – so to give a promise]
(c) עכר [to disturb, to trouble, affect negatively make turbid] and PBH עכב [to hinder, to delay, inhibit]³³⁰ - (d) נקב [a cavity, hole] & נקר [to bore, penetrate, gouge, a crevice]

And there are Also -

זהב gold - זהר shine

צהב be bright - צהר shine, yellow

There also appears to be a ר/ב connection between the word רום רם [high, exalted]³³¹ and the 'height denoting' inner base מ ב of במה [high place] and יבם [levirate marriage] – whose intent is the raising up / elevating of substitute progeny for the deceased brother

And also - The רק base is the base of the word ריק [empty] – and it is also the base of the word רק that means 'only' - which amounts to saying – empty except for one thing³³² - And the בק base of the roots בוק – בקק means [to empty out, vacate] – to the effect that this and בק – רק base pair is also likely related metaphysically by ר/ב interchange

³³⁰ But this עכב may be instead a PBH form of the root עקב [hinder, prevent] or a secondary form

³³¹ The base רם is the source of the root רמם [to exalt, glorify] that is the etymon of the German berühmte [famous, renowned]

³³² There is a similar relationship in the ancient Grk. psilo/ psilos which mean both – bare – and –except for – See PSI document

			ZAYIN INFIX ז		
אל	to	אזל	Go, went		May also be related to the base לז [flow] ³³³
בק	Empty, vacant	בזק	Lighting bolt – empty of material substance	Perhaps a secondary form of ברק	May also relate to base קז See also pg...
גם	also	גזם PBH	exaggerate	So to add more ³³⁴ -	See also גזם in chart...
כב	Mastery over	כזב	Deceit – negative mastery		See base chart

³³³ Cf. base לכ [go, walk] which I believe constitutes the affix of a khof כ to the prepositional letter ל that denotes – to [abbreviation of אל] – just as base מכ [lower] constitutes the affix of a khof כ to the prepositional letter מ that denotes - from - and as base בכ [deep] constitutes the affix of an khof כ to the prepositional letter ב that denotes – in

³³⁴ ..in that an exaggeration involves also adding more – however - – the גזם 's term's biblical meaning – i.e. of 'amorphous swarm' was apparently employed in the Tower of Babel event in the sense of 'something that cannot be described in an exact manner [or 'something that has not been described precisely'] – and it may thus have been the actual model for the structurally similar Aramaic / Mishnaic word גוזמא goozma [an exaggeration, hyperbole] and also for the English [slang] 'gizmo' – an object or tool that one cannot properly describe Cf. 'thingamajig']the locust term גזם also relates to the baseזג of זגז that signifies – to cut off – a Talmudic גזם that means – threaten may derive from the idea that it is difficult to assess whether the words of the threat have substance or not

מג	melt	מזג	Things melting into each other to form a new item ³³⁵	See base chart	But מזג also relates to the גז base that signifies – pair, couple in the idea of mixing two liquids together into one ³³⁶
פר	Break, divide, separate	פזר	To scatter	See base chart – so – to break a united condition	May also involve the base פז that denotes frenzied activity ³³⁷³³⁸ Likely related to בזר [scatter] and to Talmudic בדר [scatter, strew]
מר	change	מזר	Constellations – which are thought to control changes of fate		Also related to מזל מזלות [luck, constellations] See next
מר	change	מזור	Cure, remedy [n]		
גלה	Open, reveal	גזל	To steal, mug openly	Cf. גנב גב [to steal behind the victim's back]	Also involves the base גז of גזז [shear] that denotes cutting off

³³⁵ there is a Lat. merga root that denotes – merging two or three into one – This merga derives from מזג - It yielded the Lat. mergae [two pronged fork whose two prongs were regarded as merging together into a single pole – and the mergulus [wick] whose individual strands are twisted together into a single wick. This מג base later sense developed into usage as sink, dip – dive, engulf, immerse

³³⁶ Mixing mix strong wine and water or juice to yield diluted wine

³³⁷ May also intend פז - פ - to cause [scattered] items to be estranged from each other

³³⁸ Aramaic פזמא is haste, anxiety, leaping

רם	High, raise	רזם	Hint – which raises level of understanding	Cf. also – to pick up on a hint	רזם also relate to Aramaic רזא רזא secret
פל	Difference, apart	פזל PBH	Turn, twist ³³⁹	Other render – to squint	See base chart
בכ	In deep - base of בכור ³⁴⁰ - בכנה ³⁴¹ - סבך - נבך	בזיך	Censer, vessel	Censer is a deep vessel ³⁴²	See base chart
עק	Press – base of עקה pressure & מעקה protective fence ³⁴³	עזק	Fence around, make a hedge		See also note pg...

Perhaps also שזר [to braid] from base שר [continuity]³⁴⁴ – and עזק [dig, break ground] from עוק [pressure] ??³⁴⁵ עזק is said to mean dig around – dig deep – break ground – but Artscroll and others say instead it means to fence around – make a hedge – and if so it would amount to the infix of a ז into the base עק of מעקה – עוק

An עק usage as dig would correspond to an ערק usage as gnaw. Cf. בזק and ברק – Z to R rhoticism may be involved in both

³³⁹ Perhaps related to פסל and or פתל

³⁴⁰ The first born child – who adds generational depth to a married couple family

³⁴¹= weeping - Weeping reflects emotion so deep that it cannot be expressed by words

³⁴² בזיך may also be related to בית [house, container] as בית is likely the source of vase, vessel

³⁴³ Also denotes narrow, distressed

³⁴⁴ Rav Hirsch regards שזר as – link parts together

³⁴⁵ The PBH עזק that means – to hold fast is probably a variant of חזק

			KOF INFIX כ		
של	disengage	שכל	Lose children ³⁴⁶	Chas v' sholom	See base chart
מר	change	מכר	sell		
Talmud סמא	Essence, sum, that which includes everything	סכום PBH ³⁴⁷	Sum, total		
שב	sit	שכב	Lie down	(a) Sitting & lying are related activities – (b) Or may relate to שוב [return] in idea of returning to a usual state	Also related to base שכ - See base chart
רב	Mastery, much, great	רכב	Ride an animal – so mastery over it ³⁴⁸	See base chart – See also pg.רכ	רכב might also relate to the base כב that signifies mastery, control
רש	Ownership, control	רכש	Possess, amass property	רכוש = wealth, possessions	See pg ראש...
פר	Break, divide	פכר PBH	Break open , split		But could also be a metathesis of פרך [break]

³⁴⁶ Chas v'sholom

³⁴⁷ But perhaps instead a simple extension of the PBH סך [amount, number]

³⁴⁸ ...whence also רכב - the upper section of a millstone – which rides atop the bottom section

שר sar	Officer, be in charge	שכר	hire			The one who hires you is your boss
ער	Awaken, stir up	עכר	Stir up, disturb, trouble			עכר might also relate to a conceivable עכ base of עכב [hinder, prevent]
שח	Bow, lower	שכח	Forget – so lower from memory	???		Could also relate to base שכ [lower, come to rest, subside]
ארה	Glean, pluck ³⁴⁹	אכר	farmer ³⁵⁰			
מס	tax	מכס	PBH tax, toll			
בר	son	בכר בכור	First born	Three times in Tanakh as biblical Hebrew		See also notes pg... for five other בכור connections Cf. מד מאד
סת	Base of סתם סתור denoting shut, close, block	סכת הסכת	Be silent ;[keep mouth shut] ³⁵¹³⁵²	Also related to סכר [shut, close] by ר / ת relationship		

³⁴⁹ Gesenius suggests this as the source of ארון [chest, box, closet]

³⁵⁰ Radak suggests that אכר farmer term derives from the כר meadow term – but Gesenius attaches it to the כרה [dig] verb, in that farmers dig the soil when they plough. It seems to me that אכר might relate to the base אכ that denotes true, real in that farmers help to create foods, to bring them into reality – See also לאך entry pg...

³⁵¹ Possibly related to שקט [silence] -

³⁵² Some render instead – Listen! – pay heed

ס	Complete, perfect	סכ	a tally, total [so a completion	ס = finish –complete – to perfect / ס סמים = powdered spices, drugs – pulverized to perfection / סמ = fine flour[also – pulverized] סמן = a matching element / סס to trim and taper hair to perfection		

Perhaps also שר [continuity] to שכר Drunkenness, which is uninhibited activity³⁵³ – Also if we see the base רס of רסן [reins] as denoting bind, restrain – then there can also be רס to רכס [connect, bind]³⁵⁴ – The word שכם [shoulder] might relate to the words שם som [put] and/ or שם shom [there] in that the shoulder is a thing upon which burdens are placed -- stir up, disturb עכר – from – ער - - awaken, stir up, arouse

מס tax, duty might derive from מס [tax, levy] albeit that כסה [cover] may be a better candidate.

			CHES INFIX ח			
בר	Clear, clarify, select, set apart	בחר	Choose, so clarify a desire, preference			
בל	Negative, not, prevent	בחל	abhor			

³⁵³ And thus continuous - Cf. שרירות לב wantonness of the heart

³⁵⁴ Rav Hirsch did not suggest the existence of a כ infix principle – but he did suggest that בכור - בכורים is a matter of forcing OUT first fruits – In light of that one could suggest also בר [outside] to בכר - but I do not agree with his theory

גל	Round item	גחל	coal ³⁵⁵	Also linked to base גח [to push forward] ³⁵⁶	גל also denoted roundish lumps ³⁵⁷
דפ	Application of one after another	דחף	Push, press to action	דחף can also belong to the base חד [to press, push]	See דף דלף in chart
כש	A force against ³⁵⁸	כחש	to deny, deceive, fail, thin, lean, reduce, contradict	כשיל = stumble, cause to fall - כבש = to defeat, conquer - כתש - כחש = to pound - כפש = to force down - דחף is witchcraft i.e. a force against the natural order- כמש = to wither, shrivel ³⁵⁹	But כחש may also relate to base כח [force] in the sense of – a force against - See base chart
מר	Change, exchange	מחר ³⁶⁰)1) Tomorrow ³⁶¹ (2) barter, exchange ³⁶²		

³⁵⁵ Roundness is sometimes used to denote items that are not entirely round. Cf. גל עד witness boulder - גל אבנים a heap of stones

³⁵⁶ As in גחגח [gore] - PBH גחגח [cough up blood] - גחון belly used by lizards, snake to push themselves forward

³⁵⁷ I.e. in addition to denoting perfectly rounded items - Cf. גל [heap of stones – Gen. 31:52] - גלגלת skull - גולולים excrement turds - גלום unformed fetus

³⁵⁸ ...related to base כח [a force against]

³⁵⁹ Probably also כשר to prepare -to make suitable – which often entails the removal of negative elements- albeit that כשר will also relate to base שר that denotes continuity in the sense of prepare to move/ go ahead

³⁶⁰ In its usage as tomorrow מחר might also relate to מחה [wipe away] in that tomorrow sometimes wipes away to some degree the worries of today?

³⁶¹ Day that will take the place of today

³⁶² ...whence מחיר [price]

סר	Turn aside	סחר	Roundness, traveling around	A line Turning aside at a constant degree of angle will form a circle ³⁶³	However סחר will also relate to תחר in its sense of taking the place of – See note#... ³⁶⁴
פד	Fire, disaster ³⁶⁵	פחד	fear	(a) fire engenders fear – (b) fear is a burning emotion	See base chart פחד may also be related to פחז [unstable]
פז	Fast, energetic unregulated movement ³⁶⁶	פחז	Instability, impetuous, reckless	Cf. פחז כמים Gen. 49:4 ³⁶⁷	פז gold probably referred to gold ore that sparkles
רב	Great, many	רחב	Wide, broad	i.e. a greatness of space	רחב also involves the base רח that denotes width ³⁶⁸
שן	tooth	שחין	Boils – a biting skin condition ³⁶⁹		שחין may also relate to שח base = bow, subservience ³⁷⁰

³⁶³ There is a Talmudic term סער that means – go around – visit that may be a secondary form of the סחר term that is regarded as – going around, traveling of merchants – These may also be related to the biblical סערה סער that denotes – storm – a phenomenon that does also – go around

³⁶⁴ The that means merchant may relate to the idea of travelling all about to buy and sell – but it may also relate to whose sense is to take the place of in that the merchants gives money in place of goods when he buys – and then takes money in place of those goods when he sells. See

³⁶⁵ ...base of פיד calamity פלד – flame - לפיד torch

³⁶⁶ Base of פזז

³⁶⁷ A Talmudic פחז means – recklessness – jumping, dancing

³⁶⁸ Cf. ארח – רחם – רווח – רחק

³⁶⁹ Or שחין could relate to biting as a secondary spelling of a word derived from נשך [bite]

³⁷⁰ Years ago The author suffered from continuous itching for one month brought out by liver failure caused by an allergic reaction to a medication – So believe me – when you suffer from such severe itching – you get to appreciate Who is the boss

רק	empty	רחק	Far, distant	Distance does not depend upon items along the way – it will apply to empty areas as well	רחק distance can also involve the base רח that denotes – wide in that distance often implies a wide space in between two points ³⁷¹
תור	row	תחרא	Chain mail, which is sewn in rows	See also note pg....	תחרא also relates to חור [hole] as meshes and chainmail feature holes. ³⁷²
שפה	Sofoh – edge as in שפת ים edge, shore of the sea	שחף	Shokhaf = seagull	Seagulls inhabit shore areas???	See base chart
זל	Flow – base of זל flow, drip	זחל	Flow, run water ³⁷³	But the זחל that means – to creep, move on belly likely derives from base זח [move]	
בול	Produce [n], fruit	בחל PBH	Stage of ripening, advance growth	Or בחל may be a withered form of ריבש ripen	See also next
בל	Base denoting not, prevent, negativity	בחל Talmudic	Sick, disordered, not properly ripened, half ripe		

³⁷¹ i.e. the same base רח that is an element of רחב [wide, broad]

³⁷² Also relates to root סחר in its usage as – round – as chainmail links are round – see also סחר entry – pg...

³⁷³ It is less likely that this זחל is a metathesis of the PBH root זלח that denotes drip, sprinkle, be wet – or that this זחל is a derivative of the base זח that means to move

פּוּ ??	End, finish	פּוּ	Sweep, sweep away, erode	Sweep entails movement to temporary end points – while also putting an end to the presence of an item in a location	???	See next
פּוּ	End, finish	פּוּ Talmudic	Be lost, destroyed			
שׁל	disengage	שׁל Talmudic	Loosen, let slip, dislocate, rub off, peel, shavings, sheddings – see next	Also – draw out of ³⁷⁴		See base chart
שׁל	disengage	שׁיחלא שׁחלא	Bird eggs – date skins - premature birth animal - aborted ³⁷⁵	Also discharge from ear		
צַק	pressure	צַחֵק	laugh	Laughter involves contraction of the muscles and compression of the trunk		
רַם	High, lofty	רַחַם	Mercy, a lofty quality			Or רַחַם may also relate to רַחַם [warmth] or to רַחַב [broad] ³⁷⁶

³⁷⁴ But a שׁחל that means to perforate – or to move in or pass through a hollow space – discharge through pores / exude probably relates instead to the root חלל [hollow]

³⁷⁵ Also Talmudic שׁחליית = שׁחלית

³⁷⁶ i.e. warm or broad hearted. Perhaps also warm spirited רַחַם - Or perhaps related to base רַכַּ [tender, soft]

שק	To provide food, to give to drink	שחקים שחק ³⁷⁷	The heavens	from which G-d sends rainwater for men and animal to drink, and that enable food vegetation to grow ³⁷⁸	
פול	Roundish pulse, peas	Talmudic פחל	Ball, bale		
שט	Extend	שחט	To widen metal by beating it flat	Widening is a form of extending ³⁷⁹	This may also involve the base נש that denotes bow, subservience in that flattening metal makes it more malleable - See base chart - See next
שט	Extend	שחט	To slaughter an animal	The word שחט [to ritually slaughter an animal] may derive from the שט base – in that a beginning incision is drawn and extended further across the animal's neck. Indeed - Jastrow has שחט as to draw, stretch	See base chart – see previous
רפ	Lay out, lay flat. application	רחף	Hover, flutter	A type of aerial application - See note # pg....	???

³⁷⁷ The שחק term is apparently the etymon of the word 'sky'

³⁷⁸ Cf. עננים clouds – which are so called because G-d employs them in his answering ענה of people's prayers for rain.

³⁷⁹ Note similarity to the ideas (a) that טחן [grind, churn] derives from the base תח - טח that denotes stretching out, extending in that grinding widens the area of the grinded substance – and (b) that רקח [to pound into a powder] derives from the base רח that denotes wide – with ק infix - in that pounding/ crushing widens the area of the pounded substance

טור	Tower, height	טחר	Hemorrhoid, protrusion in anal canal ^{380 381}	???	Or טחר could be a metathesis of טרח [to exert oneself?]
סור	Turn aside	סחרה	Shield, buckler	Shield turns aside blows	But if סחרה = round shield it can also relate in another way – see pg....
בין	Between, among	בחן PBH	To discern	i.e. to choose out among different possibilities ³⁸²	Cf. להבחין בין יום ובין לילה ³⁸³
שפ	Secondary form of ספ = end, finish Cf. שפת הים [shore = edge of the sea]	שחיף sokhif	Wood paneling – (a) a wood ‘finish’ – (b) paneling at the end/ surface of the wall ³⁸⁴	See base chart	See also ספן entry – pg...
נש	Base of נשה [to weaken]	נחש	The snake – which caused the first weakening of mankind	See נטש pg..	נחש may also relate to נחש [perceive, sense] of base חש [sense] because of its heightened senses ³⁸⁵
שוד	Harm, robbery	שחד	bribe	A subtle form of robbery	שחד also relates to base חד [one] because it

³⁸⁰ A lesser choice might be from basenuט [to extend] in sense of a tissue extension in the canal

³⁸¹ טחר may also relate to a טח base of טרח [to trouble, to extend oneself] which also relates to the concept of extending – but in a different way – see note... and pg....

³⁸² I do not know how or if these relate to the base בנ of בנה - אבן that denotes - build

³⁸³ ...to discern between day and night [in morning prayers]

³⁸⁴ However the שחיף term might constitute instead the pro-thesis of a sinnש to the possible inner base חף of חפה that denotes ‘cover’

³⁸⁵ See חלש in lammed infix chart

					unites the taker with the giver – and it also relates to base נש [bow, subservience] as it makes the taker subservient to the giver ³⁸⁶
שון שפ	Move along a surface	PBH שח	Scrape, peel, dredge ³⁸⁷ , rub ³⁸⁸	See base chart....	Jastrow links this to a חפח term that meant – scrape, rub, comb
שון שפ	Move along a surface	PBH שח	crawl ³⁸⁹	See base chart....	
סו	end	Talmudic סחופיה	Claws, fingernail, hoof	Items at end of a limb	
מצ	Base of מוצ מצץ [extract]	מחץ	Ladle type instrument		But will also relate to base צח of חוצ [out]
טל	dew	טחל	Spleen, milt	Dew accelerates plant metabolism – Spleen much involved in metabolic control	May also involve base נו that denotes extend as spleen extends viability by replenishing

³⁸⁶ In this understanding שחד is the prototype for Aramaic סגד [to bow down to, to worship, revere] – שחד may be related to שחח in its sense of corrupt

³⁸⁷ Perhaps related to סחב sokhav [drag] and/ or to חסו [sweep]

³⁸⁸ Also – to pull out

³⁸⁹ Perhaps the bird שחש - which some regard as the seagull – relates to this base by נ epenthesis – in that seagulls appear to glide in the air

Perhaps the word טחורים [hemorrhoids] derives from the base טר that means – to tower in that those are protrusions into the anal passage – Perhaps רחץ [wash, rinse] derives from base רצ [run] in the idea – to run water over. רחץ Is indeed the source of -rinse

It is possible that נחלה amounts to the infix of a נ into a base נל that denotes an ending condition. See base chart

Perhaps צחן stench is related to the base צנ that denotes protection in that skunks and some other species use offensive odor to ward off predators

Maybe PBH תחב [insert] relates Aramaic base תב [sit]³⁹⁰ Or תחב may relate to the base חב that denotes to force, obligate in the sense of a forceful driving deep in

			TESS INFIX ט			
בל	Not, negative, prevent ³⁹¹	בטל	Nullify, void		See base chart	בטל can also constitute the affix of a ל to the base בט that means - out

³⁹⁰ Also it may relate to base תח that denotes in place of? – or to root חבא [hide] or to biblical תוך [inside] . See also תחר and סחב תחב in ת - ס paper

³⁹¹ Base of אבל בלה אבל בלל בטל negative denoting terms among others

לש	Knead לוש , act upon a dough, etc. ³⁹²³⁹³	לטש	Biblical לטש is translated – to forge/artifice, to sharpen & PBH לטש is to whet, polish, hammer, furbish	And thus it seems to me that the initial sense of לש was – to work or act upon an item in order to develop or perfect it – to the effect that לטש is a derivative of that לש base ³⁹⁴	But לטש and Talmudic שנט = sharpen, polish – and פטש = to hammer – and PBH לטש - = whet, polish, hammer, furbish so a שט base may also denote – to act upon ³⁹⁵
עין	Well, fountain, spring –so source or container of liquid	עטין	Translated mainly as breast and as bucket – which are also sources or containers of liquid		See note ³⁹⁶
עוף	Fly, fly away	עף	Be feeble, to faint, swoon		See also עלף pg...
פד	Base of פיד that denotes fire, calamity ³⁹⁷	פטד	Topaz – a fiery looking gem ³⁹⁸	Topaz is a Babel event permutation of פטד -P-T-D > T-P-D > TPZ	See base chart

³⁹² Rav Hirsch regards לוש as source of לשון [tongue] which acts upon food and is also essential in forming / pronunciation of words

³⁹³ Lion cubs are called ליש layish because their paws make kneading motions

³⁹⁴ Perhaps related to the middle east term latafa [to pet]

³⁹⁵ The Talmudic שטש that means smear, polish, soil is a derivative of Hebrew טוח

³⁹⁶ However עטין as breast might also relate to the base עט that signifies – eat, consume, envelop . See base chart. A Talmudic עטן that means – to pack olives could be metathesis of טען [to implant]

³⁹⁷ See פלד in lammed infix chart

³⁹⁸ But Rav Hirsch relates פטד to the phonetically similar roots בתת בדת פתת that denote ‘separating’ and ‘breaking’ and regards it as bearing a sense of ‘distinctive’

סר	Turn aside	סטר ?? Talmudic	Turn sideways		But probably derived from צד side
קור	beam	קטר קטרת	Smoked incense	Beam of smoked incense ³⁹⁹	קטר may also involve the base טר that denotes new-ness freshness in that smoking meats & fish retards spoilage
פם	Fat, i.e. viscous matter	פטם	PBH fatten, cram, stuff ⁴⁰⁰		
שרה	soak	שטר Talmudic	Moisten, soak ⁴⁰¹		
אד	Great, mighty – see chart.....	אטד	Substantial thorn bush ⁴⁰²	= the buckthorn, so called for the firmness of its root ⁴⁰³	
בר	outside	בטרא Talmudic	Space for spanning a hand around an object ⁴⁰⁴		Or it may derive from base בטט that denotes out

³⁹⁹ However Jastrow sees this קטר incense instead as smoke rising in circles and he suggests instead links to the circle related roots כתר and עטר

⁴⁰⁰ PBH פטם] to fatten stuff, expand[may also derive from a פט base sense as – out – out of – Probable source of Eng. - fat

Or it may constitute the prefix of a פ to טמ base of Aramaic טום - טמם [to fill] – whence Lat. tumeo [to swell, puff out]

⁴⁰¹ Apud Chones – Arukh HaKotzar

⁴⁰² A biblical geographic site was named גרן האטד [Gen. 50:10] - and the אטד was used as a symbol of a powerful but negative personality [Judges 9:14]

⁴⁰³ Apud E. Klein

⁴⁰⁴ But some have the term instead as בטדא

נש	Submitting, forgetting, lack, weakness, debt, relinquish i.e. a weakening of a condition – base of – נשת – נשש – נשים נמוש See	נטש	Forsake, abandon, permit ⁴⁰⁵ leave, ⁴⁰⁶⁴⁰⁷	So also a weakening of a condition ⁴⁰⁸	Other unrelated נטש roots are (1) twig, branch [extensions of tree so related to נטה [extend, spread out] – (2) spread out – also from 3) - נטה) to uproot – a secondary form of נתש [uproot] – (4) נטש to hurl, fling [Ezek. 29:5] ⁴⁰⁹
רש	Dispossess. Expel –an Aramaic base derived from Hebrew הוריש	רטש Talmudic ⁴¹⁰	Expel, banish, drive out		See also רטש pg...
פש	Base of פוש פוש to scatter, frolic about, spread out	פטיש	Hammer that shatters its target ⁴¹¹	וכפטיש יפצץ סלע ²⁹ Jer. 23:29	But see also לטש pg...
שנ	Base of שנא enemy, hatred	שטן	(1) Satan (2) be an adversary, troubler	Cf, Genesis 26:21 שטנה - Numbers 22:22 לטשן	However, the base שט sot denotes to deviate,

⁴⁰⁵ This usage of נטש also possesses a Talmudic form רטש - but see also רטש pg...

⁴⁰⁶ Cf. לוש לטש for similar development

⁴⁰⁷ An alternate form is likely to be found in the Talmudic רטש in its usages as – abandon – forsake – renounce ownership – desert – by נ / ר interchange

⁴⁰⁸ This base Possibly involved in root נשר [drop, fall off] and also in נשל [drop, all out] along with base של [disengage]

⁴⁰⁹ Possibly a separate root unrelated to the others – whose form may be טוש - It could be the source of the Talmudic root טוס [to fly] – and the source of the word toss – and of the Brit. Tosh [tras, rubbish]

⁴¹⁰ But a biblical רטש denotes – split, tear to pieces, crush

⁴¹¹ Jastrow did indeed assume the existence of a verb פטש that meant – to scatter

					turn from the proper path –so that שט can also imply – one who seeks to turn you from the path
קב	cavity	קטב Talmudic	oilpress	Cf. יקב winepress	
רב	Great, much, many	רטב	Moist – moisture often causes items to expand		???
שר	= Continuity – base of שורה [line, row]	שטרא Aramaic	Line, orbit ⁴¹²⁴¹³		See base chart
שחה	Bow down	שטח Talmudic	Bow, lower	Cf. biblical משתחוה bow	
רש ⁴¹⁴⁴¹⁵	Base of רשש = to destroy, raze	רטש	Split apart	Also רטיש Talmudic To dash to pieces	

⁴¹² Or – in its usage as ‘orbit’ – an item that entails repetitious travel along a single route – it might constitute instead the epenthesis of a ר resh into the word שיטה shithah that denotes a continuous uniform method of action

⁴¹³ A Talmudic שטר that meant – to draw, spread [butter, salve] may be a withered form of שטח

⁴¹⁴ May be source of רש [poor person – so perhaps one who is broken financially – Cf. idiom – he is flat broke - or that רש may be instead an antiphrastic derivative of רש [to possess]

⁴¹⁵ Likely a secondary spinoff base from רס destroy, raze

פר	Break, divide, separate	פטר	To break out of a confinement or an obligation ⁴¹⁶	Gesenius & E. Klein have for פטר - break open, cleft, separate ⁴¹⁷ – See also פלט pg... See base chart	However, פטר terms may also possess a base פט that denotes out [whence break out] - see also פלט notes pg..... ⁴¹⁸
מר	change	מטר	Change from vapor to rain ⁴¹⁹⁴²⁰	?	But מטר rain may also relate to base מט that means descend, fall [for rain falls] See note pg... ⁴²¹
רב	Great, mastery	Talmudic רטב	Bird trap		???
בח	Security, trust	בטח	trust	Cf. בחר [choose] that involves placing one's trust in - בריח door bolt that affords security ⁴²²	בטח may also involve a base בט - see chart
			MEMM INFIX מ		

⁴¹⁶ So that a first born offspring is called פטר רחם because it has satisfied the womb's obligation to deliver at least some offspring. Nevertheless – this פטר may also involve the base טר that denotes – beginning – initial - new

⁴¹⁷ These are attached to usages as blossoming and opening

⁴¹⁸ Perhaps also פטריה פטרא fungi, mushrooms

⁴¹⁹ More certain is my theory to the effect that מטר involves the base מט of מטה - למוט – למוט which all involve falling or descent

⁴²⁰ From a homiletic standpoint מטר rain may also relate to the biblical word מטרה [target, mark] which derives from the root נטר [to guard, preserve, keep] in that it is said homiletically that every raindrop has a specific target and purpose

⁴²¹ Cf. ברד hail that likely contains the base רד [descend] - Also biblical שלג sheleg [snow] which is related to the verb שלך [cast down]

⁴²² Perhaps also בחן to test [in order to be sure] – and ברח to flee [run towards security]

אצ	Urge, hasten, press	אמץ	Resolve to be courageous	So - to urge oneself onward in the face of adversity	May also involve base מצ [suck, extract] in idiomatic sense of sucking up negative feelings ⁴²³
הר	mountain ⁴²⁴	המר	heap ⁴²⁵		
זן	Feed, provide needs	זמן [v]	Zemain – prepare, make ready ⁴²⁶		
זן	Feed, provide needs	זמן [n]	Time, provided for men by G-d [zman]		
חד	one	חמד	covet, find desirable ⁴²⁷		Idea of wanting to unite with the desired item, person ⁴²⁸⁴²⁹
חש	A sense	חמש	Five – the number of human senses		

⁴²³ Also source of Talmudic עמץ [press]

⁴²⁴ Perhaps the source of יהיר יהר [proud, arrogant]

⁴²⁵ Might also relate to base הם [pounding] ? however, Rav Hirsch is the only one that has המר as heap – albeit that he was unaware of the מ infix phenomenon

⁴²⁶ May be related to Aram. זבן [buy, sell, bargain, merchandise] by ב מ labial connection

⁴²⁷ Cf. נעים נעם [pleasant, nice] from עם [with] you want to be with it - מגד [delicious, delicacy] from base גד [tie, unite] - you want to unite with it - ערב [pleasant] from ערב [mix] – you want to mix with it – enter alia – Some of these suggested by Rav Shlomo Pappenheim- Perhaps אורו to desire is based upon the letter vav ו that is the conjunctive denoting – and – in the sense of desiring possession of this item as well

⁴²⁸ May also involve חם [warm] in that desire is a hot emotion – to be hot for

⁴²⁹ A Talmudic חמד that meant – to shrivel by heating derives from חם [hot]

טא	Dirt, pollute	טמא	Ritually unclean ⁴³⁰		See base chart
כס	Base denoting Contain, possess	כס ⁴³¹	Conceal, hide	Or else derived from כסה cover, which is likely related to contain, possess ⁴³²	See base chart – see next
כס	Base denoting Contain, possess	כס Talmudic	[underground] prison		
עוד	Still extant – so fig. standing	עמד	Stand, status	Cf. last man standing – also standing army – denotes a thing that continues onward, yet longer	Also borne out by מעד [totter, stumble, waver, slip] whose hidden intent is – '[kept] from standing' ⁴³³
עס	Press, squeeze	עמס	To load on	???	Also involves עם [with]
עק	Press, oppress	עמק	Valley, depression ⁴³⁴		

⁴³⁰ Perhaps related as well to טמה טמם [stupid, blocked] and to טמן [buried, hidden]

⁴³¹ There is also a Talmudic כסם term that some regard as the bottom [covered] layer of a stack of wheat – but others have it instead as the top layer – which thus covers the entire stack

⁴³² Cf. צפון [hidden] which likely derives from צפ base of צפה [cover, topping] and Talmudic כסא [hide] which also derives from כסה [cover]

⁴³³ Also by עדה [congregation, body of people] in the sense of a standing body of people. Cf. צבא a host, an army from base צב [stand] in the same sense as a standing body of..

⁴³⁴ Perhaps also related to נמך [low]

צד	Side ⁴³⁵	צמד	Pair, couple, yoke, connect, attach, join tightly	So – side by side ⁴³⁶	See also צמיד pg..
צח	Success, perfect	צמח	Blossom, sprout		
קח	take	קמח	flour	Taken universally	Also related to צמח by ק/צ interchange
קש	hard	קמש	Thorn, thistle	Base of קשה [hard, difficult] See base chart	קמש will also relate to the noun קש kash [straw] in that straw is prickly ⁴³⁷
רס	Break, crush	רמס	trample ⁴³⁸		May also relate to רם [high] in that it denotes a trampling from above ⁴³⁹
שד	(1) Base of שדד = theft, violence (2) demon, evil spirit	שמד	To destroy		

⁴³⁵ Hebrew צד is apparently the etymon of the word side

⁴³⁶ Metaphysically related as well to צפד [to be pressed, cleave, contract] by labial מ - פ interchange

⁴³⁷ it seems conceivable as well that these קמוש קמש terms constitute to affixing of a ש shinn to the base קם that signifies 'stand' in that thorns stand upon the branches – just as the סנ base of the thornbush סנה sneh is a secondary form of the base תנ that means [give, extend] because the thorns extend from the branches.

⁴³⁸ Related to Aramaic רמץ crushed matter, ashes, embers. Also related to Talmudic רפס - רפש [stamp, beat, tread]

⁴³⁹ Likely related to רמש [crawl, tread]

ש shor	Base denoting Continuity, connection	שמר - shomer	Guarding, protecting	Spelled with a shinn – (a) guarding, watching is a continuum between the guard and the object / person being guarded –(b) A person or item is guarded for the purpose of having it to continue in at least as good a condition or status as from the start ⁴⁴⁰	Or maybe a blend of שור שמ & [look & there] See base chart
ש - sar	Officer, minister, one who controls	שמר somar	Nail, peg ⁴⁴¹	Spelled with a sinn	Also related to סמר [stand tall and straight, bristle]
תור	Line, row ⁴⁴² que ⁴⁴³ straight line	תמר	Straight up date palm, palm tree, pillar ⁴⁴⁴	See also דקל pg...	תמר may also involve the base תמ [perfect] in that date trees all look alike ⁴⁴⁵
את]Unknown, hidden [Base	אמת ⁴⁴⁸	Truth – a quality that stands - Cf.	Untruth is a lie – [Ger. luge ⁴⁵²] = It will not stand ⁴⁵³ - אות a sign – it STANDS for something ⁴⁵⁴ -	Perhaps also involved in שאת [elevation, dignity, swelling] ? - אתה = you

⁴⁴⁰ שמר can also relate to the base שמ that means – there – in that the watcher must put his attention there, to to the item he is watching

⁴⁴¹ Cf. סרן which denotes both chieftain and chariot axle – that keeps the wheels aligned [in line]

⁴⁴² Base of תרן [pole, mast]

⁴⁴³ Related to the roots טור [straight up edifice, wall] & שורה [line; row]

⁴⁴⁴ A Talmudic תמר means – to rise straight up

⁴⁴⁵ It might also relate to base מר [change] in that it only develops foliage at the very top

⁴⁴⁸ Related to אמן [truth, faith] Cf. - law דת דין לו - עת עונה - time period- מתן מתת a giving

⁴⁵² Cf. also Yid. ligend [a lie] –while liggen means to lie [down]

⁴⁵³ ... and not stand the test of time

⁴⁵⁴ אמת Also defined as a standard [a Roman military standard] – Consider that the word standard does indeed appear to feature the word stand

	that denotes stand ⁴⁴⁶⁴⁴⁷		יציב [true] from צב [stand] ⁴⁴⁹⁴⁵⁰⁴⁵¹	<p>אתון donkey – sleeps standing up - את = ees plowshare rod – stands during plowing – The grammatical article term את [ess] stands up / introduces the word that it precedes - אתר [place] = a place to stand⁴⁵⁵ - איתן a pillar of society and thus a stand – It also denotes a permanent condition ⁴⁵⁶ - and permanence means – long standing/ still standing⁴⁵⁷⁴⁵⁸ - & Also – a foundation – which is a stand for a structure -</p>	– the one standing before me now ⁴⁵⁹ ?- Also אותיה a letter – which represents / stands for – a phonetic sound See note... ⁴⁶⁰ אתק is a pilaster
גז	Cut off	גמז	caprificate	See also notes...	Also involves base גמ [also] in that branches cut off wild fig trees are

⁴⁴⁶ But John Parkhurst has this root as denoting – presence – approach – nearness – A sign אות causes one to come near to an idea or thing - אתה [thou] is the person standing before you

⁴⁴⁷ את may be metaphysically related to the word עוד [still]

⁴⁴⁹ ...also נכון [correct] from כנן [establish]

⁴⁵⁰ אמת is also phonetically related to עמד [stand]

⁴⁵¹ Cf. Talmudic אמדנא אומד [estimation, assessment by sight] which derive from עמד stand

⁴⁵⁵ Cf. מקום [place] from קום [stand, arise]

⁴⁵⁶ Also denotes - strong

⁴⁵⁷ Cf. also the word constant – that features the stand cognate stant – Eng. standing denotes – remaining in force or status – Cf. a standing army – also the Ger. standig means – constantly, always

⁴⁵⁸ The word אתק - a pilaster pillar also involves the base אק that denotes - out

⁴⁵⁹ אותי = את אני - אותו = את הוא

⁴⁶⁰ In Exod. 13:9 לאות על ידך ולזכרון בין עיניך - לאות means – for a SIGN on your hand – but in the other appearances – on the order of לאות על ידך בין עיניך - והיו לטוטפות the - והיו לטוטפות means – for a hanging between your eyes – and לאות means – as a STANDING on your hand

					attached to regular fig trees
רוץ רץ	run	Talmudic רמץ	To drip, discharge viscous mater	רוץ רץ [rootz] is source of Ger. rotz [snot] – also – resin which drips from trees. Cf. –runny nose	
כש	A force against	כמש	Wither, shrivel, fade ⁴⁶¹		See base chart
רז	PBH secret ⁴⁶²	רמז	Hint, nod		Also involves רמ [high, raise] Cf. ‘pick up on a hint’
תד	Orderly, regular – base of תדיר frequent, regular constant & source of Eng. tides, tidy	תמיד	Always, constant	There may also be involvement of a base תמ that denoted – perfection, completeness ⁴⁶³⁴⁶⁴ . See note #concerning ⁴⁶⁵ סדר	
סכ	Throng, dense, crowd	סמך	PBH – to make thick		

⁴⁶¹ Or Possibly a derivative of קמט wither, shrivel

⁴⁶² ...apparently derived from the Hebrew רוזה rozeh [lean, thin] in that a secret is a lean piece of knowledge

⁴⁶³ According to Rabbi Clark Rav Hirsch regards the word תמיד tomid [constant, permanent] as of the root מוד [measure] - possessing a sense of ‘prolonging’ and as related to the root מדד that means ‘measure’ –

⁴⁶⁴ Also possible that תמיד is made of the base תמ [perfect] in that constancy is a type of perfection – or that it is in some other way a combination of תמ & מד

⁴⁶⁵ So that in תדיר the connection is not only to סדר [order of things, systematic] but even related to the base דו itself that signifies – foundation -- in that constancy is an element of foundation, itself

גד	Base of גדע גדד גדה = to cut, cut off, separate	גמד	Midget, who is cut down in size	Could also intend גמ מד [also a measure]	Related to base גז cut, cut off ⁴⁶⁶⁴⁶⁷
חר	burn	חמר	Seethe, boil, burn		Likely also involves base חם [heat, warm]
טע	Sink, plant	טמע	Talmudic – intermix, hide ⁴⁶⁸ , sink		טמע can be a withering derivative of טבע- same base and meanings
קט	Base of לקט ? to glean קטב – cut down, destroy by plague ⁴⁶⁹	קמט	cut down ⁴⁷⁰ -	Also – shrivel – wrinkle - fold ⁴⁷¹⁴⁷²⁴⁷³	See also קלט in lammed infix chart – See next

⁴⁶⁶ Cf. קצר [short] that comes from the verb קצר to cut off- also the base קט that denotes to cut down[Cf. קטב קטל]- and the word קטן [small] also קצר [cut off /a little]

⁴⁶⁷ גמד may also be related to קמט see pg...

⁴⁶⁸ Its usage as hide may relate to the biblical טמן [bury, conceal]

⁴⁶⁹ Also - קטל to cut – to kill

⁴⁷⁰ Apud Artscroll Job 22:16

⁴⁷¹ These might relate to base מט - See pg... -

⁴⁷² Evann Shoshan has both biblical קמט instances instead as denoting – crush, press

⁴⁷³ Jastrow and others also mention קמט usages as – bound – shrink – crowded – curl – contract - compress

קט	Take, hold	קמט Talmudic	seize, hold fast ⁴⁷⁴	לקט Is to glean, gather, collect ⁴⁷⁵ - קטף = pluck, pick ⁴⁷⁶ - Talmudic נקט = seize, take, hold ⁴⁷⁷	See also קלט in lammed infix chart
גל	Round, roll	גמול גמל	Bestowing – also compensation, reward	Cf. idiom – what goes around, comes around – Also גומל לאיש חסד כמפעלו	Also with involvement of base ג = also
שע	Open, open to i.e. attentive, considering – Base of שעה	שמע	To hear, listen, obey		
צוק	pressed	צמק	Shrink, shrivel	Contraction may amount to a type of pressure from within ⁴⁷⁸	
עול	Yoke, obligation	עמל	toil	G-d decreed to Adam – בזעת אפריך תאכל לחם	??
גח	Push forward	גמח PBH	Be stubborn, obstinate		
שש	Base sublimi-nally	שמש	Shemesh [sun]	the sun whitens and brightens the world – and intense sunlight	שמש also relates to fact that the sun is משמש

⁴⁷⁴ Perhaps also ksitah קשיטא - coinage etc. accepted as legal tender [Apud R. Matisyahu Clark] but I see קשיטא as derived from כשב [sheep] in that sheep were sometimes used as money in the earliest times – as I have explained in my manuscript

⁴⁷⁵ לקט may also belong to a root group - לקק לקט לקח whose לק element is a base that signifies - take

⁴⁷⁶ But the PBH קטף that denotes resin tapping, resin dripping from trees is apparently instead a crasis of קא טף [does drip]

⁴⁷⁷ Whence Talmudic מקטיא – object held to make an oath upon it

⁴⁷⁸ צמוקים are raisins

	denotes – white - שש is white linen ⁴⁷⁹ , שיש is white marble			does indeed bleach / whiten colored items	ministers to and serves the earth ⁴⁸⁰ – also implies - --- שם אש there is fire. See also note re: שיש pg...
חר	Base of חרה חרר meaning burn	חמר	To boil, burn, foment	Used metaphorically – mostly in reduplicate form חמרמר	May also involve base חם [warm]
צר	Restrict, narrow	צמר Talmudic	To be pressed ⁴⁸¹	Perhaps also צמר sheeps wool – which is much pressed together ⁴⁸²	Wool צמר is also related to צמד and צמת [attach, join] for wool is attached to a sheep's body
Aram. תהה ⁴⁸³	Be astonished, confounded	תמה	Be astonished, bewonder		Alternately תמה will surely relate as well to the word מה that means what? ⁴⁸⁴

⁴⁷⁹ But Rav Hirsch attributes this to a 6 ply construct

⁴⁸⁰ ...wherein it might also relate to שמר [guard, protect]

⁴⁸¹ Apud Jastrow

⁴⁸² This צמר is also related to the verb צמר [to prune] in that shearing sheeps wool is akin to pruning vegetation

⁴⁸³ However this תהה root may be instead a derivative of hebrew תמה wherein the מ was dropped – but on the other hand – the very biblical word תהו [confusion, chaotic state] indicates that a תה base is indeed biblical – and appearing at the very beginning of the Torah

⁴⁸⁴ In the sense – What is happening here?

צת	Burn, kindle	צמת	Destroy, exterminate ⁴⁸⁵⁴⁸⁶	יצת = kindle, burn - יצת is a form of יקד קדה kindle burn, by צ/ק interchange [see...] ⁴⁸⁷ SEE NOTES	Cf. חרם החרים to destroy, whose base is חר base of חרר חרה [burn] see also later notes
נשה	Root seen as denoting weakness ⁴⁸⁸	Talmudic נמוש	(a) old, feeble folk (b) unpicked glean-ing leftovers – or – last of the gleaners	Biblical נש base appears in נשה [forget] נשה [indebtedness] – נטש [forsake, abandon, relinquish] - נשת [fail; wither] - אנש [mortal mankind -[women] ⁴⁸⁹	
טר	Base of נטר that denotes guard, protect	טמר	Guard, preserve ⁴⁹⁰		

Other מ connection possibilities are - זר [estrangle] & זמר [to prune, trim] - סלה to esteem & סמל to designate - - נר glowing candle - & נמר leopard, tiger - whose hides are of a glowing orange color⁴⁹¹ - נוס flee & נמס melt

⁴⁸⁵ צמת that denotes permanence/perpetual צמיתות is a spinoff of תמיד [constant] – צמת PBH that denotes join, attach is a form of צמד [join, attach, couple] – by ד / ת interchange

⁴⁸⁶ Or possibly related to שמד [destroy]

⁴⁸⁷ צמת term is indeed translate as – consume – in psalm 119: 139

⁴⁸⁸ Apud Rabbi Matisyahu Clark for Rav Hirsch who listed a root נוש as – weak, dependent

⁴⁸⁹ The physically weaker sex

⁴⁹⁰ Another Talmudic טמר [hidden, secret] is likely a withered Aramaic form of טמן [hide, bury]

⁴⁹¹ But John Parkhurst astutely linked נמר [the spotted leopard] to base מר that denotes a drop of {Isaiah 40:15} נמר could also relate to base מר [change] in that the spots are a change from the basic orange skin color. The Talmudic נמור means - speckled

The word לדה [birth] is a metamorphosis of ילד [born] which derives from יד [hand] - in that giving birth to a person is the biggest hand [help] you can give him. Now – It seems conceivable that learning new things is similar to continuous birth – and if this is so – it seems conceivable that the verb למד [to teach] constitutes the infix of a מ memm into the לד element of - לדה . Also – teaching someone is also a form of giving him a hand.⁴⁹² This is also related homiletically to the idea that a person's rebbe is considered or him like a father.

The word חמץ [fermented] may constitute the epenthesis of the מ into the base חצ that signifies 'out' in that fermentation entails the exiting of an item from one physical status into another?

Marcus Jastrow has the Talmudic word צמר which basically means wool, animal hair – as being based upon an idea of – something pressed thick – In light of that it seems possible that the צמר term is the result of a מ infix into the base צר of the word צרר that denotes – bind – restrict –constrain – coagulate. It May also be related to זמר [to prune, trim] See also צמר pg...

גמץ a grain storage pit – may relate to the Aramaic גצ base that denotes – whiteness – lime – plaster – if lime etc. was used for protectively lining such pits. See pg.... Also Cf. טנא [clay lined basket] גמץ will also relate to קבץ קמץ - conceptually and phonetically

קמץ [enclose in a clenched fist] may relate to קץ [end] in that the enclosed item is enclosed at every end point / surface?? Cf. קרץ

If the רמח was a very long [broad] spear it might relate to the base רח that denotes width. It is also related to רמה [to hurl initially upward] of base רם – Or it may relate to the מח element of מחק מחץ מחה מחא that have to do with striking

נכמרו רחמיו could be understood as – his mercy was stirred up. If so כמר could amount to the infix of a מ into the base כר that denotes circular⁴⁹³

A Talmudic שמט that means to drag forth may derive from the base שט that signifies – to extend, to stretch out

⁴⁹² Note also that learning figuratively increases the measure of a person – The base מד denotes measure and thus למד could also signify – for the measure

⁴⁹³ But it can also be related to base כמ [heat] and base מר [change]

Perhaps base צל to throw off – give off as in צל shade - צהל shine - צלי - roast - צלם image - צליל ring, sound צהל joyful shouting may have also yielded Talmudic צמל [to exhibit signs of puberty, sexual maturity]

שוטר* Talmudic – overseer might relate to root שור [to look at] by tess inix

				NUNN EPENTHESIS נ	
אף	Anger – short form of אף חרון	אנף	Be angry ⁴⁹⁴		
אק	Denotes out	אנק	Cry out, groan	Emitted sounds - אנק is also a lizard that darts out ⁴⁹⁵ See base chart	But Rav Pappenheim links this to a base נק of נקי that denotes to clean out – in the sense that the groan helps to clean out the feeling of distress – Cf. also אנח - נוח
בט	Denotes - out	אבנט	Belt, cummerbund	So that אבנט means – for the bulge [to hold in belly that is jutting out] or – against the bulge	See base chart
סר	Turn aside, deviate	סינור	Apron, pinafore	Over - Garment to turn away dirt, stains from regular clothing ⁴⁹⁶	

⁴⁹⁴ Many experts have suggested that the biblical bird אנפה refers to a species that is quarrelsome or easily irritated

⁴⁹⁵ אנק may be related to זנק [dart out]??

⁴⁹⁶ An alternate source is סוה [restrict] see סוורים

גד	abound, be of great amount, increase	דוגג	Wax -Ger. wachs [wax]	Note that Eng. wax and Ger. wachs also mean – to grow, increase	See base chart
זח	Talmudic – remove – turn away – distract -	זנח	Biblical – reject, forsake, abandon	Related also to base חז [move, move away]	
זב	Seep, flow	זנב	Tail – which flows out of animal's backside ⁴⁹⁷		
זיק	Spark, comet	זנק	Leap forward, spring out	Talmudic זנק is a strong flow of water	Or this זיק may derive from זנק by elision
חט	Line, thread, gut	חנט	To embalm, take out the guts of a corpse ⁴⁹⁸	Thus this usage of חנט is enantiosemic	See also note # חלט & - pg...
טא	dirt	טנא	Basket smeared with clay to cover holes ⁴⁹⁹	Also Talmudic טין – טינא [mud, clay] ⁵⁰⁰	See base chart

⁴⁹⁷ Compare the biblical זיוות Psalm 144:12 that I regard as statues that hold up an entablature – which appear to flow down from the table like top – Its זר element is an alternate form of זב

⁴⁹⁸ Possible etymon of gaunt

⁴⁹⁹ Probable source of Aramaic צנא [basket]

⁵⁰⁰ Jastrow suggested a connection between these and a Talmudic root טנן [to be moistened, softened]

טפ	Drip, hang	טנף	Fecal Droppings, excrement ⁵⁰¹	In liquid drippings, the drop often hangs for a second before dropping	See base chart
כס	Contain, possess	כנס	Enter into something amounts to becoming contained by it		See base chart
כפ	bend	כנף	Wing, item that bends ⁵⁰²⁵⁰³	Cf. Lat. penna [wing] that comes from Hebrew פונה ponah [turn]	
חפ	cover	חנף	Flattery, pretending	Hiding true intent	May also involve base חן [nice, favor]
ספ	end	סנף	Branch – (1) at the ends of the trunk, (2)an end part ⁵⁰⁴	סנף סנף items are attachments i.e. to the ends of a body ⁵⁰⁵⁵⁰⁶	Whence also סנפיר snapir [fish fin] ⁵⁰⁷
עד	To, till, until	ענד	Bind, attach to, tie ⁵⁰⁸		

⁵⁰¹ Cf. bird droppings – Cf. Fr. merde & Span. Mierda [feces] from Aram. מרדא [ordure, dung] and Hebrew base ירד ירד [descend] via Lat. merda [excrement]

⁵⁰² Possible etymon of Talmudic קנב [to trim the edges]

⁵⁰³ It could also constitute the prefix of a כ before the base נפ that denotes - wave

⁵⁰⁴ However, Jastrow regards סנף as a safel construct of the root ענף

⁵⁰⁵ The possibility of a secondary metaphysical ע - נ link between the words סנף and סנף also merits investigation –.... Consider also the word pair צניף tznif [head wrap cloth, turban] and צעיף tze'if [scarf, kerchief, veil]. The root עטש [sneeze] may also similarly relate metaphysically to the root נטש

⁵⁰⁶ Talmudic סנף are attachments

⁵⁰⁷ Fin also means end [Cf. finis, final] and it derives from פונה [ponah/ fonah] in its sense of ending, waning

⁵⁰⁸ Cf. also עקד עקד...

עק	press	ענק	Be narrow, elongated		
צמ	To fast – צמא = thirst	צנמ	Dried out, parch, stiffen	Plants that lack sufficient water stiffen	
אכ	To act – actual, true ⁵⁰⁹ - base of לאך = act as an agent ⁵¹⁰	אנך	Plumb line	device for determining a fact ⁵¹¹ an actuality ⁵¹²	See base chart
צק	Press, oppress	צנק	Restrain, handcuff צינוק	Talmudic – narrow prison, handcuffs, pillory	
צר	Narrow, restrict	צנור	Tube, pipe ⁵¹³		
קצ	end	קנץ	An end ⁵¹⁴	Others render – a snare – which also puts an end to its victim's future ⁵¹⁵	

⁵⁰⁹ Cf. והיית אך שמח – You shall be truly happy

⁵¹⁰ ...whence מלאך [agent, messenger] and מלאכה a work

⁵¹¹ Rav Hirsch offered an excellent alternative – He said that there is a root אנך that intends – central – in that the אנך plumb line is used for ensuring that a structure is properly centered. Also – the word אנכי means I – who am the central figure of my world. Many of the Hebrew lexicographers identify the biblical אנך onakh as the gem onyx – and indeed the black onyx is often used in signet rings and the signet ring mark is in place of a signature so that its message is – I / Me i.e. אנכי [who am signing by mean of this onyx ring] – See also קשה... אנך plumb line may relate to אנא [where]

⁵¹² A plumb line is used for determining perpendicularity. However אנך may also relate to the אנ base of לאן - אנה that denotes – where in that the plumbline is also used to determine depth of water

⁵¹³ Whence Eng. - channel

⁵¹⁴ In the verse this refers to an end to a critical type of speech

⁵¹⁵ It is also possible to imagine this קנץ as a form of a theoretical קנש that is a derivative of the קש base of נקש

שב	sit	א שב	Window lattice-work -	Wherein each section of the pattern sits within others sections ⁵¹⁶	It may also be possible to link to שוב [return] because the lattice pattern returns again and again
רב	Much, many, multiply	א רב ת	Rabbit ארנבת	Cf. they multiply like rabbits ⁵¹⁷ - ⁵¹⁸	
חג	Circle, round	חג Talmudic	To dance ⁵¹⁹ joyously	Also חגא a type of dance ⁵²⁰	See next
חג	festival	חינוגא	Aram. festival		
סק	Remove, move away,	סנק	PBH Clear away, push away – remove - assemble	But a סנק that denotes to stuff, pressure is a form of חנק	
עב	thick	ענב	Cluster of grapes, tied knot, intertwinings – which also yield thickness ⁵²¹		

⁵¹⁶ I disagree with those who see א שב 's base as a metathesis of נשב [to blow (wind)]

⁵¹⁷ ארנבת arnebet is also the etymon of rabbit [via ranbit]

⁵¹⁸ Parkhurst suggested instead - ארה + נוב = plucks fruit

⁵¹⁹ Probably to dance in a circle

⁵²⁰ ...source of Eng. jig

⁵²¹ The singular word ענב anov [grape] may derive from this cluster thickness term – and/or it can relate to the verb נוב [to bear fruit] – Or perhaps it refers to a thickening process that accompanies the filling out of the grape's skin

צע	Side	צנע	Modest – discreet i.e. keeping to the side ⁵²²	See base chart See צלע in lammed infix chart	צנע can also relate to a צנ base that denotes protect [see pg...] in that the modest person protects himself against immorality ⁵²³⁵²⁴⁵²⁵

עת	time ⁵²⁶	ענתה	Talmudic –a time, a timely obligation		
קח	take	קנח	Wipe off, cleanse		??
קוט	Detest, hate ⁵²⁷	קנט PBH	Vex, anger, annoy, loathe	Whence Talmudic קנטר ⁵²⁸ - קנדס ⁵²⁹	
גב	The back	גנב	To steal undetected, behind the victim's back ⁵³⁰	Jastrow lists a גנב term as denoting – to keep oneself behind [at a distance]	

⁵²² Also related to צנח [to descend in a discreet, unnoticed manner – see pg...]

⁵²³ And there is indeed a Talmudic צנע that means – guard – Other Talmudic usages include reserve – hide – put aside – withdraw - restrain

⁵²⁴ Cf. הגון [decent, proper] from base גנ [guard, protect] – and Eng. chastity, chaste from Hebrew חסה [protect, offer refuge, care for] in the sense that decency, modesty, chastity are forms of self protection

⁵²⁵ צנע could be a blend of צע and צנ

⁵²⁶ עתה = now, this time

⁵²⁷ קנט PBH = to quarrel

⁵²⁸ = chide, rebuke

⁵²⁹ = mischief, practical joke

⁵³⁰ ...as opposed to גזל [stick up – theft involving violence or threat]

ב ⁵³¹	A spin-off base of בש – whose main sense is – just beginning to ripen, not yet ripe - and thus = sour	בנס	PBH Get sour – ferment whence figuratively to be agitated, get angry		
צפ #1	Chirp, bird sound	צנף	Shriek, squeal of woodcock	Probably echoic/ imitative origin	
חא	Sound of sadness exasperation - och	אנח	Groan, moan, sigh ⁵³²		אנח can also be related to נוח [rest, comfort, ease] because a sigh often helps to ease emotional pain ⁵³³
אצ	Push, press	אנץ	Talmud squeeze in, fasten		Gesenius links אצ base and אלץ to אנס [compel] ⁵³⁴
פוק	Take out, exceed bounds, extract	פנק	Overly self-indulgent, finicky		Also next

⁵³¹ The ב base of the roots that denote – trample – tread upon – wallow - and that is the prophetic source of the Canaanite tribal name 'יבוס' [he will be trampled] is a primary root – unlike this ב base that is a secondary spinoff from – בש - and it is possibly also the source of the Talmudic בטש [trample, stamp, tread] – The PBH word that denotes – base [n] is a borrowing from the Ancient Grk. basis [a base, a stand] that derived in turn from the Hebrew בית bayis [home, home base, basis]

⁵³² On a homiletic note, the similarity between אנח moan and אנחנו [we] may teach that when one Jew moans in suffering we all feel it because his suffering is also a part of אנחנו all of us

⁵³³ Perhaps also related to אנק [groan]

⁵³⁴ See also אנס

פוק	Take out, exceed bounds, extract	Talmudic פנק	A free man	= one who is OUT of bondage	???
עק	Press, oppress	ענק	Force, compel, tie around the neck ⁵³⁵		
פוג	Be faint, lose taste, weaken	פנג	Millet – an inferior grain ⁵³⁶		However Josephus has פנג as balsam and Rav Hirsch accordingly links it to פנק [pampering, indulgence]
חק	Base of חקק that denotes –incise, cut into – carve, engrave	חנק	choke, strangle	choke, strangle entail pressing deeply into a victim’s throat – or more likely – a cutting off of the air supply	But also related to ענק see ענק entry – See base chart ⁵³⁷
עפ	fly	ענף	Branches – which figuratively fly in a wind		Will also involve base נפ that means – to wave ⁵³⁸

⁵³⁵ we have here a possibility of an ענק root that is an alternate form of חנק - as well as that of an ענק that is the result of a נ nunn epenthesis into an עק inner base denoting ‘press, restrict’. Cf. עקת רשע [oppression by the wicked – Psalm 55:4] - Some add – oppress – restrain – press down. Note that the ענק [necklace] figuratively restricts and presses against the wearer’s neck

⁵³⁶ Source of Latin panicum [millet type grain] eaten as a cheap bread – possible source of Lat. panis [bread, loaf, food]

⁵³⁷ An Aramaic derivative שנק meant - choke, strangle, confine tightly and also by sense development – trouble, distress

⁵³⁸ Jastrow did indeed list a Talmudic term ענף that meant ‘swinging tree branch – boughs of a tree’

חכ	Palate – involved in taste	חנך	To educate ⁵³⁹	To give the pupil a taste of knowledge – taste is a synonym for understanding ⁵⁴⁰	חכם חכמה [wise, wisdom]
צפ	Base of צפה - to cover, overlay, plate ⁵⁴¹	צנף	To wrap, wind around	And thus also a form of - covering	
טור	Aramaic - mountain ⁵⁴²	טינר - טנר	Aram. stone, flint		??
סט	Deviate, do wrong – Cf. sotah סטה	סנט ⁵⁴³	Jeer, mock, scoff, malign	Words that denote badness are often used as words denoting scorn – see note #...	כער גער – Cf. vile, revile
גח	Push forward	גנח ⁵⁴⁴	PBH cough up blood		??
כת כתה	Class, sect	כנת	Colleagues, cohorts members of a social class [Cf. Ezra 5:6] ⁵⁴⁵		

⁵³⁹ But the חנך that means – to inaugurate, dedicate, prepare for office is probably a derivative of the root חנה [to set up camp, encamp] This חנה root derives from the base חן [nice, favor] in the sense that people encamp in a place that they regard as most favorable

⁵⁴⁰ Cf. Hebrew סובר sovar that means both taste and reason – and its derivative Lat. sapere [tasting, flavor, wise, discern] Also source of savor, & Span. Sabor [taste]

⁵⁴¹ I suggest that the צפה that means to look has the sense of – to cover with the eye

⁵⁴² Aramaic version of צור [mountain, large rock]

⁵⁴³ Also as שנט

⁵⁴⁴ But the Talmudic גנח that means – groan, grunt may be echoic

⁵⁴⁵ However, it seems possible that the כנתו word relates instead to the biblical כנה [= cognomen] in the sense of ‘those who are called by the same name’.

גז ⁵⁴⁶	Cut off	גנז	Hidden treasure, genizah	Cut off from the main dwelling locations	גנ Also involves base גנ [to protect, guard] in that it is a guarded hidden treasure ⁵⁴⁷ See base גנ קג ..Whence גניזה genizah & גנזך [treasure house] ⁵⁴⁸
ספ	End	סנפיר	Fins i.e. end of a fish ⁵⁴⁹		
סוה	Restrict – Cf. מסוה [mask] that restricts, prevents recognition ⁵⁵⁰	סנוורים	Dazzling blindness that restricted Sodom dwellers ability to harm Lot [Gen. 19:11]		Also by the affix of an agential ריש- - < סוה - סינר See also סוור < סנוור
פנ	To change, variegate	פנך Midrashic	To speed ⁵⁵¹		See base chart

⁵⁴⁶ Metaphysically related to base קצ that also denotes – cut off

⁵⁴⁷ Jastrow has the גנז root as – set aside – cut off – and the גנז term as denoting – to store – hoard - reserve

⁵⁴⁸ I believe that the רתם rotem tree is called in Latin – genista/ genesta because its wood stores heat/ embers within itself for months – so that its genista name derives from גנז genizah. Cf. Also Lat. gaza [storage, treasury] which also derives from

⁵⁴⁹ The term fin in this case derives either from the word פנה fonah [to wane, to near an end] for the same reason i.e. that they are at the ends of the fish's body – or it may derive from פנה ponah in its other sense of – turn – in that the fins help the fish to turn – or it may derive for both reasons

⁵⁵⁰ Also related metaphysically to תוה [restrict] by ת/ו inter-relationship

⁵⁵¹ but usage as – to drive on is probably from פנה - and even its usage as speed may relate to פנה

חטה	Wheat [khitah]	חנטין חנטא Talmudic	wheat	From חוט line, thread	
בכ	= deep - base of נבך	בנך	Talmudic cavity dug around vines ⁵⁵²⁵⁵³	See also ברך Talmudic	See base chart
ציר	Door pivot ⁵⁵⁴	צינור צנור PBH	Door pivot		See also pg...
צור	Talmudic wrap around, bind around	צינור צנור PBH	Curved pin, hook		??
ריק	empty	רונקי Talmudic	Pot contents emptied on a sheet		
קם	Stand up. establish	קנם Talmudic	To make firm ⁵⁵⁵	Talmudic קונם is to make a vow of astinence	??
כע	Base denoting bend ⁵⁵⁶	כנע	Kneel, subservience	See כרע pg. ⁵⁵⁷	See also note pg...

⁵⁵² Alternately it could be instead a form of ברכה [pool, brook]

⁵⁵³ ...for collecting water

⁵⁵⁴ It has been suggested that this term derives from the base צר that denotes restriction in that the pivot controls the door's range of movement

⁵⁵⁵ Jastrow listed קנם [to establish - oath, covenant] as a derivative of קם

⁵⁵⁶ ...may also denote subservience, figuratively

⁵⁵⁷ Ernest Klein regarded כרע and כנע as alternate forms of each other

תוך	Inside, among	תנוך	cartilage ^{558 559}		??
מכ	To lower	מניכא	Aram. necklace that hangs down	Cf. רוד and רביד	
זר	Circular form object	זנרא	Belt – which encircles waist	Cf. אזר to gird around from & זר חגר from חוג	
חוך	Talmudic – rub, scratch	חנך	Talmudic rub, polish		
סור	Turn aside	סינר	Chastity apron or breeches	Worn to turn away lustful advances	An alternate candidate is צנה tzinah [shield, armor]
אס	Base denoting restrain	אנס	To force, press, restrain, compel	See base chart	
עג	Base denoting, little, small	ענג	pleasure	Homiletically – the pleasure of this world is small compared to that of the next – for those who will merit it ⁵⁶⁰	??
ריק	empty	ארנק Talmudic	Bag, purse, membrane		

⁵⁵⁸ See Exod. 29:20 at Parasha Chabad.org

⁵⁵⁹ But many regard תנוך as denoting – earlobe in which case it could derive from base תנ [give, extend]

⁵⁶⁰ ענג may be the source of German genug [enough] and Eng. enough and in light of that there may be a hidden message to the effect that even a little bit should be regarded as a pleasure as long as it is enough to satisfy the need.

ריק	empty	רונקי Talmudic	Emptied out contents of a pot			

I have listed here also a few Aramaic words wherein a נ nunn was infixed into a Hebrew word . These include כנת סנט קנח סינור בנס . Other such word pairs that I did not list include - אתה to את [you] - בת to בנת [daughter] - מדה [measure] to מנדה [land tax] - כד to כנדא [pitcher] & גוד גדד [a band, troop]- כתת – crush & כונתא that which is pounded- כס base = contain - כנתא is a wrapper

With regard to words longer than three letters there are also תרנגול - a chicken, fowl that derives from רגל [leg] because it walks mainly and hardly flies at all – and also פרנס to supply with daily needs – that is an extension of the root פרס [to distribute – spread out (food etc. to those who need it)]

The words ענן - תנין – כנן – גנן – חנן - שנין – חנן – גנן – כנן – תנין – ענן might appear to be נ infixes – but I regard them instead as reduplicate forms of bi-literal bases. For example ענן [cloud] probably derives from the base ענה [base of ענה - to answer] in that G-d uses the clouds to answer the prayers of men and the needs of plants – for water.

Maybe שנת [mark, notch] from שת set, place] - but more likely from שן [tooth]

If the toponym גי הנום gei-Hinom [valley of Hinom] has to do with turmoil and/or with pounding, it could constitute the infix of a נ nunn into the base הום that denotes – pounding – agitation – turmoil

The sefer הערוך המפואר lists a root זנמ as signifying criminal – It may link up with a זמ base of זמם [plan evil] and זמה [illicit sexuality]⁵⁶¹

It is possible to regard the verb צנח as denoting an act perfectly or easily executed – in which case it could amount to the infix of an נ into the base צח that denotes success, perfection – see lammed infix chart – צלח

Perhaps also רונקא planning tool which flattens and thus empties wood surfaces - from ריק empty

ע AYIN EPENTHESIS CHART					
פל	Denotes difference, separation ⁵⁶²	פעל	To work, act	These imply that something new i.e. different has been effected	
צד	side	צעד	To step, pace	When we take a step our feet angle to the side – See also note....	The צעד term can also involve the base צע that also denotes side
צד	side	אצעדה	ankle or hand bracelet	i.e. item that encircles another item, hugging it at its <i>sides</i>	
צוף צפה	To cover	צעף	Scarf, kerchief		

⁵⁶¹ Or it might relate to Hebrew זנה [prostitute]

⁵⁶² Cf. פלה

שוט	Baton, mace, whip, for hitting	שעט	Pound, beat		See also שלט in lammed chart
צוק	pressure	צעק	Shout, cry out	involves constrictions and involuntary contractions of the throat muscles ^{563 564}	See also pg....
סר	Turn aside	סער	Storm [ח]	Storms turn this way and that ^{565 566}	But the word סעה [storm] likely also plays a role in סערה - See also סהר סר pg...
מט	downward motion	מעט	Lessen, few, a little ⁵⁶⁷		See note ⁵⁶⁸
צר	Narrow, press, constrict	צער	Pain, distress	Pain צער is often caused by excessive pressure, stress or constriction and the base צר denotes 'constriction, stress'. Pain is also often caused by an oppressor, enemy – and the word צר also denotes these things	

⁵⁶³ By analysis using this ע epenthesis method – we can determine that the צעק synonym זעק – may be a secondary form of צעק – and not the original form – but see also זעק

⁵⁶⁴ Cf. צר to shout scream which may relate to צר narrow, press in that screaming entails the pressing together of the vocal chords

⁵⁶⁵ A Talmudic term סער that denoted – commotion – blow – stir up – excite – troubled – apparently derived from the biblical Hebrew סער

⁵⁶⁶ סער might also relate to base ער [wake, stir up] in that a storm is figuratively an awakening – stirring up of a wind – see base chart in....

⁵⁶⁷ Probable etymon of the words - mite – mote – minute - diminutive

⁵⁶⁸ Apud Julius Furst - I also have מעט as deriving alternately from a base עט that denotes 'eat' [see עלט pg...] in the sense – eaten away - . Mandelkern imagined מעט as related to מרט . [The suggestion of a link between 'little, few' and 'cut away' – would be supported by fact of the relationship between קצר [cut] and קצר [short]

דכ	crush	דערך	destroy, extinguish. ⁵⁶⁹⁵⁷⁰ trample		Probable etymon of Eng. douse
סופ	End	סעיף	Branch, tree branch	סעיפים are branches, boughs , branching out – which are things that extend from the ends of a main body ⁵⁷¹	סעיף branch can also constitute a ס prefix to the base עפ [fly] in that branches fly/ flutter in a wind See also סעיף סעף ⁵⁷²
סופ	End	סעיף סעף	Being in two minds, divided loyalties	From the branch idea of branching out in different directions	See also שערך
בט	Out, outward	בעט	Kick, bolt outward	to kick – an outward movement act. ⁵⁷³	See base chart
נצ	Base of נצץ [sprout, blossom]	נעץ	Thornbush, nettle	In that thorns sprout out from the branch ⁵⁷⁴	

⁵⁶⁹ By analysis using this ע epenthesis method – we can determine that the דערך synonym זערך - is a secondary [spin-off ?] form of דערך - and not the original form

⁵⁷⁰ Apud Jastrow

⁵⁷¹ But see also עפא branch pg...

⁵⁷² The possibility of a secondary metaphysical נ - ע link between the words סעף and סניף also merits investigation – See pg.... Consider also the word pair צניף tznif [head wrap cloth, turban] and צעיף tze'if [scarf, kerchief, veil]. The root עטש [sneeze] may also similarly relate metaphysically to the root טש

⁵⁷³ Biblical בעט bo-aht means 'kick out' [Cf. Deut. 32:15 – וישמן ישרון ויבעט] and perhaps figuratively also 'scorn' [Cf. I Sam. 2:29 – למה תבעטו בזבחי]

⁵⁷⁴ Links to the base עץ [wood, tree] because the thorns are wooden - or to similar נאץ [to anger, provoke] seem less likely, but not out of the question

כס	Contain, possess ⁵⁷⁵	כעס ⁵⁷⁶	Anger	An emotion that should be contained [restrained] as much as possible See also כעס in ת-ס interchange chart	See base chart
שפ	End	שעף	thoughts	Related to ספ סעף ⁵⁷⁷ [branch i.e. at end of trunk]	Thoughts branch out one from another - See base chart
לז	Crooked, turn aside/ away from, speak evil slander ⁵⁷⁸ deviate	לעז ⁵⁷⁹	Foreign language, speak evil, ridicule ^{580 581}		
שר	Shor - continuity	שער	Sa'ar - hair	Hair is a continuity of the body flesh שער - hair may also be related conceptually to שורה shura [line, row] whose base is שר	See base chart

⁵⁷⁵ Base of כוס [cup] כיס [pocket] כסא [chair] - נכסים [possessions]

⁵⁷⁶ Source of Eng. cross [angry]

⁵⁷⁷ A similar interchange should be recognized in the relationships between סוף end and שפה [shoreline at the end of body of land – And in מטרף the one who carries out the funeral arrangements for a deceased person – and thereby puts an end to him – and the word שרף that we translate as – to burn – but whose true original sense was – to put an end סוף to by means of fire – both with the infix of a ר reish – Cf. אכל [eat, consume, burn up] which is related to כלה [finish, terminate, consume]

⁵⁷⁸ לעז also denotes - almond tree – which grows slanted

⁵⁷⁹ May also be related to the base לע that denotes mouth related items

⁵⁸⁰ An alternate interpretation of לעז as arrogant speech might relate to the base עז [arrogance, brazen, strength]

⁵⁸¹ Also negative or improper speech

רמ	high	רעמה	Animal mane		
רם	high	רעם	Thunder, roar	קול רם = loud voice - loud noises are high noises. Also thunder occurs in the sky	Also figuratively – to complain
רד	Descend, down	רעד	Tremble, quake, shake	The connection likely lies in the fact that trembling is a precursor to downfall – The same link occurs in the word / base pairs -- מטט מט חרד רד - ירט רטט רקד רד ⁵⁸²	See also note...
צר	Restrict, narrow, hostile – צרה is a trouble ⁵⁸³	צער	Pain, grief	There appears to be a connection between words denoting the concepts – restrict/restraint – small/ narrow & pain/ distress – מצער - צעיר - צער = small – young – insignificant and also pain – grieve – trouble – Compare base עג that denotes – little, few, in the words - לעג to mock so belittle - עלג to stammer [speak a little at a time] - עגה a small cakelet – and that	denotes - Restrict, restrain in the words – עגן [tied down, imprisoned] - עגן [anchor- that holds ship in place - עגום [pressed down, tied] – and that also means – sadness, grief – in עגמת נפש ⁵⁸⁴
רפ		רעף		See note# Pg...	

⁵⁸² Also - נפל fall & פלצות shudder

⁵⁸³ Also used as – compress – distress – contain – oppress

⁵⁸⁴ Perhaps also אגן [basin] that holds in water, etc. – albeit that it is spelled with an aleph.

פּט	Out, put out – base of PBH פּטט פּטפּט ⁵⁸⁵	פּעוּט PBH	Young children who do already speak	i.e. they put out words, ideas	See base chart
בל	Denotes not, prevent, negativity	בעל	Master – one who has the right/ power to deny his underlings ⁵⁸⁶	Also = owner, husband	על will also relate to בעל [on, above] because the master lords over his underlings ⁵⁸⁷ - See base chart
פּר	Base denotes -To break, split, divide	פּער	To open the mouth; gape = to part the lips	See base chart	But the PBH פּער that means to uncover oneself, be naked is either a ר affix to the base פּע that denotes show, appear, or a פּ prefix to the base ער that means – bare, naked [or both]
גלה	To reveal, to banish, exile	געל	To remove impuri-ties by boiling, hot water		
רצ ⁵⁸⁸	Break, crush – base of רצץ ?	רעץ	Break, crush, shatter	Or רעץ and רצץ may be forms of the same root by ע-צ interchange	See note pg....

⁵⁸⁵ Chatter, prattle

⁵⁸⁶ Gesenius did indeed link בעל to בחל [reject] which I regard as a ח ches infix into the base בל

⁵⁸⁷ An alternate possibility is - ל – בע [one who requires (of you)]

⁵⁸⁸ ...base of רצץ [break, crush, shatter] – also related to רעע [break, crush, shatter] by ע / צ interchange

נלה	Finish, cease – Isa. 33:1	(1) נעל v (2) נעל n (3) נעילה	(1) to lock up, close (2) shoe (3) last prayer of service ⁵⁸⁹	In Job 15:29 the phrase ולא יטה לארץ מנלם may be advising that the wealth will not reach its proper or intended goal i.e. its end point. ⁵⁹⁰	
רם	High - lift	Talmudic רעם	Lift, swing		
סר	Turn aside, deviate	סער	To go around, to visit		See סחר pg...
שנ	Base of שנה = to change	Talmudic שען	To flap wings	So changing poition up and down	??
שר	Base denoting continuity	שער\sha; ar	Gate, door	An open is a continuity by connection of one room to the next ⁵⁹¹	???
בר	Clear, pure	בער	To consume ⁵⁹²	Also בעיר a grazing animal	In that consuming a field leaves it bare ⁵⁹³ .
בור	An [empty] pit – or בור - land	בער	A boor ⁵⁹⁴ stupid – fashioned	There is indeed a PBH term בור that means ignorant, illiterate ⁵⁹⁵	

⁵⁸⁹ Source of Eng. navel – newell – nape and Lat. umbilicus

⁵⁹⁰ It is however possible that the נלה form is an elision of the נעל

⁵⁹¹ But the closed gate could be seen instead as a break in continuity

⁵⁹² בער consume might also be related to base בע that would signify - To desire -or to effect possession or consumption of – see lammed epenthesis document

⁵⁹³ In this respect בער can also relate to ער [bare, naked]

⁵⁹⁴ But others have suggested a link to בעיר [an animal]

⁵⁹⁵ It seems to me that in psalm 94:8 בינו בערים בעם - consider, ye brutish/ senseless among the nation –also possesses a second intent as – consider those of you who burn among the nation [those of you who commit oppression among the people]

	fallow, uncultivated		figura-tively out of בור			

מער generally means crushed, pressed and these two activities are related because excessive pressing will cause crushing. And therefore the מער term of I Sam. 26:7 וחניתו מעוכה בארץ And his spear was pressed deep into the ground could derive from a straightforward מער root – or it could amount to a מער that is the result of an ע ayin infix into the base מכ that denotes become low, depressed.

Perhaps זעק [cry out] is related to base זק of זיק that means to shoot out, dart out

It is possible that סעד [to give succor] is related to the base סיד that denotes – to strengthen, to plaster - by ע epenthesis – or that is related to a base סד that denotes – foundation [סד]-] - but it more likely constitutes a ס prefix to the base עד that means – more – in the sense that succor enables the recipient to continue onward. Nevertheless, it may relate the סד base of יסד foundation – in that it strengthens the life spirit that is a foundation

The biblical Hebrew word בער [ignoramus] is thought to derive from the biblical word בעיר be'ir – a livestock creature – and the PBH word בור boor [an illiterate – ignorant- uncultivated person] is said to derive figuratively from the biblical Hebrew בר bor – a fallow or uncultivated field. . It seems possible however that the בער term is instead the result of an ע epenthesis in the same בר that yielded בור boor – whence also the Eng. words 'boor, boorish'. And indeed Gesenius saw this בער and even the animal בעיר term as בר derivatives

Some translate the phrase בערתי הקדש מן הבית [Deut. 26:13] as – 'I have expunged, purged the קדש from my house' – in the regular בער sense of 'consuming it, putting an end to it' [see pg...] but Targum Onkelos has this particular usage instead as Aram. - פלתי 'I have searched it out, and also as *cleaned it out*' – and thus – *if he is correct* – the בערתי of this instance could represent instead the pro-thesis of a ב to the base ער in its sense of 'bare' – to the effect that this בערתי might intend – 'I have made the house bare / clear of the קדש'⁵⁹⁶. Or it might constitute instead the epenthesis of an ע into the base בר that signifies 'pure, purify'. In Rega shel Ivrit רגע של עברית Dr. Sarele Oren suggested a link

⁵⁹⁶ Aramaic פלי 's other usage as 'separate, split' seems nearer to the verb's probable Hebrew פלה origin as 'separate, differentiate'

between the root בער to consume – to burn and the word בר that means ‘empty, bare, devoid’ in that the element that is בער a field, etc. leaves it empty בר of its original contents – as is also the case regarding the ביעור חמץ of Passover.

It seems to me that Rabbi Pappenheim suggests that בער is a composite of בא and ער in the sense – ‘revealing or bareness comes’

A הבערה is a burning

In Isa. 6:13 – והיתה לבער is translated variously as – It will become barren – It shall be eaten / consumed – It shall be destroyed / razed – It shall be laid waste-

The biblical בעיר [cattle, beasts] term is said to derive from the idea of animals that consume [בער] vegetation. The term בער ba’ar [stupid, ignorant, brutish] derives either from the בעיר [cattle] term - i.e. from the idea of one who behaves as if he possesses the intelligence of an animal⁵⁹⁷⁵⁹⁸ - or – it may be the result of a ב affix to the root ער that denotes ‘empty, bare’ [see pg...] in that the בער is an ‘empty-headed’ individual or one that is bare / devoid of substance. This term actually has two biblical versions possessing the same basic sense [fool / boor] – בער ba’ar [Cf. Psalm 92:7] and בער סו’ar [Cf. Ezek. 21:36] So a grazing animal makes bare the field

The experts variously attribute to a בעה form the meanings – ‘inquire / ask for / seek’ – make swell – bulge --- bubble -- boil⁵⁹⁹ --- consume, depasture – erupt / burst out – swell with desire and – reveal’ .

Even Shoshan lists four instances of בעה term appearance – Isa. 64:1 - Isa. 21:12 - Isa. 30:13 - Obad. 1:6

It seems probable that the word מעון dwelling, place from which one goes out, emanates may relate to the word מן min [from, of] i.e. in its possible sense as – a source location . See also זבול pg...

⁵⁹⁷ ... likely the source of the Eng. ‘boor’ and of the Lat. baro and varo [boorish, stupid]

⁵⁹⁸ Cf. the Yiddish insulting reference to a boorish person [pferd = horse]

⁵⁹⁹ Gesenius and Klein have בעה as denoting ‘swell, boil water’

- נלה means to complete [see pg..] . The נעל form appears in נעל [shoes] - נעילה [final concluding prayer] – מנעול a lock???

It seems to me that the puzzling verb נלה that is assumed from its context to mean - finished, completed – ceased – made an end to - in Isa. 33:1⁶⁰¹ – and that some translate as – reach / bend to the earth – and as - spread across the land – extend – increase – be perfected - in Job 15:29 – wherein the base word is מנלה - a noun form of - נלה⁶⁰² - may both be abbreviated forms of נעלה in the sense of ‘finished, completed, sealed’⁶⁰³ . This hypothesis accords with our assessment of the essence of the נעל root [see pg...] and this would anchor the נעל root’s PBH sense of ‘completion, finishing’ into Scripture.⁶⁰⁴⁶⁰⁵

Other possibilities include - רב master, much, many > רעב hunger, famine – which controls a person’s entire being⁶⁰⁶- שר [continuity] and שער sa’ar hair [a continuity / extension of the body] - כר < קערה⁶⁰⁷ - Perhaps also נור נער [adolescence] a flowing from childhood into adulthood⁶⁰⁸ ???

רנה means joyous shout or song . רענן describes a flourishing tree – grown green and fresh - whose foliage sings out – exults – figuratively⁶⁰⁹

Concerning this ע epenthesis principle – Julius Furst correctly assessed in my humble opinion – the specimens דער צער פעל בער and מענט⁶¹⁰ He appears to be the only theorist to have mentioned it as a recurring word development principle until this paper

⁶⁰⁰ It seems more likely however that נול is instead an elided form of נעל as occurred in the cases of מופת and אופן - see pg...

⁶⁰¹ = when you finish / make an end to your treachery -

⁶⁰² Rav Hirsch assigns this to a root נול that signifies ‘destroy, decay’

⁶⁰³ ...with the Job phrase advising that the wealth will not reach its proper or intended goal i.e. its end point.

⁶⁰⁴ Rav Hirsch attaches to this root the phrase ללת [to give birth] in the sense – finishing her pregnancy - but most other commentators regard that ללת instead as an abbreviated form of ללדת [to give birth]

⁶⁰⁵ However the reverse might be true i.e. that the נעל root is the result of a ע epenthesis into a base נל

⁶⁰⁶ רעב may also relate to the word רע [bad]

⁶⁰⁷ A base denoting circular, round

⁶⁰⁸ But a theory of a נ prefix to the ער base that means – awakening – seems a superior concept

⁶⁰⁹ Cf. שש ציץ & שמח צמח

⁶¹⁰ The one specimen of these five that he saw different to me

Yehoshua Steinberg [Milon HaTanakh] suggested that קערה may constitute the epenthesis of an ע into the base of the root קור that he perceived as denoting 'cavity – dig

		פ PEI	EPENTHESIS		
ג	To guard, attend to	גפן	A carefully tended [grape]vine	The garden term גג derives from this same idea of tended to, guarded	
חור	hole	חפר	dig	See base chart	May be related to the base that פר means – break in that digging entails breaking the ground surface
חוץ	out	חפץ	Desire, want	You usually want something that is presently outside of your dominion or out of your experience	Maybe related to חפש [seek, search]

על	On, up	עפל	To ascend, a height	In Num. 14:44 ויעפלו denotes either ascending or arrogant [uppity] behavior	Some scholars assign this instead to אפל that denotes darkness ⁶¹¹
ער	Awaken, stir up, arouse	עפר	Dust, which is stirred up by the wind, and by feet		ער may also involve the base פר that signifies - break, separate
צד	side	צפד	Attach, cleave ⁶¹²		
צח	Succeed, facilitate	צפח	Jug – which facilitates transport of liquids ⁶¹³		See base chart
שכ	Let down to rest, subside- descent to a point of rest	שפך	Spill, pour down	??? See base chart	Another possibility is ש-פך of the base פכ [change] because spilling often entails the tilting or overturning of a container – which is a changing of position
שר	continuity	שפר	improvement		See base chart
שת	Place, set down	שפת	Put in proper place, set out		שת may also be related to שפר [beautify, improve] by ר/ת relationship ⁶¹⁴

⁶¹¹ So likely also related to אפל [dark] and also intending instead – They acted in a dark [bad] way or – they blinded themselves to the reality of the situation

⁶¹² Metaphysically related to צמד

⁶¹³ But a צפח that denotes flatness, flat items may relate to a פח that denotes flatness

⁶¹⁴ Cf. עור עות – אחר אחת קצר קצת פתר פתת also - עשר עשת – שבר השבית - חרר חרות - קשר קשת - סור סות - תחר תחת – סכר סכת - חבר חבת

תר	A row, line, pole	תפר	To sew i.e. a row of stitches ⁶¹⁵		???
קד	Head, so to intend, put one's mind to...	קפד PBH	To be particular, to mind ⁶¹⁶	Cf. שקד to put one's mind to	But in its sense of getting angry קפד might be a פ infix into a קד base of יקד [to ignite, burn] ⁶¹⁷
קח	take	קפח	To rob, steal		Talmudic קפש [grab, snatch, clench] is apparently related as well
רד	Descend, down	רפד	Spread bedding, recline, rest	Also upholster ⁶¹⁸	
אוך	Press, rush to a goal	אפץ	Talmudic press, squeeze, contract ⁶¹⁹		
כש	A force against ⁶²⁰	כפש	To force down		See base chart

⁶¹⁵ Or תפר sew may relate to the base תפ [drum] in that a thimble is a miniature drum

⁶¹⁶ Possibly related to Talmudic אנפת [be concerned, be bothered by] albeit that some relate אנפת to the אנף of Job 33:7

⁶¹⁷ Or it קפיד could constitute Aramaic קא פיד wherein פיד means fire – Cf. חרון anger which derives metaphorically from חרה חרר burn

⁶¹⁸ Related to רבד see pg.. Maybe also related to רבץ [spread oneself out]

⁶¹⁹ Reuven Brauner has – contiguous, fix closely, adapt exactly

⁶²⁰ See pg...

רס	Break, break in bits	רפס Talmudic	Shake, shatter, ⁶²¹ tremble ⁶²²	Cf. הרס destroy, raze – רסיס a fragment – PBH רסק break, crush	Also רסן [reins] the brakes of a horse
כר	Circular, round	כפר	village ⁶²³		See base chart
עש	Base of עשש = rot, decay, waste away, weaken	עפש	Mould, decay	Cf. also עבש [mold – shrivel?]	
טוח	Daub, smear –i.e. a type covering, overlay	טפח	Biblical טפח - (a) מטפחת kerchief – (b) טפח a coping, ceiling, eaves	Both are coverings	??
שוט	Whip, baton, mace	שפט	To judge, PUNISH ⁶²⁴	Items used in corporeal punishment	See base chart
שח	Bow, subservience	שפחה	maidservant	Also משפחה [family]	But also related to ספח [attachment]
אס	restraint	אפס	(a) nothing – i.e. a restraint to		See base chart ⁶²⁵

⁶²¹ Usage as shatter may be a withering of רמס

⁶²² E. Klein lists also a PBH רפס that means – be weak, frail – which I assume will derive from רפה [weak] - But the senses of the biblical רפס and רפש are as mire, mud, to soil by trampling

⁶²³ Early villages may have been circular. There is a theory to the effect that the base כר denotes round and that it also denotes dwell because early dwellings were arranged in circular patterns. [Gesenius]

⁶²⁴ Apud Yehoshua Steinberg [Milon HaTanakh]

⁶²⁵ However an אפס that means – an end – an extremity may derive from a base טפח that means extremity – Cf. פס רגל – and כתנת פסים - It is also possible that the אפס that denotes – nothing and but only is conceptually related to the אפס that means end, extremity. It is also possible that an אפס root is a metaphysical blend of bases פס [end] and אס [restraint] Cf. אפסי עולם

			existence (b) but only!			

Also From the related bases כס and כת that denote – contain – possess -

כפס	Rafter, connecting item ⁶²⁶	כפת ⁶²⁷	To connect, bind ⁶²⁸⁶²⁹	כפתור = a point of connection - in the stick of a menorah ⁶³⁰ - and in the capital [top part] of a pillar/ column - כרפס = strands of flax connected into linen thread, fabric ⁶³¹ - 632633
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Perhaps חפש khipeis [search, seek] is related to the root חוש [sense] even though חפש has a sinn and not a shinn – The root לפת [to coil around, twist] may be related to the root לוש [to knead]? - צפן [to hide] which probably derives from the root צפה [to cover, to top] may also relate to a base צנ that denotes – protect [see pg...] by פ infix- In its usage as – jump - קפץ may relate to קץ [end] in that jumping is an extension of the jumper's end point when he is stationary. זפת [pitch, asphalt] may be related to the זות root of the word זית [olive]?

⁶²⁶ Jastrow failed to notice that this is apparently the source of Talmudic רכפס [joined timber]

⁶²⁷ Appears in Biblical Aramaic in the Book of Daniel – and also in PBH Hebrew

⁶²⁸ Talmudic כופתא = prisoner stocks - כפיתה = binding, collar band for animals == כפת - to tie, knot - The כפתור term is a Hebrew Torah term but the pure כפת form does not appear in Biblical Hebrew

⁶²⁹ Talmudic כתף כתופין [to join] is a metathesis of כפת

⁶³⁰ However the כפתורים of the מנורה menorah in the mishkon [tabernacle] were only included for the sake of beauty as that menorah was made out of a single piece of gold and not pieced together as regular menorahs are

⁶³¹ ...whence Lat. carbasus [linen]

⁶³² The concepts of connection – joining – attachment – are conceptually related to the concept of – possess – to the effect that כפס כפת may derive from the bases כס כת that denote contain, possess by פ infix?? This theory is supported by the fact that כפס and כפת both signify connection – and also by the fact that the biblical verb רכס denotes – connecting – binding together – fastening. Note that the רכס term that denotes conspiring [Psalm 31:21] is also related to the רכס connection term – in the sense of a negative banding together – as we find also in the use of the word קשר [to connect, tie together] to denote conspire

⁶³³ The כרפס fabric was made of hemp which is a narcotic – I assume that this narcotic factor was transferred into the name of a mildly narcotic wild lettuce or to a mildly narcotic wild celery that was the vegetable originally used for the Passover seder כרפס

The word שפחה maidservant could derive from the base שח [to be subservient, to bow] and it could equally relate to the word ספח [attachment] which derives from the base ספ [end] – but the word משפחה [family] will much better relate to the ספח term – which thereby speaks against a possible שח connection involvement.

Some theorists regard the כפתור term as the result of a פ epenthesis into the root כתר but it is in reality an extension of the word כפת that denotes – connection, connecting .

It is possible that נפל amounts to the infix of a פ into a base נל that denotes an ending condition. See base chart

Jastrow listed also a רפח [blow, swell]

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 –

So this רצף and the root רעף are likely related by צ / ע inter-relationship

Also רצץ and רעע [break, crush, shatter⁶³⁴]⁶³⁵ רעע – is related to PBH תרע break. shatter

רתע pbh tremble shake startle excite

⁶³⁴ This may be related to the word רע that denotes - bad

⁶³⁵ It seems that Rav Hirsch linked ירע to idea of breaking – so maybe יריעה [curtain] cuts the room

PBH = רוּע strike against, shake

Also biblic רָצַף = burning coal – perhaps related to רָשַף fiery missiles, items – PBH רָצַף = press squeeze crush – רָצְפָה = [block] pavement, floor – continuous floor – may derive from רוץ run

רָפַד = spread, stretch out – upholster – making spreading bed

רָפַסַד raft – ferry - MH cover with rafters, make a ceiling - רָפַסַד may intend רָפַד laid out covering of water - & רָפַס flat surface – floor over water? Logs tied one to another to form a flat surface covering

Aram. רִיפְתָא flat cake

Talmud רִיפְדָה = reclining seat rest – Bible חֹבֵט seat – bottom - cover רָפִידָה Cant.3:10 support

Evenn Shoshan has רָבַד = רָפַד

רָחַף hover, flutter is a figurative type of covering? Or application – Maybe related to רָעַף and רָצַף - maybe related to חָפָה [cover] – Evenn has one רָחַף as tremble,

רָפַשׁ – רָפַס is muddy surface, mire – so also an application upon a surface

Perhaps רָצְפָה is a metathesis of צָרַף [join together]?

Many translate biblical מִתְרַפְקֵת as lean upon – in which case it will also be a type of application

So it seems that רָפַד = to lay out, lay flat – an application – and the same רָפַד but with a ע infix means רָפַעַד – to lay out a surface by setting in pieces, drops – bit by bit

רָעַץ may be an ע ayin infix into a base רָצַח that means shatter, crush that is the base of PBH רָצַף [press, crush] and PBH רָצַע [press, flatten] and of biblical רָצַח [shatter, crush] - עָרַץ [striking, violence, terrify] רָצַם Talmudic press, flatten

Maybe the רצע that means strap derives from the idea of – piece broken or cut off – Cf. פס [strap] that is related to פתת [break into bits]

Some scholars regard רעף as a metathesis of ערף [drip] but I disagree - See my analysis of ערף in....

			TZADE צ INFIX		
בע	To consume, want to consume	בצע	Gain, profit		
עם	with	עצום	Of great number, mighty		
קח	take	קצח	A spice often taken		
חפ	bare	חצף	Insolent, barefaced	??? See base chart	May also relate to חוץ out in sense of out of bounds behavior
פח	Open – base of – פתח – פקח – פרח – פשח פלח	פצח	Break open, burst forth		See base chart
אל	to	אצל	Near to		Or it may intend אל צל in the shadow of [= near]

קב	A measure of capacity	קצב	To allocate, ration, assign	???	But also related to קצר in sense of to cut for and to קץ end, limit
רפ		רצף		See note # pg....	
בח	Security, trust	בריח	Door bolt that affords security	Cf. בטח [trust] – בחר [choose so place one's trust in]	
				See more צ infix notes after next	ק infix section
			ק KUF INFIX		
בר	Clear, bright, clean, pure ⁶³⁶	בקר	Morning, when the air is bright & clear ⁶³⁷		
נע	Move, nod	נקע	Dislocate, estrange	?	Some scholars have נקע as a collateral form of יקע הקע

⁶³⁶ Probable source of Eng. bare

⁶³⁷ בקר morning may also relate to base בק [empty] because the day has not yet begun to fill up with events. It might also relate to קר [cold] as the morning is often colder than the afternoon? Perhaps also to בקר cattle because it is time for milking cows – to בקר investigate – because it is time when the light of day has reached fullness – also relate to בכור first born because it is the first part of the daytime

דל	poor	דקל	Straight up thin date palm, palm tree	It has a poor look because it only has foliage at its very top – see also תמר pg..??	Can also relate to the base דק [thin] for the same reason
פר	Break, divide	פקר Talmudic	Break into, declare as free	Source of הפקר	See base chart
פט	out	פקט Talmudic	Burst forth, issue forth	See chart	Will also relate to base פק Split open, burst, go forth, open - See base chart
שוף	Strike, crush	שקף Talmudic	(a) knock – strike – smite – (b) drive about, knock about [of the wind] ⁶⁴¹		
תל	Heap, mound, hill, elevation	PBH תקלה	Obstacle – often an item lying atop the ground, higher than the ground surface		See also note pg.... re: קול
פע	Appear, show	PBH פקע	burst forth – protuberance – well known – spread		See base chart
רח	Wide, spacious	רקח	Pound spices	So spread into a wider area ⁶⁴²	

⁶⁴¹ See שדף

⁶⁴²Note similarity to the ideas (a) that טחן [grind, churn] derives from the base תח - טח that denotes stretching out, extending in that grinding widens the area of the grinded substance – and (b) that שחט to flatten wide by pounding derives from base שט [extend] - by ches infix

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Lesser possibilities are - פקל [split, peel] from פל [different]? - רקד to dance, totter from רד [descend]⁶⁴³ See רעד- עקב [hinder, deceive] from עב [thick]⁶⁴⁴ – Rav Hirsch assigned the biblical word צקלון that most scholars render as – sack, bag – to a root צקל that he regards as denoting cover, protect. If such a root does indeed exist it might constitute the infix of a ק kuf into the base צל that denotes shade and whose true sense is – something thrown off from – and from the צל usage as shade were figuratively developed the words הצלה - נצל which denote – rescue, protection

The זקן zokein an old aged person derives in my humble opinion – from the word זיק [chain, fetter, shackle⁶⁴⁵] in that old people are figuratively chained by the infirmities of old age – nevertheless - זקן may also feature the base זן that means – to feed, provide with necessities – in that the aged person has already lived a life and been provided by G-d with his necessities – Cf. also the PBH סבא [aged person, grandfather] which derives from the Hebrew שבע [sated] – in that he has already been provided and satiated with years of life⁶⁴⁶

Addition to צ infix

It is possible that נצל amounts to the infix of a צ into a base נל that denotes an ending condition. See base chart

Perhaps also - עב [thick, heavy - cloud] עצב - sadness [a heavy / clouded feeling] - פר [break] - פצר pester, insist - פל - [different, separate] פצל peel⁶⁴⁷ -

⁶⁴³ In its sense of – dance - it may also relate to the base רק that denotes - ריק emptiness – Cf. Hebrew מחול [dance] whose base may be חלל [hollow]

⁶⁴⁴ But it is probably also related to עקל and עקם which have to do with crookedness, perversity

⁶⁴⁵ Eng. shackle derives from the זיק base

⁶⁴⁶ שבע sated may amount to בע - שב [want/need been seated]

⁶⁴⁷ Jastrow links פצל to Talmudic פטל [break, peel – a piece a bite] & פטליא [wickerwork, bale for packing dates]

			SHINN INFIX ש		
גמ	also	גשם	Materialize, rain	When something materializes it is now also here in addition to what was here before	More importantly entails the base שג that signifies – approach - materialize
גן	garden	גשן	Goshen – lush & fertile area allotted to Israelites by Pharaoh	גשן will also relate to base שג [solidify, materialize] in that the small Hebrew tribe materialized there into a great nation	So that גשן was named prophetically for that fact See next
גן	Base of - denoting guard, protect	גשן	Goshen – area wherein the Jews were protected against plagues ??		See above
ירה	Guide, shoot	ישר	straightness	A condition that often involves guiding	?
פר	Break, divide	פשר	A compromise, solution to an impasse, a settlement ⁶⁴⁸	It breaks the impasse ??? See base chart	Will also involve the base that שר denotes – continue, move onward – in that it allows for progress to continue- also a possible secondary form of פתר – Also can be a ר affix to the פש base of פשפש = to turn this way

⁶⁴⁸ Talmudic פשר also denoted – to melt – be dissolved – disengage – release – tear loose – to temper – make tepid

					and that in search of the best way forward
כפ	bend	כשף	Magic i.e. a bending of the natural order		
עק	pressure	עשק	Oppression, extort robbery, violence		
פח	open	פשח	Split open, pull apart	See pg...	See base chart
פט	out	פשט	Spread out, stretch out	See base chart	Surely related as well to base שט [extend]
פט	out	פשט	To strip off	See base chart	
אכ	True, actual	אשך	Scrotum	(1) Ancient times people swore as truth by the testes –	However (2) אשך which is the manhood may also derive from איש man – (3) Or from שכ to come to rest as the testes rest in the scrotum –
רע	bad	רשע	Evil, wicked ⁶⁴⁹		
חר	hole	חשר Talmudic	Sieve, sift, distill	Sieves feature many small holes	

⁶⁴⁹ Etymon of Eng. rascal

פל	difference	פשל Talmudic	Twist, knot		Jastrow suggests this as a possible derivative of פתל- which I have as maneuver – and deriving from פל See base chart
רם	High, exalted	רשמ	A more important, exalted level of writing ⁶⁵⁰ PBH – a list	Also putting something on a list is a form of raising its importance	Will also relate to base רש [to belong] – also to the word שם [name]
חלה	Ill, sick	חשל	Weaken, feeble ⁶⁵¹		
מח	1) marrow, mushy items – (2) wipe מחה	משח	Smear, anoint, oil, fat		
בל	Negate, prevent, nullify, not	בשל	(a) ripen – (b) boil	As בשל may intend the negation/nullification of a previous status	
ער	Wake, arouse, stir up	עשר	Rich, wealth	= a financial awakening	

⁶⁵⁰ ...referring to the inscribing of a law by the king – Book of Daniel

⁶⁵¹ Many experts have חשל as denoting weak – and it does indeed possess this meaning in PBH Hebrew – albeit that its sole biblical appearance could be translated instead simply as – straggler. Some regard חשל as a metathesis of חלש [weak] and some link it to כשל [stumble, fail]

The ענ based word ענן means 'cloud'⁶⁵² - עשן is 'smoke'

חשב [think, reckon] could be seen as relating to base חב that means combine in that These processes entail a combining of many ideas - or it can constitute the epenthesis of a shinn into the base חב that denotes obligate – in that thinking is not a voluntary action – but naturally obligatory – [Cf. חלב in lammed chart] but it for sure derives from the base חש that denotes – sense, perception

Perhaps there is a ש shinn infix connection between אל [to] and later Hebrew אשל [an inn] - בשט to trample may constitute the infix of a ש shinn into the base בט that denotes trample – or it may be a secondary form of בסס [trample] -

				SINN EPENTHESIS ש		
חפ	bare	חשף	To strip, lay bare			See base chart
בם	High, raise	בשם	Spice, perfume			See base chart
פק	Split open, burst, go forth, open	פשק	Split open, stretch			See base chart

Perhaps also עק [pressure] and עשק osak [contend, claim against] – One might imagine נשג [to reach, attain] as a ש infix into the base נג that denotes touch – but it is more likely simply a formal nunn prefix presentation of the base נש [reach]

Perhaps the name of the villainous עשו Eisav/ Esau amounts to a ש infix into the base עו that denotes – crooked, perverse

⁶⁵² Clouds are probably called ענן because G-d uses them to kindly answer ענה their prayers/ longing for rain

			ר REISH INFIX		
אז	then ⁶⁵³	ארז	Cedar tree – whose current specimens are perhaps the oldest trees extant		
בא	Come – bring הביא	ברא	Create – i.e. bring into existence ⁶⁵⁴		See also note pg...
בד	Separate, apart Cf. בדד בדל לבד	ברד	(1) hail [ח] – separate pellets of ice – (2) ברדים - speckled ⁶⁵⁵ spotted [separate marks on a white ground] ⁶⁵⁶	ברד might alternately be a combination of two inner roots - בר [bare] and רד [descend] – as it descends as sleek icy particles ⁶⁵⁷	Perhaps Also related to פרד= separate ⁶⁵⁸

⁶⁵³ אז has at least two usages – (a) then, in the past – (b) then – after something else will have happened, in the future

⁶⁵⁴ בא is also the base of יבל [yield] by metamorphosis via the future third person יבא – and likely also the source of Eng. yield

⁶⁵⁵ Others render – mottled, grizzled - Artscroll has as – checkered

⁶⁵⁶ the biblical word ברודים [Gen. 31:10] is apparently the source of the Polish brudny [dirty] whence the (Pol.) Yiddish bridig [filthy] This may also be the Babel event source of the Welsh brith [speckled] . Balashon mentions that the British race – Britons – were the descendants of ‘an ancient race called by 4th Century BCE Greeks – Prittanoi – which had meant in their [Grk.] language – ‘tattooed people’. Now – tattoo involves ‘spotting / messing up the skin - and thus it seems to me that the word Britain may ultimately derive from the ברוד term as well. Also the PBH word ורידים vridim [veins] in that these often show up as marks upon the skin – Furthermore the word ברד [hail] might be the poetic source of the words brother – frater – and brood as these refer to similar separate individuals who stem from a single source as is the case with pellets of hail – [This may even be the ancient source of the expression – where do you hail from?]

⁶⁵⁷ Or even from רד [descend] alone – Cf. מטר [rain] that derives from מט [down, descent] Also biblical שלג sheleg [snow] which is related to the verb שלך [cast down]

⁶⁵⁸ However - ברד can have descended also [and even collaterally so] from the root בר in its sense of ‘bare’ – by the addition of a third radical ד in that hail pellets are ‘bare’ bits of frozen water

בכ	= deep – as in the word נבך	ברך	Knee, kneel – a deep angle is formed by kneeling	ברך bless is from fact that early generations blessed and prayed while kneeling ⁶⁵⁹ - And/ or a person would usually kneel while being blessed. A brook ⁶⁶⁰ , pool is called ברכה because men and animals kneel when drinking from it	However ברכ bless can also be from base בכ [deep] in that sincere blessing emanates from the depth of the speaker's soul
בכ	= deep – as in the word נבך	ברך Talmudic	To hollow out a cave, cave out	As doing so creates a depth condition Cf. בנך	
בק	Empty, vacant	ברק	Lightning bolt [empty of matter] ⁶⁶¹⁶⁶²		However ברק could also derive from ברה [bright, clear]
גז	Cut off, shear גזז	גרז	Cut off	גרזן Is a hatchet ⁶⁶³	

⁶⁵⁹ This practice was later prohibited to Jews in order to differentiate Jewish prayer from that of the pagans.

⁶⁶⁰ A derivative of ברכה along with Ger. bachlein [brooklet]

⁶⁶¹ ברק also yielded spark and sparkle – by S prothesis in the Tower of Babel Event – and the word ‘emerald’ is known by the lexicographers as a ברק derivative . The process admitted to is [in abbreviated form] – *Semitic* bareqet > Grk. maragdos > Lat. smaragdus > Med. Lat. esmaraldus > M.Eng. emeraude > English emerald. The ancient Hebrew word for emerald is ברקת bareqeth, [Lit. – something flashing] but the lexicographers use ‘semitic’ because they are very careful not to attribute *any* words specifically to Hebrew [i.e. other than those that are known borrowings from the Hebrew Bible] . See section. Note that this process entailed a labial B > M withering.. Perhaps also spang, spangle [glittering piece of meta, glittering ornament]. Probably also – bangle — beryl – bright – brilliant – Span. brillo. Lith. spingu [shine] and O.Pruss. spanksti [spark] The admittings of the experts to the transformations that occurred in the gradual development of this word emerald – should be recognized as a proof [albeit begrudged] to the probable truth of most of my hypotheses and as an endorsement of my methodologies in general. Yehoshua Steinberg lists a Sanskrit marakata at ברקת . Ernest Klein links to ברקת also the mineral term emery – a variety of corundum used as an abrasive. Smaragda became too well known for them to hide it under the rug altogether.

⁶⁶² A hypothesis of ברק out of a ב prefix to the base רק that denotes ‘empty’ seems a lesser possibility

⁶⁶³ There is no pure גרז verb in Biblical Hebrew , nor in PBH or Talmudic – although it does exist in a few of the Semitic languages that were derived from Hebrew in the Tower of Babel event. גרז May also be related metaphysically to גרד [scratch, scrape]

אבה	Desire, consent ⁶⁶⁴⁶⁶⁵	ארב	Wait in ambush ⁶⁶⁶ lurk		
גל	round	גרל	Cast lots, by chance / luck raffle, fate	Cf. Yiddish idiom – mazal is round ⁶⁶⁷	See next
גל	round	גורל	PBH little ball or stone		Biblical גל is a heap, mound -
גם	also	גרם	Cause, so engender something new, additional ⁶⁶⁸	See also גלם in ל infix chart	גרם may also be related to root גרר [drag along] –
דב	grief – feel pain, waste away,	דרבן	Animal goad – which pains the animal		דרבן may also relate the דר base of דרג דרס which all entail forward motion

⁶⁶⁴ It has been correctly suggested that the איב of הנחל [stream reeds/ plants – Shir HaShirim 6:11] and the term eivah אבה [boat made of papyrus or reeds] also relate to this root in the sense that these absorbent reed plants want/ crave water. This idea also fits well with the fact that such reeds are called גמא - which derives from the word גם [also] in the sense that these plants want more water.

⁶⁶⁵ Related to biblical יאב & תאב [long for, desire]

⁶⁶⁶ In light of my hypothesis to the effect that the snare/ trap terms נקש and מוקש are based upon the inner base קש that denotes 'seek, ask for' in that the trap figuratively seeks / asks for its unwitting victim prey [see pg...] - it seems to me conceivable that the word ארב that denotes – ambush, lie in wait – is consisted of a ר epenthesis into the base אב of the word אבה that denotes 'want' . See pg... This idea does also accord with the apparent connection between the ambush word 'ambuscade' that is an alternate form of the word ambush' that derived via the Ital. imboscata [ambush] – and the Span. buscar [to seek, search] which is in my opinion the result of a B-K-S to B-S-K permutation of the קש based Hebrew word בקש bikesh [to seek, ask].

And there is also the Lat. poscere [to ask, request, require] wherein the ב of בקש was sharpened to a P sound

⁶⁶⁷ Also – luck is like a turning wheel

⁶⁶⁸ גם may be related to כרם an orchard – in the sense that an orchard is a causer of fruits

דג	Prolific, abound, fish, multiply ⁶⁶⁹	דרג	Gradate, move up	So prolific etc. is a moving up in number - See base chart	דרג may also relate to the דר base of דרך דרבן דרס that denotes forward movement
דש	Thresh out	דרש	Seek, inquire of, demand	Gesenius linked these terms	דרש 's of seek, inquire may also relate to the דר base of דרך דרג דרבן דרס that denotes forward movement
דז	To boil, cook, seethe ⁶⁷⁰	זריד Talmudic	A grain porridge or broth	Cf. נזיד עדשים	See next
דז	To boil, cook, seethe	נחל זרד	Zered A river that feeds into the Dead Sea >	Wherein the heavy salt content kills fish instantly in the same way that boiling them does	Also source of evil scheme terms מזיד זדון in idiomatic sense – evil cooked up
זר	Move, remove, raise	זרח	Shine, rise	So to remove from a restricted or obscured position – and it may thus also involve base רח [wide, spaciousness]	

⁶⁶⁹ Base of דגן [grain crops – which exist in great amounts] – דגר [hatch]

⁶⁷⁰ זר is the etymon of Eng. seethe – Ger.siede – Dutch ziede [seethe]

זב	Seep, flow ⁶⁷¹	זרב	flow ⁶⁷²		Some relate this to זרם [stream] by מ / ב labial link ⁶⁷³
זוז	move	זרז	Quick, alert, active, hastened, stimulated ⁶⁷⁴	PBH strong, vigorous ⁶⁷⁵⁶⁷⁶	
זוע	Move, shake	זרע	A forward projection	זרע is seed – which projects forward a new generation – זרוע is the top part of the human arm that projects from the shoulder – and the thigh that projects from a cow's body	
זפ	A base that denotes seep, flow, related to זב זבת – base of זפת of pitch ⁶⁷⁷⁶⁷⁸	זרזיף extended form of זרף ⁶⁷⁹⁶⁸⁰	Pouring rain, shower		

⁶⁷¹ This base is the source of אזוב aizov [whence also – hyssop] a herb that stimulates and improves the flow of body fluids

⁶⁷² This translation is however disputed

⁶⁷³ It is the etymon of Lat. torrens, torrentem [rushing stream] See also צרב

⁶⁷⁴ So – a fast moving

⁶⁷⁵ Source of זרזיר מתנים which probably denotes a fast horse or a greyhound dog

⁶⁷⁶ Apparently related to Talmudic זרד [strength, valor, alertness]

⁶⁷⁷ Also related to root זיו [radiate, brightness]

⁶⁷⁸ Yehoshua Steinberg – Milon HaTanakh links זרב - זרף to זרם as well

⁶⁷⁹ ...a reduplication

⁶⁸⁰ But Talmudic זרף [to form a rim or elevation around a wound] probably derives from זר [rim]

גב	Back, mound – top part, height ⁶⁸¹	גרב	A scabbing ⁶⁸² – skin disease	So called because it occurs atop the skin	גרב root Probable source of words that denote coverings – e.g. greaves – carpet – glove - Mod. Heb. גרביים See also גלב
במ	high	ברום	Fancy expensive clothes, material	So a ר infix into במ	Or this ברום could be instead ב-רם [of height, exalted] See base chart
זק	Base of זיק terms denoting – spark – dart – shooting stars	זרק	To throw ⁶⁸³⁶⁸⁴		

⁶⁸¹ Ezek. 43:13 and others

⁶⁸² One Mishnaic Hebrew usage of the word גב gav is ‘top, exterior or upper part of a thing’ [על גב means ‘atop’]. And this sense is also found in biblical Hebrew itself as well – Cf. גבות עיניו = eyebrows- i.e. the toppings of the eyes – [Lev. 14:9]. The later Hebrew word גרב gerev means ‘sock’ – and it apparently derives from a sense of ‘topping’ as well – i.e. a topping for the feet. The גרב form does indeed appear in Tanakh as well in this sense – as the garov is a scabby skin disease [Deut. 28:27] – and thus also ‘a topping of the skin’. This to the effect, then that the גרב form is apparently a metaphysical ר resh epenthesis of the more basic גב root/ base.

⁶⁸³ R. Pappenheim regards זרק zorak [throw] as a combination of זר [throw, strew about particles] and רק [to empty out] – but it could also constitute instead the combination of a ק affix to a זרה [scatter] base.

⁶⁸⁴ Probable etymon of Aram. טלק [throw]

חג	Circular, round	חרג	Gnash teeth ⁶⁸⁵ – which entails circular motion ⁶⁸⁶		Related to חרק [grind or gnash (teeth)] ⁶⁸⁷
חז	Base of אחז to hold, seize	חרז	A string of items held in place by a string threaded through each of them ⁶⁸⁸	חז also source of חזה [to look at] ⁶⁸⁹ i.e. a taking by the eye – Cf. hold and - behold	However – this חרז probably also involves the base חר that denotes - hole
חט	Thread, line, rope	חרט kheret	A stylus which etches lines in a material		See next
חט	Thread, line, rope	חרט khoreit	To regret i.e. to go back over a crossed line of action		Cf. חטא [sin] which means – to transgress – to cross a line ⁶⁹⁰
חוץ חצ	out	חרץ	To dig out, make a trench ⁶⁹¹		See next

⁶⁸⁵ Apud Rav Hirsch – and a Talmudic חרג denotes – to make rough sounds. Others render differently one of which is – to come out in terror – which may entail the base רג that denotes emotion – that is the base of רגע רגע – A translation as – to quake, shudder may relate to the base חג that denotes circle – חוג – and that some have as – dancing about or around

⁶⁸⁶ Corroborated by my dentist, Rabbi Dr. Robert Bergida, Shlita

⁶⁸⁷ These roots are the sources of terms that involve harsh noises including the חרגול [cricket] – the eee sound diacritic חריק - and the English words creak and croak

⁶⁸⁸ Etymon of Eng. - verse

⁶⁸⁹ חזה is the etymon of Eng. gaze – and gazelle – [an animal whose dark eyes appear to stare] – and perhaps also of gazebo – a hut that you can see into

⁶⁹⁰ Cf. עברה aveirah a crossing – i.e. a crossing over the line

⁶⁹¹ 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 - חורץ a running hole

חוץ חצ	out	חרצנא Aram.	Pips/ pits - kernels	Grape seeds which put out a next generation of grapes	Cf חלצים [thighs] also from חצ חוץ as the thighs euphemistically put out a next generation of humans
גב	Pit, cistern	גרב PBH	Keg, jug, bottle	??	
חק	Engrave and thus – to cut into, carve, incise	חק PBH	grind, grate, gnash - PBH חק = notch, wedge in, serrate, cut a gap, squeeze into a gap ⁶⁹²		
חש	Quiet, silence ⁶⁹³	חש	Be silent, mute, deaf		
טפ	Denotes – hand - Base of טפח & claw & - טלף טף snatch	טרף	To tear apart, to pluck, snatch	Hand actions - See base chart	See next
טפ	Base of Hand טפח & claw טלף טף & snatch	טרף טריף Talmudic	To knock, strike – to seize	Hand actions	See previous

⁶⁹² This חק could be instead the result of a ח prefix to the base חק [empty]. Jastrow had this חק instead as a substitute for a Talmudic חרם that means – to perforate – which I see as a derivative of חור [hole]

⁶⁹³ This inner base is probably not related to the base חש that denotes thought, sensing –but it may instead derive from a hebrew equivalent of the echoic Eng. interjection - hush

כע	Base denoting bend ⁶⁹⁴⁶⁹⁵	כרע	Bow, crouch, kneel bend knee	Base of כנע [kneel, subservience] See כנע pg... See also note pg....	Or כרע can be a blend of base and כר base that denotes circular in sense of 'arched over'??
מא	Full, many – See pg... base of מאה[hundred] etc.	מרא	Full, fat, strong	(a) מריא ⁶⁹⁶ are fattened cattle – fatlings (b) מורא is the crop of an animal – which it fills with food – (c) Talmudic מרא means – fat, strong – (d) The future tense verb תמריא of Job 39:18 is translated by many as – it will spread its wings out [fully] ⁶⁹⁷	PBH המראה = to stuff, feed ⁶⁹⁸

⁶⁹⁴ Or this כע base could be instead a form of the base קע that denotes deep Cf. בכ base ברך

⁶⁹⁵ ...may also denote subservience, figuratively

⁶⁹⁶ Possibly related to בריא [fat, corpulent] by מ/ב labial connection

⁶⁹⁷ Some scholars may be correct in linking the מלא full root to the root מרא that also denotes fullness – by ל/ר inter-relationship

⁶⁹⁸ However, Rabbi Pappenheim links] מרא [to stuff, feed] to a root ראה that means – to see – However, he keenly sees ראה see as literally intending in reality – a feeding of the eye and as related to the root רוה [to give to drink, to irrigate] by vav – aleph interchange. Cf. תאה תוה – גאה גוה – נאה נוה. In light of his theory I would suggest that the verb רעה [to pasture sheep, etc.] is also related to the ראה that means to feed – by א/ע interchange. It seems to me as well that the biblical word בריא [fat, corpulent] may also support Rav Pappenheim's theory that ראה means – to feed – Cf. also און ear which feeds the brain with sound and information – which is likely related to Hebrew זן [feed, provide]

מח	(1) marrow, other mushy items – (2) wipe מחה	מרח	Smear, rub ⁶⁹⁹⁷⁰⁰	Also Talmudic מרח - mash, crush, wipe off, rub off ⁷⁰¹ - see next ⁷⁰²	מרח could also be a rhoticism of משח [anoint, smear]
מח	Base of מחא – מחי מחץ מחה מחק	מרח	PBH crush. mash	מח family roots denote biblical & PBH strike, smash, pound, smite, protest, destroy	
ספ	end	סרף	To perform final activity related to a corpse	Cf. biblical hapax legomenon - מסרפו ⁷⁰³⁷⁰⁴	See also שרף pg...
על	On, atop	ערל	Uncircumcised man – Also ערלה produce whose ritual usage restrictions have not yet been removed, are still atop the produce		

⁶⁹⁹ In its senses – smear, rub, polish, bruise - the biblical מרח can be a metaphysical relative of מרק [rub, polish]

⁷⁰⁰ Or מרח -smear may constitute the prefix of a מ to the base רח that denotes – wide, widen

⁷⁰¹ But Talmudic מרח [soften] may derive from רך [soft]- A Talmudic מרח that meant – to blow up derives either from the base רח that means – wide – or from the word רוח that means wind

⁷⁰² Radak wrote that מרח denotes – to wrap, swathe

⁷⁰³ And so the true meaning of the word שרף [burn] is probably – to finish off / destroy by means of fire

⁷⁰⁴ Cf. serif type script – formerly called ceref

עם	with	ערמה	Stack, pile ⁷⁰⁵	See also ערם קק... ⁷⁰⁶	Cf. עמס [load up] See base chart
עג	Small, restricted	ערג	To yearn, desire – as reaction to a smallness or restriction –See עג עלג pg... ⁷⁰⁷	i.e. a feeling of need to enlarge - See base chart	However ערג is also related to – (b) ארך long – in sense of – to long for (c) רג base of רגע רגז which signifies - emotion ⁷⁰⁸
עס	To squeeze, press - form עסה – PBH עסה dough ⁷⁰⁹	ערס עריסה	Kneading, dough		It is also possible to see dough as deriving from base ער [waken] in sense that dough is an awakening of flour
עק	To be pressed	ערק	To flee	i.e. to leave under pressure	It may also include the base רק that denotes – empty in the sense that leaving renders the previously occupied space now vacant ⁷¹⁰⁷¹¹

⁷⁰⁵ But the word ערמה that denotes guile, deceit may derive from the base רם [high] [apud Miriam Gutherc Shajnfeld] in the idiomatic sense of – getting over on someone

⁷⁰⁶ ערמה stack, pile may also relate to root רום [high]

⁷⁰⁷ Cf. צרך need which similarly relates to צר [restriction, pain]

⁷⁰⁸ Possibly related as well to the base ער [aware, alert, awake, stir up] . Some lexicographers link ערג echoically to an ערג orag that denotes the sound of an animal thirsting for water.

⁷⁰⁹ Related to hapax legomenon עשו Ezek. 23:3 which Rav Hirsch assigns to a root עשש

⁷¹⁰ ...and/ or the base ער which has a sense of bareness as in the root ערה - so that fleeing can be seen as leaving the flee-er's place bare.

⁷¹¹ Cf. – to vacate

פא	out	פרא	Wild, frenzy	See פלא pg...behavior out of the ordinary	May also involve the base פר that denotes – break, separate, divide
פח	open	פרח	Blossom, sprout ⁷¹²	See base chart	May also involve the base פר that denotes – break, separate, divide ⁷¹³⁷¹⁴
פכ	To variegate, change	פרך	Abnormal working conditions	ויעבידו מצרים את בני ישראל בפרך	A פרך term also means to break, divide – wherein the verse intends – worked them with tasks that broke them - See base chart
פע	To appear, show	פרע	Uncover (hair) PBH expose oneself, uncover ⁷¹⁵	Num. 5:18 ופרע את ראשה	See base chart

⁷¹² אפרח 's usage as baby bird, is a sense development

⁷¹³ in that the blossoming of a flower is similar to a 'breaking out'. See pg... And indeed the phrase צרעת פרוחת הוא [Lev. 13:42] is translated by Artscroll 'it is an eruption i.e. a breaking out of Tzaraas'

⁷¹⁴ 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 פר of פרה [fruit] – with the רח element of the word ריח [fragrance, smell]

⁷¹⁵ פרע that denotes disturbing – cancelling – rejection may derive from the פר base that means – to break. Surely Also פרע that means – tear open, destroy. פרע That denotes wild, disheveled hair – tree growth – unrestrained behavior letting loose - disorder is probably a form of פרא [wild] – or of the idea of a breaking out - of the base פר that denotes – break, divide – פרע terms that denote – paying – punishing taking revenge may derive from the פר base that denotes – break in the sense of breaking a debt? Or maybe the פרע punishing taking revenge relate to the base רע that denotes -bad

פץ	Shatter, blast, scatter	פרץ ⁷¹⁶	Break out, breach, spread out, burst out ⁷¹⁷		Probably also involves the base פר that denotes – break, separate, divide
בזא	Pierce, cut through ⁷¹⁸ breach	ברז PBH	To bore, perforate	Appears biblically in the word ברזל [iron, iron tool – which can pierce stone]	
מחה	Erase, wipe away	מרח Talmudic	Finish, wipe off the pile		
צב	stand	צרב	Scab, scar i.e. a standing of tissue ⁷¹⁹⁷²⁰		But another צרב- that denotes burn, scorch is probably a spin-off of שרף burn ⁷²¹

⁷¹⁶ Suggested as the source of Talmudic ברץ [overflow, burst] Also likely related to ברז PBH bore, perforate – and ברזל metal, iron likely derives from the idea that iron can bore through rock

⁷¹⁷ But a פץ base apparently denotes – open in the words פצה - פצה - פצר - פצץ - פצע - פצל and in Talmudic פץ [door, opening] פצם & split, open

⁷¹⁸ 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 חלל- שבת = to profane . Profaning amounts to a breaking into or a piercing into a previous condition of sanctity / holiness – also חלל a kohain whose status has been profaned

⁷¹⁹ This might instead or also constitute a metathesis of צבר [coming together into a unit] in that a scar amounts to a congealing of fibrins

⁷²⁰ צרב may less likely also relate to base צר [oppress, distress]

⁷²¹ It is the etymon of Lat. torridus, torrere [parch, scorch] See also רב

צח	Success, perfect	(1) - צרח צריח(2)	(1) shout, scream ⁷²² roar (2) a tower	See base chart	Also related to צוח tzovakh –cry aloud, shout
צע	side	צרעת	Ritual/ biblical leprosy	It begins in one spot and spreads out to the sides ⁷²³	But צרעת will also relate to צרה [trouble, pain] See base chart
קב	Cavity, a limited empty space	קרב kerev	Inside, in the midst of ⁷²⁴		See note #...pg..... see also קבר
קח	take	קרח	Ice – a taking i.e. a firming of water	Cf. Eng. Ice – which derives from אחז [hold, seize] ⁷²⁵	May also involve קר [cold] ⁷²⁶
קן	Rod, shaft, branch	קרן	horn ⁷²⁷	Like a bent shaft	
קם	Stand up, rise, establish	קרם	To form a crust ⁷²⁸		May also relate to רם [high]
קע	deep	קרע	To tear deeply	See base chart	בקע – שקע – הקע – תקע – קער קעקע -all involve depth

⁷²² קרא may also relate to זעק צעק and perhaps also to קרא

⁷²³ Perhaps also – the leprous person is required to move out-side of the main camp/ dwelling area

⁷²⁴ Perhaps in the sense that being in the midst of something, or among something – amounts to ‘finding one’s niche, cavity’ within it.

⁷²⁵ Either by the elision of the נ ches – or by the apheresis of the א aleph

⁷²⁶ קר usage as baldness is a sense development

⁷²⁷ Rav Pappenheim has קרן instead as derived from a base קר

⁷²⁸ The Talmudic קרם means –form a skin – to cover, overlay, membrane, fine cloth

קש	hard, difficult	קרח PBH	To congeal, contract, freeze ⁷²⁹ , solidify ⁷³⁰		
קצ	end	קרץ	(1) wink ⁷³¹ (2) purse lips	The idea of two facial element end parts coming together.	See next
קצ	end	קרץ	To nip, pinch	Actions wherein two fingers ⁷³² close together	Alternately, a קרץ that is perceived by many as = cutting off is a ר infix into the קצ base of קצץ
שט	extend	שרט	An extended incision		??? See base chart
שט	extend	שרט Talmudic	To smear		
פשה	Spread [posah]	פרש	Spread out [porass]		But פרש sense of scatter may relate to the base פר [break, divide, separate]
סכ	Interwoven, entangled vegetation	סרך Talmudic	interweave ⁷³³	I regard this as related as well to Hebrew תוך - See chart ת /ו	Also related to סרג [weave]

⁷²⁹ Perhaps related to קרח kerakh ice

⁷³⁰ A biblical קרש that means - board, plank probably also derives from the קש sense of hard

⁷³¹ Wherein the closing eyelid touches the bottom eye rim for a second

⁷³² Which are body end parts

⁷³³ Perhaps a withered form of סבך see pg..

פוג	Be faint, lose taste, weaken	פרג	הפריג – to change for the worse PBH		See base chart
פוג	Be faint, lose taste, weaken	פרג	Panic grass – an alternate form of פנג ⁷³⁴	An inferior grain	See פנג pg..
טו ט PBH	Metal plate, glittering foil ⁷³⁵⁷³⁶	טרו ט PBH	Weaver of metallic / gold threads ⁷³⁷		
כח	A force – force against ⁷³⁸	כרח PBH	To compel, force	Against one's will	See base chart
פת	A small piece, bit	פרת Talmudic	To belittle, demean	?? May constitute instead a withering of פחות [less]	Not related to biblical פרת – see ט/ ת chart
כב	Mastery, control	כרב Talmudic	To plow land		Some scholars have perceived a כרב root that is round related ⁷³⁹ – in which case it could

⁷³⁴ Apud E. Klein – but others render this as poppy

⁷³⁵ - A PBH טוס denoted 'glisten'. Talmudic טוא denoted 'soldiers in glittering armor'. Jastrow links this טו to the טו טו that signifies - flying

⁷³⁶ Probable etymon of Eng. tinsel

⁷³⁷ The PBH תריס tris [shield] may relate as well for shields were made of metal plating

⁷³⁸ ...related to base כש [a force against]

⁷³⁹ See Jastrow

					derive from the base כר [round, circle] ^{740 741}
בג	Full strength, maturity	ברג Later Hebrew?	A screw	Adds strength to an item being built – See בלג in ל infix chart	Or may relate to בריח [bolt, connecting bar] See base chart
קס	flatness	קרט קרטל	Ankle bone	See note # ... ⁷⁴²	
גן	Guard, tend to, protect	גרן PBH	barn ⁷⁴³		See גן גן in chart
גס PBH	Denotes rude, roughness, gross	גרס PBH	Crush, grind, pound ⁷⁴⁴⁷⁴⁵	These are rough actions ⁷⁴⁶	Also related to גת גתית ⁷⁴⁷ ⁷⁴⁸ See next

⁷⁴⁰ Jastrow has indeed suggested that כרב plow = digging around

⁷⁴¹ Jastrow relates the PBH כרב [to plough, till soil, to dig around] to the Hebrew כרה term in its sense of 'dig'

⁷⁴² It seems to me that the קרט root that is involved in the clasps that held together the yerios / curtains of the משכן mishkan [Exod. 26:11] and that describes the stooping over / doubling over of the fallen Babylonian idol [Nebo] [Isa. 46:1 כרע בל – קרט נבו] may have been fashioned by means of a ר epenthesis into the קס inner base that denotes 'flatness' - as in קסט סופר and in קשקשת - in that the clasps served to fashion the individual curtains into a long flat surfaced wall of the mishkan – while the doubled over idol was at that point in the form of a top slab lying flat atop the surface of a bottom slab. And perhaps along similar lines – the ankle joint called קרטל - which is a ל suffix extended form of קרט - may have been so named because it holds in place the shin bones tibia and fibula parallel to each other – to the effect that it appears that the one bone is a flat doubling over of the other, bent at the point of the ankle joint. However some קרט usage might instead more likely relate to the root כרע that denotes 'bend, bow' in that (a) it is paired with the כרע term in the Isa. 46 verse – (b) it denotes also 'hook' and hooks usually feature a bent or curved element

⁷⁴³ Also denoted produce [n] – threshing floor

⁷⁴⁴ However גרס may alternately relate to the base רס that signifies 'break, crush'

⁷⁴⁵ Source of Eng. gross, crass, gruff

⁷⁴⁶ This base is the source of PBH אגס [pear fruit] – which has somewhat of a rough / unsmooth texture

⁷⁴⁷ See גרס גס in ת / ס chart

⁷⁴⁸ It is also possible that the גס base of גרס [pound, grind, crush] is metaphysically linked to a similar גש gos base of the biblical נגש nogeis that means – press, oppress, goad, treat roughly

גש gos	Denotes oppres-sion, roughness	גרש goress	Grind, crush, pound	Nogas נגש means – exert pressure, oppress, goad ⁷⁴⁹	Related to PBH גרס- see above
צד	side	צדא Talmudic	Vertigo ⁷⁵⁰ -	An illness of loss of balance involving falling or leaning to the sides	Also Vertigo attacks are often brought on by means of a sudden turn to the side ⁷⁵¹
תז	Possible base of the biblical dual form root / תזז denoting – spray, throw off squirt, cut off, fly off – The Talmudic תזז = shaking - perturbation ⁷⁵²	תזז PBH	Squirt, splash ⁷⁵³ ,	It seems to me that a root תזז was developed from base זז = move quickly- [Cf. – רם תרם] and that this root תזז also had a second form נתז [Cf. מגג נמג - נסב]	This matter is extremely complex – involving also the bases זז [to move] and תזז requiring intensive analysis – Also תזז could also constitute instead a metaphysical rhoticism of תזז - See also note #
פק	Split open, burst, go forth, open	פרק	Separate, untie, loosen, remove, unload, divide, fall	Also related to base פר that denotes – break, split, divide, part	See פק in base chart....

⁷⁴⁹ We do not however encounter a similar relationship concerning the verbs נגש nigash [approach] and גרש gorash [expel] albeit that there does appear to be an antonym relationship therein. A similar possibility exists in the case of שבר and the base שר that signifies continuity and תך to Talmudic תרך expel

⁷⁵⁰ From Latin vertere, vertere [turn, turn about, turn back] which derives from Hebrew ירט [pervert, go against, turn aside, hurl down]

⁷⁵¹ But a different Talmudic צרד term that implies rough [rough surface, garments , rough noise] likely derives instead from חרד [shudder] as I have noticed other instances of Talmudic ח-צ interchange

⁷⁵² Evann Shoshan has התז as an alternate form of תזז

⁷⁵³ Also defecate, diarrhea

			apart, sever, dislocate etc.		
חפ	bare	חרף	To risk one's life i.e. to bare/ expose oneself to danger	Or חרף risk may relate to the חרף term's general sense of sharpness - See also חרף winter pg...	See base chart
זד	Base of נזיד-[to cook, boll]	זרדא	Aram. sorb tree/ service tree – whose fruit must be cooked to be eaten ⁷⁵⁴	Cf. נזיד עדשים	See base chart
Talmudic טש	To act upon	Talmudic טרש	To batter	טש and Talmudic נטש = sharpen, polish – and פטש = to hammer – and PBH לטש - = whet, polish, hammer, furbish so the טש base may denote – to act upon ⁷⁵⁵	? See also...
צפ	Base of צפה = cover, lay over	Talmudic צרוף	A cone shaped roof		
עב	thick	ערבה	Willow trees, willow branches	Willow branches have very thickly packed foliage and the tree looks very dense, thick ⁷⁵⁶	But ערבה might also relate to the word ערב

⁷⁵⁴ The זרדא term is the source of the sorb and service tree names

⁷⁵⁵ The Talmudic טוש that means smear, polish, soil is a derivative of Hebrew טוח

⁷⁵⁶ The matted look of the foliage of the biblical willow tree gives an impression of marked denseness

					[mix] in that its branches are also intertwined ⁷⁵⁷
מק	Base of מיק [rot, mire] ⁷⁵⁸	מרק	Murky broth, liquid	Source of biblical תמרוק & Eng. murky ⁷⁵⁹	See also מרק pg...
תח - טח	To stretch, extend ⁷⁶⁰	טרח	To extend oneself – i.e. to exert, to trouble oneself ⁷⁶¹	טוח = to smear, daub - to extend a smearing material ⁷⁶² – מתח = to spread, stretch, extend ⁷⁶³ - מטחוי קשת is a bowshot i.e. the extending arch of a shot ⁷⁶⁴ arrow. ⁷⁶⁵⁷⁶⁶	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

⁷⁵⁷ . However, it seems possible that ערבי נחל metaphorically might denote the '[trees] on the eve of the river' i.e. 'at the edge of the river' in that in the Jewish tradition, the evening is the starting tip / edge of the day. See also note pg...

⁷⁵⁸ PBH מוק is a gaiter – covering that protects shoe against mire – along same lines as Eng. boots derive from Hebrew בוץ bootz [mire] as boots were probably originally called bootz shoes

⁷⁵⁹ Also – morass, merengue

⁷⁶⁰ However, it seems to me that Rabbi Pappenheim regards מטחוי - and also שטח and what he assumes to be their shared טח base instead as denoting - 'spread over an area or distance'

⁷⁶¹ And thus it may be that the טח base also possessed a secondary sense of exertion, disturbance that yielded the Hebrew טרח [hemorrhoid – but see also pg...] and the Talmudic טלחא 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 – Or perhaps the טרח term relates to the fact that the hemorrhoid extends into the anal canal

⁷⁶² Kidneys are called טוחות because they are heavily smeared with protective fat

⁷⁶³ אמתחת is a stretchable saddlebag/ container

⁷⁶⁴ Cf. גאה גאווה - שעה שעה - אח אחוה

⁷⁶⁵ Perhaps מלתחת [wardrobe?] is related as well

⁷⁶⁶ קשת מטחוי 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

					stone from the catapult to its target ⁷⁶⁷
פוש	Poosh, fush scatter - spread out – increase/multiply – disperse	פרש	Forash – scattered, separated	Cf. נפרשות Ezek. 34:12	
שוך	tangled branches or foliage	שרך	Tangle, zigzag, twist ⁷⁶⁸		See also סרך [interweave twist]
מק	Decay, rot, mire, muck	מרק	To scour, wipe away, polish	Enantiosemic development = to un-muck ⁷⁶⁹	מרק can also relate to ריק [empty] i.e to empty of dirt – Also related to מרח [rub, swab]
שפ	Base of שפה denotes edge, lip – form of ספ [end] ⁷⁷⁰	Talmudic שרף	Suck, sip, quaff, drink in	Actions done by the lips	See base chart

⁷⁶⁷ Albeit that some scholars render it – a heavy hammer, beetle

⁷⁶⁸ Or שוך may be instead an elided form of שרך

⁷⁶⁹ There is a reverse development in סחה [remove] and פחי [filth]

⁷⁷⁰ i.e. the edge of the mouth

שפ	Base of שפה denotes edge, lip – form of ספ [end]	שרף ⁷⁷¹	Burn – so put an end to by means of fire		See also סרף - See base chart
זג	Pair, couple – base of מזג ⁷⁷²	זרגון	Espalier ⁷⁷³	Espaliers are grown by developing pairs of branches 12 inches apart from main stem	See זלג in.... chart - see next ⁷⁷⁴
זג	Pair, couple – base of מזג ⁷⁷⁵	זרגון	Hybrid cross between a beet and a carrot ⁷⁷⁶	Thus the result of a pairing together	See זלג in.... chart - see previous
חש חוש	Sense, perceive, think	חרש	Talmudic – plan, think, devise		Also חרשים rendered as magic arts, mysteries ⁷⁷⁷ [Isa. 3:3]
מט	Fall, descend	מרט	To pluck out hairs etc. – to polish, smoothen	Radak assigns to a few of its appearances the sense of ‘נפילת השער או עור הבשר’ ‘the falling of the hair or of the skin’	Or it may instead share a רט inner base with ירט that is seen as denoting ‘downward’

⁷⁷¹ Also related to צרב scorch - שרב parch, extreme heat - שרף scorch - צרף smelt by fire

⁷⁷² מזג denotes – to pour two liquids [wine and water etc. together] into a mixture

⁷⁷³ H.L. Fleischer has זרגון as espalier – Others render – beet type – golden apples

⁷⁷⁴ However, the זרג base of זרגון could be instead an Aram. form of the root דרג [graduated] in that the espalier is a plant that grows upward by gradations

⁷⁷⁵ מזג denotes – to pour two liquids [wine and water etc. together] into a mixture

⁷⁷⁶ Apud Jastrow

⁷⁷⁷ חרשא is charmer, sorcerer

תע	Break, shatter – see תלע	תרע Aram.	Shatter – break ⁷⁷⁸		
שק	Mouth, feed	שרק	whistle		May also involve רק [empty] as it is done by an empty mouth ⁷⁷⁹
קצ	end	קרץ קרצא Talmudic	Destruction, cutting	To Destroy is to put an end to	
פס PBH	Piece, portion - bread	פרס	Split, break, break bread ⁷⁸⁰		
סחי	Filth, disgusting matter	סרח	Decay, putrid, stink	Related to סחה [to wipe away, scrape off]	
מג	Melt, dissolve	מרג	threshing sledge that 'dissolves' grain inflorescence	מרג can also relate to base מר that signifies - change	מרג can also be a metathesis of רגם pound
דכ	crush	דרך	Trample, stomp, crush by the feet		But דרך that means tread, path is probably from a דר base that denotes forward movement – see note...

⁷⁷⁸ Jastrow may be correct in regarding this as a form of רעע shatter break - impair

⁷⁷⁹ May also intend שיר רק [empty song]

⁷⁸⁰ Or פס may be instead an elided derivative of פרס

עק	Press, constrain	ערק Talmudic	Squeeze through	Also [n] strap, band, bandage	
עק	Constrain, Press whence מעקה [rooftop fence]	ערקא Talmudic	Sedge, bulrushes which grow around pond's edges	English – 'Sedge' itself likely derives from סיג sig [hedge, fence, to fence in]	
שיג	Involve, entangle, engrossed	שרג ⁷⁸¹	Interweave, knit, intertwine [types of involvement]	So that וכי שיג לו Kings 18:27 = maybe he is busy, occupied, involved	Cf. שוך sokh & שרך ⁷⁸² pg... ⁷⁸³
א	Base denoting restraint	ארס PBH ⁷⁸⁴	Bind, betroth	See chart	
בח ?	Security, trust	ברח	Flee, escape – to security	Cf. בחר [choose] that involves placing one's trust in - בריח door bolt that affords security ⁷⁸⁵ בטח to trust	

תרפים [idols of lesser home deities] may derive from a תפ base that denotes – of lesser import, lacking taste – with ר epenthesis in that they were perhaps regarded as less powerful deities. Cf. תפל תפלה tiflah

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

⁷⁸¹ Eicha/ Lamentations 1:14

⁷⁸² The שג base may be conceptually related to the שכ sokh base as the kof and the gimmel are phonetically related

⁷⁸³ Cf. [for gimmel / khof connection] – שלג שלך דרג דרך בכר בגר –

⁷⁸⁴ Its biblical orthography is ארש oras

⁷⁸⁵ Perhaps also בחן to test [in order to be sure]

The Talmudic קרץ that denotes – to get up early – to do a thing early may relate to the verb מקיץ - to wake up – whose base is –קצ

The חרף khoref winter term relates to חרף [sharp, bitter] but it might also relate to the חף that denotes bare in that many trees and fields are bare in winter – or to the חפה that means cover – in that all is covered by snow

Perhaps there are conceptual links between the words - [אש ארשת - טח] – אש ארשת - חרם חם -

It seems to me that the קרס root that is involved in the clasps that held together the yerios / curtains of the משכן mishkan [Exod. 26:11] and that describes the stooping over / doubling over of the fallen Babylonian idol [Nebo] [Isa. 46:1 קרס נבו – כרע בל] may have been fashioned by means of a ר epenthesis into the קס inner base that denotes ‘flatness’ - as in קסס סופר and in קשקשת - in that the clasps served to fashion the individual curtains into a long flat surfaced wall of the mishkan – while the doubled over idol was at that point in the form of a top slab lying flat atop the surface of a bottom slab. And perhaps along similar lines – the ankle joint called קרסל - which is a ל suffix extended form of קרס - may have been so named because it holds in place the shin bones tibia and fibula parallel to each other – to the effect that it appears that the one bone is a flat doubling over of the other, bent at the point of the ankle joint.

However some קרס- usage might instead more likely relate to the root כרע that denotes ‘bend, bow’ in that (a) it is paired with the כרע term in the Isa. 46 verse – (b) it denotes also ‘hook’ and hooks usually feature a bent or curved element

However Rabbi Clark suggests [for Rav Hirsch] that the קרס root intends ‘bend until near break’ . He has קרס נבו as bending down [Isa. 46:1] - קרסים as curved hooks [Isa. 26:11] – and קרסול as ankle . It seems to me that if he is correct, קרס might be a derivative of כרע and Gesenius has indeed so suggested

The bottom of the tibia bone connects to the medial malleolus – a hook shaped bone.

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 night⁷⁸⁶

It seems possible that the word דרך [to tread, a path] may relate to the base דכ that denotes – to beat, pound, flatten – albeit that it more probably does also relate to a base דר that denotes forward motion – see דרג

Some experts regard the ר reish as belonging to the same phonetic homo-organic group as the ש צ ס ז . Most of the experts – with the main exception of Julius Furst – did not recognize that the ת tof/ sof is metaphysically related to the ס samekh – and no one saw that there is a relationship between the ת and the ר

עוק means ‘press, oppress’⁷⁸⁷. According to Rav Hirsch and to many of the Bible Hub translations, ערק oraḳ bears the senses of ‘gnaw⁷⁸⁸, bite’ [Cf. וערקי לא ישכבון Job. 30:17]⁷⁸⁹ - and also of ‘relentless pursuer’ [Cf. גלמוד הערקים ציה Job. 30:3]⁷⁹⁰ – both of which are somewhat ‘press related’.

כרס belly, stomach can involve both bases - כר [rounded] and כס [contain]

Aramaic כרסא [chair] is a ר infix into Hebrew כסא - Also כורסא [stool, type of table]

מרים the name of Moshe Rabbeinu’s sister may relate to מים water – because she watched him when he was placed as a newborn in the river – because she led the women in a song of thanks when the Mitzrim were drowned in the sea – and because it is said that G-d caused a well of water to accompany the Israelites in her merit – during their forty year sojourn in the midbar

⁷⁸⁶ Rav Hirsch sees one sense of ארח as involving social interaction . If this is correct the term might relate metaphysically to ארג orag = to weave.

⁷⁸⁷ מעקה – ma’aqah a [restricting] fence probably relates, as well.

⁷⁸⁸ Gnawing entails a persistent biting and it id thus ‘press’ related

⁷⁸⁹ Radak has it inseed as ‘guts, sinews

⁷⁹⁰ However, others interpret it instead as – ‘those who flee’

		CONSONANTAL	VAV INFIX I		
קבץ	Gather – Of base קץ ⁷⁹¹	קוצה kvotzoh – ⁷⁹² alternate form of קבצה ⁷⁹³	Hair locks, curls = gatherings of hair		See קבץ – אסף pg...
שע	Base denoting opening, saving from danger ⁷⁹⁴	שועה shav'oh	Prayers, cries for salvation, help	Also שוע shevah Psalm 5:9	There is also a form שווע shuah
דק	Thin, fine, exact	Talmudic דוקא davka	Exact, specific, minute		
רח	Base denoting spacious, wide, ease, relief	רוח רוח revakh	spacious, wide, relief		
כה	Base of הכה נכה denoting hit, strike	כה PBH	To hit ⁷⁹⁵		

⁷⁹¹ Possibly related to Talmudic kavetz כּוּץ [curl, shrink] and קוּץ kovetz [shrink, dried up] קמץ clutch, handful, clenched fist

⁷⁹² Shir HaShirim 5:11

⁷⁹³ Possibly related to Talmudic kavetz כּוּץ [curl, shrink]

⁷⁹⁴ Cf. תשועה ישע –saving, rescue [so - an opening out of danger, harm] - שער a gate - שעה hour [an opening in the stream of time]

⁷⁹⁵ Albeit that the biblical כּוּה is said to mean – a burn wound

כנ	Establish, to aright, set up	כון כיוון Kavein	To direct, aim straighten, intend	Which amounts to setting one up in a particular direction or path ⁷⁹⁶		
צר	See note ⁷⁹⁷	צור צואר tzavor	neck			
רק	empty	רוקא Talmudic	Bachelor, single man ⁷⁹⁸			
שח	Low, bow	שוח Talmudic	Be lowered, sink, bend			

⁷⁹⁶ Cf. ישר straight which features the base שר that denotes continuity – in that ישר straightness is continuity in a single direction – Also round related חור and סהר both feature the base סר [to turn aside] because if you continuously turn a line aside at the same degree of angle you will wind up with a circle
⁷⁹⁷ - It appears that Radak and Rav Hirsch see the term צואר tzavor [neck] as a derivative in some way of the word צורה [form] – while Gesenius relates it to the צר term that means ‘narrow’ in that the neck is a narrow connection between the head and the torso - Rabbi Pappenheim suggested instead that צואר derives from the word צר [narrow] in that the neck is the site of two narrow passages – the trachea and the esophagus - John Parkhurst linked צואר instead to the root צור in its sense as firmness – on account of the firmness of the neck or of its vertebrae. – Julius Furst suggests that צואר relates to ציר [door hinge, pivot] in that the head turns atop the neck – and he supports this idea with the fact that there is a Grk. word - stropheus for one of the vertebrae – and it means – that which turns – However, I believe that the biblical Hebrew word צואר tzavor – that means ‘neck’ –derives from the צו base that is a metaphysical secondary form of the צב base that denotes ‘stand’ – in that the neck serves as ‘a stand ‘ for the head . As in the cases of many of the other words that I have discussed earlier that end in ר reish - The ר reish at the end of צואר is ‘agential’ – which means that it signifies – a doer of – so that צואר that ends in ר denotes – a doer of standing

This theory is also supported by the fact that the German word for neck – hals – stems from the same Hebrew hold term אחז – as the similar Ger. word halt that means – to hold – and it is also also by the fact that the ancient Grk. word for hold is ekhein – while the word for neck is aukhehn – both of which apparently derive from אחז as well.

⁷⁹⁸ Also from base רק empty is aramaic ריק to clear which spawned Talmudic רווקא [a straining bag]

שח	Low, bow	שוח Talmudic	A pit, the grave, low spirited			
תא	Cell, chamber	תוא Talmudic	Cell, compartment			
Aram. תהה	Astonished, perplex, amaze	Aram. תוה ⁷⁹⁹	Perplex, amaze fear, terror anxious			

ramifications of a vine, widest extent of branches⁸⁰⁰ & large round vessel [also כוורתא]

See also צוח צרח – Cf. עור eevair [blind] could be a vav infix into ער [awake, alert] in that blindness engenders a heightening of the other senses – Cf. חשך [darkness] which may relate to חוש [sense] in the same way [i.e.] tht darkness causes a heightening of the other senses – but עור blind may also relate to the roots עוה [to twist, distort, pervert , sin] and עות [perversion, crookedness, injustice] with a base עו in the sense of – not going in the right way⁸⁰¹

Perhaps also base עק [press] and עוק ovak [rung / rundle of ladder]

The Talmudic word אויר that means – empty space, climate, air may derive from the biblical אור [light]

Talmudic instances include זוג [to pair, marry] from base דאר - זג from base דר - and גיל [roll] from base גל

⁷⁹⁹ Aram. תוה could also be a labial withering of תמה M to V

⁸⁰⁰ Cf. כברת ארץ

⁸⁰¹ There is an opinion to the effect that עור eevair blind relates to עור skin in that blindness is similar to skin covering the eyes

The name דוד Dovid/ David is likely a vav infix in the base דד that denotes – friend – beloved – close relative in that David was a friend of G-d and beloved by G-d

Note that the Hebrew ו vav serves both as a V consonant and as O and U vowel diacritics – and the Hebrew ו diacritic is transformed to an alternate V consonant in such cases as in מות - which is pronounced both as moes and as movess and in תוך which is pronounced both as toekh and as tovekh . Probably also און [grief] and און און awven which denotes ‘misfortune]

THE YUD INFIX

There are many instances of two letter bases that were made by G-d into tri-literal roots by means of the infix of a yud – and/or there are many tri-literal roots that are regarded by experts as featuring a second radical yud. In many cases the middle yud would appear to simply play the role of the diacritic – khirik, and in my opinion, these do not really belong in the category of infixed roots. There are also a number of middle yud radical roots wherein the yud is pronounced as a consonant / approximant - that are obviously simple extensions or grammatical declensions of conceptually related well known / recognized two letter bases – such as, for example. דר דיר - גר גיור - תר תיר – חט חייט - קם קים - צר ציר – כס כיס - דן דין – דש דיש – ביש – ביש - - also חב חייב זיז - [מצ מיץ] הם הים - זק זיק - זז זיז

I have otherwise listed in this work only those specimens wherein the tri-literal is a marked sense development of the two letter base or wherein the connection between the bi-literal base and the tri-literal yud infixed root is generally unrecognized or obscured.

בץ	mire	ביצה	egg	Whose yolk is a mire	Also = swamp
כר	Base denoting round	כיור	Round laver, basin		kiyor

מן	Prep. = From – a place or category from which one emanates	מין	Species, type	A class/ category from which one emanates ⁸⁰²	
סג	Edge, border, fence in, mark off	סיג	Dregs at bottom of wine vessel, dross, refuse – also growth, sproutings	So things at the outside/ border	
עב	Thick, cloud	עיב	Clouded, dark		
עט	Base denoting to devour, swallow up, envelop	עיט	Vulture- voracious bird of prey		ayatt
עפ	fly	עיף	Fatigued, faint	Wherein one's spirit or strength flies away	oyeif
שר	Base denoting continuity	PBH שיירא	caravan	Also שיר = PBH bracelet	
קץ	end	קיץ	Crop Harvest, harvest time	קצ base also denotes – to cut off – Cf. קצב – קצר- קצץ-קצע	kayitz
דק	Fineness, whence exactness, indication	דיק	PBH - pulverize, powder – evidence by conclusion	See next	dayeik

⁸⁰² But the verb מין mayein [to sort into the proper different categories] is said to be a modern hebrew addition

דק	Fineness, whence exactness, indication	דיק	Military observatory tower	Biblical term	dayak
גר	Drag along - base of גרר ⁸⁰³	גיר	Chalk – lime, plaster	Dragged along when used for writing/ marking – smeared along when used as plaster, lime	See next
גר	Drag along - base of גרר ⁸⁰⁴	גיר	A consequence		Etymon of Eng. gears
תם	perfect	תיומת	Twin – a perfect match		tiyomet
זן	Feed, provide food	זין	To provide, equip, outfit		
גס	Coarseness, rough	גיס	Military conscription [draft]		gayeis
זפ	flow	זיף	Viscous flow such as honey	When זיוף forgery - in sense of –honeyed over	Ziyef – cf. זרזיף זלף

⁸⁰³ גרר is a מ / ר relationship relative of גרם [cause, engender] – while גר [dwell in a foreign land] is a poetic development of גור [fear] because there is always a trace of fear involved in dwelling in a foreign land

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גל	roundness ⁸⁰⁵	גיל	Age i.e. amount of yearly cycles		
כל	Base of - able	כיל	PBH contain, com-prehend - measure		
סר	Turn aside	סיר	Boiling pot - thorn		
גפ	body	גיף	To shut a door	It may bear the sense of 'putting body into the vacant doorway'.	Nehemiah 7:3
טפ	To drip	טיף	PBH to drip		tayeif
לש	knead	ליש	Baby lion, whose paws make kneading motionss		layish
אש	fire	אישון	Pupil - Firey dark part of the eye		Many link instead to איש [man] in sense of – little man of the eye [reflection in pupil]
רח	Wide, spacious	ריח	Odor, smell –which spreads out widely		rayakh

⁸⁰⁵ Base of PBH גיל [circle, Ball]

תש	Uproot base of נתש	תיש	Male goat – which uproots vegetation to eat it wholly		tayash
פד	= fire – base of פלד flame - לפיד torch	פיד	Disaster, calamity	Cf. Lat. tragicum = fire	See also...
פס	end	סיף	Sword / make an end to	Killing = ending	sayeif
חצ	Out base of חוץ [out]	חיץ	Partition, divider, wall	Dividing into pieces causes elements of a unit to be outside of each other	Likewise for חצי חצץ khayetz
צר	Press, narrow	צייר	Form, sculpt, design		tziyeir
צד	side	ציד	hunt	Hunters approach from the side ⁸⁰⁶	tzayid
סמ	To complete, perfect	סים	סים = finish –complete – conclude, to perfect element /	סם סמים = powdered spices, drugs – pulverized to perfection / סמם = fine flour[also – pulverized] סכום = a tally, total [so a completion] / סמן = a matching element / סםס to trim and taper hair to perfection	Related to base תם [complete, finish] by ת / ס relationship

⁸⁰⁶ Apud Rav Hirsch

עק	Press, confine	עיק	Talmud. Anguish, narrowness		
אד	Strong, power	איד	a great calamity, destruction	מאד = power, much, might - אדון [master, control] - and אדיר נאדר [mighty] - אד [a powerful vapor that caused vegetation to grow at the beginning of the earth] - אדרת a substantial mantel- אדנים - are sockets that support a column. ⁸⁰⁷	Radak and Rav Hirsch perceived a root אוד that denoted to cause – to effect results – that was the base of the word אוד [firebrand] ⁸⁰⁸ See also אבד
ער	Awake, aware	עיר	Aram. Guardian, angel – so - wary		
פל	Base of פלא [wonderous, different]	פיל	elephant	A very unique creature	
פר	Base denoting break, divide	פיר	Rubble, loose ground, quarry		
קץ	end	קיץ	Talmudic. - term, stipulation, a clearly defined subject	Note that 'defined' has base fin which denotes - end	

⁸⁰⁷ Also אטד a very strong thornbush [buckthorn]

⁸⁰⁸ Maybe also אשד [cascade, waterfall]

קץ	end	ה קיץ	To wake up	Apparently in the idea that waking = an END to sleep	
שר	continuity	שיר	Song, string of continuous verse stanzas		
מצ	Base of מצה מצץ To extract, suck out	מיץ	Juice, sap	מצ Is a metamorphic derivative of base צא [go out] by צא to מוציא [take out] to מצ base of מצץ	
רב	Great, much, master	ריב	Fight, argument ⁸⁰⁹	Probably initially a struggle for mastery	Cf. שרה to fight, contend which is related to שרר [to rule over, dominate]
צום	fast	צים Talmudic	Fast, be ascetic		

יין	[yevain] mire, mud	יין	[yaiyin] wine	Too much wine mires a person's ability to think clearly and to function properly	See also בית שיש זית pg....
זב	Flow, seep	זיו	Radiate	A flow of light [or heat] ⁸¹⁰	With ו / ב interchange

⁸⁰⁹ Etymon of Eng. rival

⁸¹⁰ Cf. נר candle and נהורא Aram. light and נהר Hebrew river

There may be a connection between Talmudic גיב [to respond, to answer BACK] and Hebrew גב [the back] – note that in English as well back has both meanings [the back and return, in return]

ADDITIONAL NOTES

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, discern’ – activities that are prerequisite to selecting.^{811 812}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 /

⁸¹¹ A related derivative root is the Aram. בחש [to examine, search, get to the bottom of].

⁸¹² 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 נ / ר interchange . See pg...

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 choose denoting בח base. But see also pg...⁸¹³ See also בחל pg...⁸¹⁴ But see also בח = trust, secure – pg....

And the biblical עלז olaz that means ‘to exult’ may involve the proud or brazen display of happiness within a ל epenthesis to the עז base

בטח means ‘to trust in, to rely upon’⁸¹⁵. Now – there are two different levels of trusting. The lower, everyday level is the one we exhibit when we board a commuter train. This involves a trust that is based upon the knowledge – the ten thousand to one statistic – that the train will take us to our destination in safety.

But there also exists a second level of trust – a higher level of trust that comes into play when we follow the instructions of a parent – of a doctor – or of The Almighty Himself – even though doing so involves our going against our natural instincts – our fears – or our desires – because we ‘trust’ the ones who are directing us. This higher type of trust thereby entails our ‘stepping outside’ of our normal instincts and inclinations – and this may be the reason why the בטח term is so similar to the בטה . But see also

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

⁸¹³ ...also called ‘selektion’ in Deutsch. The Jewish people will never forget and never forgive the German’s ‘selektions’ wherein more than six million Jewish human beings – including all of the children and their mothers – and the elderly and *every person not considered to be in maximum fitness for hard labor* were immediately gassed and cremated –while the rest were put to hard labor as slaves until they died of starvation, fatigue of overwork, beatings and torture. And in more than a million cases there was not even a selektion – for the entire Jewish populations of hundreds of towns were forced out of their homes and brutally shot to death into mass graves / trenches – men women and children – some of them buried while still alive. Many were herded into edifices and burned to death. My mother’s parents and 6 siblings were gassed in trucks along with many of the Jews of Zychlin Poland.

⁸¹⁴ 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, בטח 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

⁸¹⁵ בטח is probably the Babel source of the Eng. ‘faith’and ‘fidelity’ via the Lat. fides [trust, belief, faith, reliance]

There is a PBH word group זבל zavel, zabol – that denotes – ‘foliage / leaves heaped up together for forming manure for fertilizing fields – dung – manure – to deposit foliage in a field for manure’ – that is apparently unrelated to the biblical זבל that meant ‘a dwelling [זבול zbul] to dwell with [זבלני] Gen. 30:20⁸¹⁶. Now, I have proposed in section... a hypothesis to the effect that the roots דבר [to speak – and thus - connect words] - דבק [to attach, stick to] דבש [sticky honey] דבה/דבב [to malign, slander – a lasting taint] all share a common inner base דב that signifies ‘adhere, stick to’ – and that the biblical word דבלה d’vailoh [a cake made of figs pressed, stuck together – I Sam. 30:12] is also member of this דב family. Also Talmudic דבלול [pile, lump in a mattress]

And therefore it seems to me that the PBH זבל that denotes heap of leaves, manure – is the result of a ד to ז withering dissimilation of that זבל root whose sense is stuck together – in that the wet leaves are stuck together to form a fertilizer mulch. This idea is indeed corroborated by the fact that one Eng. word for such fertilizer items is ‘compost’ – a word that means ‘pressed together’⁸¹⁷ – and this to the effect that the use of the זבל term in the usage as animal dung is a sense development borrowing from an original usage as heaped / compressed foliage – because animal dung was another material employed in fertilizing.⁸¹⁸⁸¹⁹ This theory is supported by the fact that the similar Talmudic Aramaic word זבלא means ‘clod’ [pressed together soil] .⁸²⁰

And should you think to question this hypothesis i.e. in light of the fact that we generally find the Hebrew ז zayin transformed into an Aramaic ד dalled [Cf. Hebrew זהב to Aramaic דהב [both = gold] and Hebrew זקן to דקן [both = beard] – while I am suggesting herein instead a reverse ד to ז < phenomenon – consider that - (a) The biblical Hebrew word דבורה [a bee] similarly became the Aramaic word זיבורא [wasp] – (b) The biblical Hebrew word דלף [to drip, leak, flow] likely became the Aramaic זלף [flow out, pour, drip, squirt, sprinkle]⁸²¹ - to the effect that I am suggesting that there are at least three known occurrences of this biblical Hebrew ד to Aramaic ז withering transformation phenomenon. Consider also the plant זרגון that could likely derive from the Hebrew root דרג - if it denotes the espalier plant.

⁸¹⁶ ...that is indeed the Babel event etymon of the word ‘dwell’ by Z to D withering fortition.

⁸¹⁷ See – Saltinmycoffe.com – ‘How to turn chicken manure into garden ready compost’

⁸¹⁸ The PBH nomen opficis זבל zabol that denoted ‘garbage collector’ – whence also the modern usage of the word זבל zavel to denote ‘garbage’ is a sense development from its earlier usage as ‘manure, dung’. And the Talmudic use of the word זבל zabeil’ to denote – ‘offer to idols – make merry with idolatrous ceremonies’ is another development from ‘manure’ – along the lines of the use of the word גלולים [feces, turds] to signify ‘idols’. See pg...

⁸¹⁹ Another example of ד dalled to ז zayin withering is to be found in the word pair - פלד peled and blaze

⁸²⁰ Note however that Jastrow compares the זבל [heap] to the similar Hebrew root צבר tzovar in its sense of ‘heap up’

⁸²¹ According to the theory of Jastrow who regards the word זנב [tail] as denoting also ‘an attachment to’ – the זנב term could be seen as constituting the epenthesis of a נ nunn into a base זב that is a secondary form of the base דב that signifies ‘attached’

Note also – we find the ד and ט interchanging even in biblical Hebrew itself. Cf דעך זעך and גדע גזע - see pg...⁸²²

When Leah says in Gen. 30:20 יזבלני אישי it could relate to the דבל root that denotes pressed together – in the sense that my husband will be combined with – stick to me – or it could relate to the זבול that denotes dwelling, that may derive from the base זל [flow] in the sense that the dwelling is a place from which to flow – [Cf. [ומעון] in which case the phrase יזבלני אישי would intend – my husband will dwell with me

Jastrow lists a few different Aramaic PBH פרג terms. His פרג that means ‘break, divide’ apparently stems from the Hebrew פרך and /or פרק that involve ‘breaking’⁸²³. The פרג that denotes ‘sprout, germinate’ and may derive from the Hebrew פרח [to sprout, to bloom]⁸²⁴. He also mentions a פרג and פירוג that meant – exchange, price – which may relate to the root פרע and he also listed a פרג that meant ‘be glad, delight oneself’⁸²⁵. Another הפריג means ‘produce withered growth, ruin plants’ From 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 נ to ר dissimilation withering of the פנג term⁸²⁶. Klein also lists a PBH hiph’il term הפריג that denoted ‘change for the worse, worsen’ that could be related to Jastrow’s הפריג 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’.^{827 828}

⁸²² Some have suggested that דביונים [II Kings 6:25] is a secondary form of זביונים . see pg...

⁸²³ Alternately – פרג might be instead a withered form of פלג [divide] by L > R dissimilation.

⁸²⁴ This Aramaic פרג is likely the link between Hebrew פרח and the similar Lat. fruges [corn, grain, fruits of the earth]

⁸²⁵ ...possibly related to פנק [over - indulge oneself]. Or it might instead reflect a conceptual relationship between ‘blossoming’ and ‘happy’ that may also be present in a possible link between the Hebrew שמח somach [happy] and the Akkad. shamachu [sprout, flourish] and the Hebrew צמח [blossom]

⁸²⁶ 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

⁸²⁷ Such a development would parallel the similar development of the פנג [millet] term from פוג. See pg...

⁸²⁸ 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 רגז and רגע

Jastrow linked the Talmudic Aram. word זנדוקא zanduka [jailer] to the זק base Hebrew זקק [bind, compel] and זק [chain, fetter]

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 reason⁸²⁹] 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* (Artscroll)] 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 וּתְצַנַח] in Judges 1:14. And then – in 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 –

⁸²⁹ He probably did not want the other members of his tribe to think that Kaleiv had shown him favoritism.

והוא נרדם ויעף וימת - ותצנח בארץ - ותתקע את היתד ברקתו - ותבוא אליו בלאט - '... and she came to him 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 ותצנח 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 [ותקפץ] קפץ 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 - 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. And thus it seems to me that Scripture used the [similar to צנע [צנח term here because it had intended to inform us of the fact of the lady's great modesty.⁸³⁰

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'
- (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

⁸³⁰ However, Rav Hirsch links צנח which he sees as denoting – 'descend, lower from height' to זנח [abandon]

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 ותנעץ⁸³¹?’⁸³²

(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 – if we apply here a sort of gezeirah shavah גזירה שוה⁸³³ 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 יעל – אשת חבר הקיני – מנשים באהל תברך – - ‘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’

⁸³¹ 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

⁸³² One could suggest that the צנח of Calev’s daughter relates to the word צח 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??]

⁸³³ 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.

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'⁸³⁴

There may be a base כע that denotes – bow – bend. It would be the source of כרע to bow, crouch, kneel – thigh and to make subservient – and it is the source of the words – crouch – crawl – creep – carom – krum – creel – kriech – escargot – crotch – groin karakol – encroach – creek – crime – crank – careen – crook – cruse – curve – crullers – karafque – krug – krugen – corral – crozier – croft - crocus – cram enter alia. This כע is also the source of כנע to be submissive, subdue, humble, subservient, kneel, bend to – whence the words – knee – kneel – knit – knight – knecht – knead – noodle – knot – Canaan knave/OE cnafa [servant] -- among others. The hat term כבע may also relate in that it is bent inside. However it is also possible that the base of כרע is instead כר [circle, round] and that the כנע root is a spinoff of כרע

From a homiletic standpoint we might say that כעס anger also relates to this base כע in that anger is equated to idol worship [so bowing to idols]

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

סחרר if you go around in circles you get dizzy

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.]⁸³⁵ – 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

⁸³⁴ 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.

⁸³⁵ 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

room' may have been fashioned metaphysically out of the word חור choer that denotes 'hole' – by means of the epenthesis of the τ dalled -.for the earliest chambers of certain peoples were indeed holes / caves

Now – in light of the עמם term's secondary sense of 'dim, obscure, concealed' it is conceivable that the biblical עתם otam – that appears in the hapax legomenon נעתם ne'etom [Isa. 9:18] and that is translated as 'darkened⁸³⁶, charred, covered with smoke' – is a ת epenthesis expansion of עמם 's עמ base in the sense of obscured – i.e. עמ < עתם - [See pp...]. In addition – this עתם term - in the sense of 'covered with smoke' may - [in its senses of 'obscure, dim'] – also be related metaphysically to the root עתר otar – among whose meanings are 'smoke, big or thick smoke' and 'odor / aroma' [See עתר ענן הקטרת עלה⁸³⁷ – 'and a thick cloud of incense rose' - Ezek. 8:11⁸³⁸] i.e. by means of the τ / ρ principle [See pp...]⁸³⁹

At the PBH term גמד Jastrow and Ernest Klein state – to caprificate – which means – to artificially engender pollination of of fig trees by using branches of the wild fig tree [caprificus – see pg...] – by applying them atop. But then Klein adds – 'properly – *to cut off* branches for caprification'. And so – thanks to Klein's to adherence to precision we can suggest that the גמד term is apparently the result of a τ epenthesis into the inner base ג that means 'cut off, shear' – See pg.. See also גמד pg...

However – Jastrow has for גמד instead – to couple⁸⁴⁰ - and especially to couple branches of the wild fig tree together with branches of the cultivated fig tree so as to improve fruit yield – as process called caprification - in which case the גמד term might constitute the affix of a τ

⁸³⁶ In this sense of 'dark' עתם may be the Tower of Babel source of Russ. temno – Slovene tem – Slovak tma – among other similar Slavic dark denoting terms – as well as of the Sanskrit tama [to darken]

⁸³⁷ The word 'odor' probably relates to this עתר otar. 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] . Grk. aroma [seasoning] may relate as well. The similar Ger. herauch [haze – which is similar to smoke] apparently relates as well

⁸³⁸ This is translated variously as – fragrant / fragrance – thick – smoke – Its translation as thickness corresponds to the usage in the sense of - plentifulness . Young's has – the abundance of the cloud of perume is going up -

⁸³⁹ Now - the יועם term's sense of 'dimmed' seems different from the other עמם form terms whose sense is more 'obscured'. Also, the hypothesis of a ת epenthesis that yielded an עתם word denoting 'darken' does not seem to fit so well conceptually within an עמם = obscure framework that derives from an ' עם = with' base. And therefore, the יועם term may not really be related to the עמם terms – and the hypothesis of an עתם that means 'darken' and that is the product of a ת epenthesis might appear somewhat more probably related the יועם term in its sense of 'dim' than to the עמם terms in their sense of 'obscured'. RETHINK See also pg..

⁸⁴⁰ Jastrow listed a similar PBH Talmudic term גמוס gamos that meant in general – to couple

suffix to the base **ג** that denotes 'also, join' so > 'to also'. See also PBH 1 # **גמ** [to join, connect]. Compare the word **לוה** [lovoh = to escort, accompany which I have determined as constituting the concept – 'to and'. See pg...⁸⁴¹

It seems to me that there are either one or two PBH Talmudic **גמ** terms. 1 # **גמ** [to join, connect] is apparently an extension of the Hebrew base **ג** [also, join] – but #2 **גמ** – which meant – to level – make even- smoothen by cutting down, razing, peeling, lopping off⁸⁴² – is either a withered form of the **גמז** that is a **מ** infix of **גז** [see pg...] or else it can perhaps have even derived from the idea of **ג** 'also' as well – in that the acts of razing / lopping off – cause the affected spot to be now level with the rest of the surface – so that it too **ג** is now also **ג** of the same flatness as the surrounding area.

Jastrow also mentions that in Esther Rabbah it is stated that Vashti's time had come **ליגמ** - which is rendered – to be degraded – disgraced – but it seems to me that the more correct understanding of the use of the **גמ** term therein would be – her time to be cut down to a point where she would no longer be considered as greater or better than others – that is to say – the time for her to be made level with everyday people.

טח chut is a thread, line [and thus perhaps also figuratively – a 'gut' - a word that does indeed accord well with 'chut']. The biblical word **חנת** 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 **חנט** can conceivably be a **נ** epenthesis of **טח** 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'.⁸⁴³

⁸⁴¹ The Talmudic **גמוס** seems an alternate form of **גמז**

⁸⁴² Ernest Klein has this **גמ** as denoting – cut or lop off branch of a tree

⁸⁴³ 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 **חנט** - via the fortition withering of its **ח** 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 **חנט** or from **חוצ** chutz [out] or from both collaterally

Nevertheless, the חנט embalming process does indeed also involve the filling of the corpse with spices and perfumes – and this second חנט 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’⁸⁴⁴.

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’].⁸⁴⁵⁸⁴⁶

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.⁸⁴⁷

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

There may be a metaphysical connection between the roots בהר bahir [shine, bright] - בהק bohak [clear, bare] and בהט bahat [shine]

The אגן הסהר agan ha’ sahar term of Cant. 7:3 is variously translated – round goblet – moon - moon shaped bowl – round shaped. And the similar biblical form שחרון saharon – is said to be a crescent [half moon] shaped ornament [Some have it a (full) moon shaped ornament] .

⁸⁴⁴ i.e. in חנט ‘s sense of ‘perfuming’

⁸⁴⁵ i.e. in חנט ‘s sense of ‘eviscerating’

⁸⁴⁶ Rabbi Pappenheim suggests instead that the חנט term derives from the word חטה [wheat] which seems to me an obvious derivative of the חט base of חוט chut [line, string] and others [See section..]. חטה is the Babel etymon of the Eng. ‘wheat’.

⁸⁴⁷ A PBH חטה - חטא term that denoted ‘cleanse’ could conceivably have derived from both חנט [to eviscerate] and חטאת [to undo sin]

Various lexicographers see the סהר [prison, jail] as a round jail. Some prison blocks are built in a round shape and 19th century Irish jails cells were indeed arranged in semi-circular patterns so that the jailer could view them all from his central position at the same time.⁸⁴⁸

It is also alternately possible that a סהר = round root derives from the root 'סור 'to turn aside' – by ה epenthesis – in that a constant and consistent turning motion may result in a circle. Cf. the אפן ofan [wheel] that apparently derives similarly from the root פנה pnoh [to turn] See also אפן in ...

It has also been suggested that סהר is phonetically related to דור and דהר roots that some regard as denoting 'round' and 'moving in circular manner'⁸⁴⁹. [See section..] and also to a סחר sochar that denotes 'going around'.]See section...]⁸⁵⁰

it seems conceivable that the biblical סהר prison term is metaphysically related to the root סגר sogar – by ה / ג interchange – in that some linguists relate the ה to the ג י כ ק phonetic group.

The biblical [and the PBH] רהט denotes 'water trough' or channel and the biblical [and the PBH] רהיט is translated as 'rafters [beams]' and as 'panels / boards'. There is also a PBH רהט that denotes 'a runner' and also 'speed, haste'. Remember if you will that the Hebrew צ is known to interchange with the Aramaic ט [See pg...]. And thus it seems to me that the Aram. רהט runner term constitutes a [Aramaic] ה epenthesis into the Hebrew צ inner root that denotes 'run' – and that this ה epenthesis / and ט – צ interchange hypothesis holds true even for the

⁸⁴⁸ It seems noteworthy as well that we find phonetic and morphological connections between some words denoting 'bend' and others denoting 'circle, round'. Cf. כר the base that denotes circular [See pg...] and כרע [bow, bend] - ה קף [to go around, encircle] and the base כפ of כפף [bend] [See pg...] -

⁸⁴⁹ ...in that the ד D constitutes a fortition [hardening] of the ס S

⁸⁵⁰ Gesenius sees the סחר based terms as denoting 'round, go around' -

Tanakhic 'Hebrew to Hebrew' רהט terms that denote 'rafter' and 'trough' - as these are longish items that 'run' from one end to the other.⁸⁵¹ [Gen. 30:38] . The morphological similarity of the word 'trough' to the word 'through' that implies 'run from end to end' supports this hypothesis.

Balashon connects the רהט trough and rafter / beam terms in that both are 'runners' . He also quotes Da'as Mikra as saying that troughs were made out of beams. Radak has some of the appearances instead as denoting 'corridor'. Note that the word corridor does indeed derive from the Latin currere [to run]⁸⁵²

Some might agree with Rav Hirsch that the concepts of לב [heart] and להב lahav [flame] are conceptually related, [in a poetic sense] and also with regard to form.⁸⁵³ Cf. the concept 'heart burning with desire' and/ or the fact that various types of emotions are 'kindled in the heart'

According to Gesenius, the word מהר mohar – in its usage as a bridegroom's obligatory gift to the parents of the bride [Cf. Gen. 34:12] is related to the root מור and the words מומר המיר and תמורה - [Lev. 27:10] whose sense is 'exchange, substitute or forsake for another' -

⁸⁵¹ A רהט term in Shir HaShirim 7:6 מלך אסור ברהטים is translated figuratively as 'tresses /locks' by R. Jonah Ibn Janach – and as 'ends of girdle' by Rav Hirsch – and seen by Radak as לע"ז 'kordosh' [corridor?] structures . I find it very interesting that the Hebrew רהט is plainly 'run related' while the word 'corridor' derives from the Latin currere that denotes 'running' and 'haste'. The related PBH word רהטון rihaton – means 'road' – 'marching route' may relate to the Eng. word 'road'. Aram. רהט - רהטונא - רהיט רטן = runner. Note also that the Babel event reverse of the Hebrew רץ rotz [run] would have been tzor – and its Lat. derivative would likely have been pronounced 'kor' by TZ > K interchange [see pg...]. The word runnel = narrow ground channel for liquid to flow through.

⁸⁵² And probably scurry as well, by S prosthesis. Also – Eng. current – course – Span. correr [run] – Ger. konkurrent [competitor] – Eng. corridor – cursory [via Lat. cursorius = hasty, of running]

⁸⁵³ The biblical terms להב lahav and להבה lahava denote 'a flame' – 'a flash' – the shiny blade of a knife or sword [Nahum 3:3 – להב חרב .] The term also denoted להבת laheveth is also a flame. And שלהבת shalheveth is likewise a, poetic, form of להבת . There is also a hapax legomenon לבת labath that most render simply as a shortened form of להבת in the sense of 'flame' – or as a genitive form of a לבה term that is itself a shortened form of להבה - but some see it instead as a genitive form of לב lev [heart] . Rabbi Pappenheim relates also the PBH לולב lulav term to this group on account of its blae like – flame like shape

.perhaps in that the gift is the price that the bridegroom is paying in exchange for the bride that the parents are to part with.⁸⁵⁴ [See also...] Rav Hirsch has it instead as 'dowry facilitating marriage'

It seems to me conceivable, as well, that the apparently different מהר term that denotes 'very fast, quickly' can have been 'homiletically' derived from the word מר mar [bitter] in the sense that things done in an overly hurried manner often yield substandard results – as is expressed by the old Polish proverb – 'Ktory po nagle – ktory po diablu' [That which is done hastily – is done 'for the devil' i.e. in vain].⁸⁵⁵

Exodus 22:15 states that if a man shall seduce a virgin, מהר ימהרנה לו לאשה i.e. he must marry her and he must also pay to her parents the same monetary gift that he would have paid under normal matrimonial conditions. It is interesting, however, that the structurally identical biblical word מהר maheir means 'quickly' – so that the words מהר ימהרנה לו לאשה can also be translated as – 'he shall *quickly* effect measures to acquire her as a wife - which would additionally amount to very good advice in itself, as a speedy marriage might help to avoid the shame that would otherwise be attached to an apparent out of wedlock conception.

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.⁸⁵⁶ ⁸⁵⁷We have explained in section... that the root תמה [astonish, bewonder] derives from the simple word מה mah [what?] and in light of this I would suggest another theory of my own, to wit –

It is a fact that the accomplishing of an activity in very great speed generally engenders bewonderment – and therefore it is possible that the מהר word was derived from the same מה [what?] base of תמה - i.e. by the affixing of a ר to the מה base [See pg...]. Note indeed that when Yaakov brought to his father Yitchok the mock 'ציד' that Rivkah had quickly prepared - so very shortly after Esav had departed for the hunt –

⁸⁵⁴ This מור root could thus also be the antiphrastic [לשון סגי נהור] source of the animal term נמר nomeir – [leopard, tiger] in the sense of 'changing its spots'. Cf. the famous idiom 'Can a leopard change its spots?' Or, its מר base may refer to the fact that its spots constitute a change from its regular coloration. See also pg...John Parkhurst keenly linked נמר to the Tanakhic use of the word מר to denote – a drop of water – in that the leopard's spots are like droplets of color

⁸⁵⁵ This refers, of course, to things done in a hurried rush – not to those done expeditiously or with alacrity.

⁸⁵⁶ But see also מחר קג...

⁸⁵⁷ 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

Yitzchok exclaimed in bewonderment our key words – מה זה מהרת למצא בני – [‘How is it that you have found so quickly ...⁸⁵⁸ -] Gen. 27:20. See also pg...⁸⁵⁹ Cf. also – Wow! That was fast!

The מהר term of the sense ‘quick’ could conceivably be the etymon of the Eng. ‘hurry’ – via the M.H German ‘hurren’ [move fast, whirl].

The root זרח [or זחה or זוח⁸⁶⁰] means ‘to be removed, be taken out of a place⁸⁶¹’ - 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.⁸⁶² See also מזח pg...⁸⁶³

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 ezrach is ‘a native born’ – i.e. one who ‘came out, sprouted’ within a land or country.⁸⁶⁴

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

⁸⁵⁸ i.e. ‘Wow! That was fast!

⁸⁵⁹ Cf. our suggested relationship between מך and מכר pg...

⁸⁶⁰ These roots might relate metaphysically to the movement denoting roots זוע and זעע as the ח and ע are both guttural sounds. However it seems that Prof. Jastrow links a זוח root to the חו base that denotes ‘remove’

⁸⁶¹ 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 יזח as an borrowing from Arabic , but our analyses indicate that it is purely and entirely of Hebraic origin as you can see.

⁸⁶² Jastrow regards the Aramaic דנח [shine, be bright] as a derivative of זרח [shine]

⁸⁶³ 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.

⁸⁶⁴ Balashon mentions [at ezrach] 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

senses of 'rising up from, ascending out of, shining forth'.⁸⁶⁵ . 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. השתעל pg... and צעק pg... Cf. צרח to shout may derive from the base צר that denotes constrain, press in that screaming entails pressing together of the vocal chords

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 צרח⁸⁶⁶ tzorach [call out loudly] may similarly constitute the result of a ר epenthesis into that צח word or base.

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.

צרח scream could be a combination of צר רח - from the narrow throat into wide open space

Some have translated the מרט term as the plucking out of hair or skin – but Radak assigns to a few of its appearances the sense of 'נפילת השער' – 'the falling of the hair or of the skin' and in this [perhaps original] sense of 'falling' מרט may constitute a ר epenthesis of מוט [down].⁸⁶⁷ – Or it may instead share a רט inner base with ירט that is seen as denoting 'downward'. See pg...

The ארז erez is the cedar tree. In addition to the fact of the durability of their wood, cedar trees are especially noted for their uncommon longevity. According to EHow.com > garden [lifespan of cedars] the white cedar often lives as long as 800 years – while the cedars of Northern

⁸⁶⁵ Rabbi Pappenheim has צרח as a combination of צא and רח

⁸⁶⁶ Rabbi Levitas correctly disagrees with Radak's assumption that צרח is always used in negative situations – citing the verse מראש הרים יצוחו Isa. 42:11

⁸⁶⁷ Jastrow explains that מרט is related to the Talmudic מרטוט [tuft of plucked wool – garment made of same – lint] that is in turn the base of the Talmudic סמרטוט smartoot [rag, lint] by ס prefix. Mr. Ben Shimon reminded me that this is likely the source of Yiddish schmatte [rag]. Jastrow lists also the Talmudic words מרט מרטא that denote 'baldness' – from the notion of 'hairs plucked out'

Lebanon live between one and two thousand years. EHow also informs that Alaskan cedars have been recorded possessing more than 1800 rings – and that some experts believe that some of these cedars are more than 4,000 years old.⁸⁶⁸

And that is why it seems to me that the ארז cedar term constitutes a ר epenthesis into the word אז oz that signifies ‘then’ – in the sense that the ארזים cedars are מ אז ‘from then’ [i.e. from much earlier times]⁸⁶⁹

The biblical verb גהה denotes to heal, cure – in Hos. 5:13 מכם מזור ולא יגהה - and he will not be able to heal / cure your wound - The same form גהה is translated by most as ‘healing – cure’ – in - לב שמח ייטב גהה [a cheerful / joyous heart improves healing - Prov. 17:22] – although Evenn Shoshan offers as a second possibility – ‘face’.

In I Kings 4:34 & 35 the phrase ויגהר עליו – that seems somewhat similar to the גהה term - refers to the miraculous stretching / spreading of the prophet Elisha over the body of a deceased child by which method the child was miraculously restored to life. And thus it seems to me that this גהר does not refer simply to a stretching out – but rather it refers to an act of entreaty to The Almighty for a miraculous response / cure that is accompanied by a physical gesture – in this case - the stretching out over the boy. And it seems to me that this concept is encapsulated metaphysically within the similarity between the גהה cure term and the גהר stretch / spread term.

Now one might question this hypothesis i.e. in light of the fact that the גהר term also appears in the biblical account of the miraculous occurrence of heavy rain after a long severe drought – which was brought about in part by the entreaties of the prophet Eliyahu [I Kings 18:41 – 45] for there was no sickness involved in that event. But consider however that the account relates that the rain came after Eliyahu bowed or crouched down to the earth / ground with his face between his knees – and consider also that the bringing about of the end of a severe drought

⁸⁶⁸ If ones reads the Z of erez as a DZ sound – i.e. in exactly the way that some Europeans pronounce it – it is conceivable that the E-R-Z term had been transposed in the Babel event in an E-R- DZ > E-R-D- Z > Z-D-E- R permutation fashion that ultimately yielded the Z-D- R term CeDaR

⁸⁶⁹ However Jastrow perceives somehow a Hebrew אר base of ארך ארג ארר and others that signifies ‘make holes, penetrate’ and that is the base of Hebrew ארז and others in that sense – the cedar being a tree whose roots penetrate very deeply – and he compares the ארז term to the word חרז that I have indeed suggested as a ר affix to the base חור in its sense of ‘hole’. See חרז pg... [Perhaps he entertained the possibility of a phonetic ח / א relationship between that supposed אר base and the חר element of חור]

amounts to the 'curing of a sickness of the soil' and / or to the 'curing' of the drought and accompanying hunger of the populace. Cf. I Kings 18:42 **ויגהר ארצה וישם פניו בין ברכו** ⁸⁷⁰ [and he bowed upon the ground and he put his face between his knees]. In each case the **גהר** bowing or stretching is apparently accompanied by an entreaty to G-d for a reversal of a dire condition.

We find a similar format relationship in the word pair **זהה** [identify] and **זהר** [shine, bright]⁸⁷¹ [see pg...] and possibly also a somewhat similar relationship in **מה** [what] and **מהר** [fast, quick] See pg...

The biblical term **חרט** is a stylus used for carving and etching – and it may have been so called because it 'made lines' [**חוטאים**] although it might be instead a secondary form of the **חרץ** term that denotes 'dug out' . See pg.... The assumedly PBH word **חרט** [regret] may relate to **חוט** [line] in the sense of 'going back over a line crossed earlier' .⁸⁷² 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'. [See also **חלט** in section...]

word **חרץ** **choratz** is a metaphysical **ר** epenthesis of the base **חצ** that signifies 'out' – and that its usages are 'to carve out, to stick out , out cuttings' . The plural **חרצנים** are [grape] pits / pips and they are so named because they are the seeds from which the next grape crop is 'outed'.

⁸⁷⁰ Note also that the text tells us twice that Elisha lay down upon the lad and it tells us that the first time – the boy's body began to warm – and the second time the boy sneezed 7 times and then he awoke from his deathly state – **ויזורר הנער עד שבע פעמים** while in the account of Elijah we are told that after he bowed / crouched on the ground he told his attendant to check if any cloud had entered into the skies above and the attendant told him he saw nothing. He thereupon told the attendant to repeat his checking seven more times – and at the seventh attempt a first small cloud appeared – this to the effect then that there may be a metaphysical parallel between these two cases – a parallel involving the number unit 1 plus 7 , that is . Perhaps these events are also related in some way to the account of the Kohen Gadol's sprinkling of the sacrificial blood that is included in the Yom Kippur Musaf davening / liturgy – whose last sprinkling is called **אחת ושבע** one and seven – The Yom Kippur service constituting a series of prayers intended to effect a 'cure' for the potential ill effects of our sins.

⁸⁷¹ ...probable source of OHG **zoraht** [light, clear]

⁸⁷² The word 'rue' means 'to regret' [Cf. rue the day] derives from **חרט** via the OE **hreow** [regret, repent, sorrow]. However – **hreow** usages as 'grief – sadness – sorrow' might derive instead from the similar Hebrew **חרף** **choraf** [sharp, bitter] as did apparently the word 'grief'

The Talmudic uses of ערקא as restraining strap and of ערק as bandage, compress indicate that it may constitute the epenthesis of a ר into the base עק that denotes 'press' – Cf. עקה. עוק . Note that the word compress does also feature a 'press' element

A biblical sense of ערק as 'flee' may derive from עק in the notion of 'pressed / forced out of his place'.

However, leeches begin their sucking by gnawing into the skin or flesh of their victims – and some regard the ערקי term of Job 30:17 as intending – gnaw - and thus it is also conceivable that the עלק base of the עלוקה term may be related (i.e. by ל – ר interchange) in a sense of 'gnaw')which is also a form of pressure(- Jastrow does indeed list an ערקא as an עלוקא leech synonym

It is known that the 'round' related words 'surround' and 'encircle' are commonly employed even to idiomatically describe situations wherein the encirclement /surrounding is not really circular in nature at all – and thus it seems to me conceivable that the גבל root of the biblical term גבול gvul – that denotes a [outer] border, perimeter – may have been developed metaphysically out of the base גל G-L in its sense of 'encirclement, round' – by the epenthesis of the ב - in that borders, perimeters are said to 'go around' the outer edges of regions /areas – even when those areas are not truly round. Cf. סחר to travel around

This hypothesis is mildly corroborated by the fact that the 14th Cent. Eng. word 'gol' – the possible predecessor of the modern term 'goal' – denoted – 'boundary, limit'⁸⁷³⁸⁷⁴

And indeed – Talmudic גבל terms did denote, among other meanings – to give rounded shape . גבלול meant – roll of dough, lump of dough⁸⁷⁵ – and the resh parel גבל term - גרבל denoted – roll, knead. Also – the גבלות was a curved balcony.

Jastrow listed a גבל that denoted – knead – and – give a rounded shape – which might thus constitute the epenthesis of a ב into the base גל that denotes – round

⁸⁷³ This word 'gol' [boundary] is either a Babel elided derivative of גבל - or a direct derivative of the גל base itself – i.e. along lines similar to that which I have suggested for the metaphysical origin of גבל from גל.

⁸⁷⁴ However the goal term in its current sense – object of an effort' may derive instead from the גע particle of the word יגע yogah [to reach, to strive for]

⁸⁷⁵ Possible source of British – gobbet [a lump of meat or food]

The שֹהַם shoham and the לֶשֶׁם leshem are precious gems that were featured in the חֹשֶׁן choshen [breastplate] of the High Priest. The שֹהַם shoham is rendered by many as the onyx. Rav Hirsch keenly assumed that the שֹהַם term is a ה heh epenthesis of the word שֵׁם sheim [name] because the שֹהַם was otherwise often used for signet rings - and onyx was indeed used in ancient intaglio signet rings. As for the לֶשֶׁם leshem – some lexicographers render it onyx and others identify it with the beryl and with the emerald [which are probably one and the same] – and in light of the fact that beryl and emerald were also used in signet rings, I assume that the לֶשֶׁם term implies ל [for] שֵׁם [name] = ‘for name’ i.e. for the signet. A few other stones have also been suggested for these two terms and most of those were also used in signets.⁸⁷⁶

However – it seems conceivable as well that the לֶשֶׁם onyx term might derive from the base לָשׁ that means ‘knead’ in that many onyx stone patterns have the appearance of colors that have been kneaded together – or of a color that is in the process of being kneaded together with white⁸⁷⁷.

And – along similar lines – there is a biblical noun לֶשֶׁם leshem – that is the name of the gemstone that represented the tribe of Dan in the breastplate of – the high Priest - the Kohen Gadol – I assume that this לֶשֶׁם is made up of the prepositional letter ל Lamed that denotes to / for – combined with the two letter word שֵׁם shem that means – name – to the effect that the לֶשֶׁם term meant – שֵׁם ל for name – or for signature.

And the reason for this assumption of mine is the fact that The leshem stone is variously regarded by scholars mainly as either the onyx – the jacinth or the amber – each of which was used in ancient times for signet rings – rings - by use of which documents were signed [in place of using written signatures]

A Talmudic פָּגַד denoted – (a) – to cut, scrape – (b) hollow out – (c) hollow out in order to form an enclosure or a rim – It may be related to the root פָּגַד and/or פָּגַד - And thus it seems to me that the biblical verb פָּגַד that denotes – to blaspheme – revile – defame – derives either from a sense of hollowing out – as may be the case with the phrase "חִלּוּל ה'" chillul HaShem [perhaps a hollowing out of the respect due to G-d] – or it may relate to פָּגַד [body blow – see above] in the sense of a verbal body blow to the intended victim/ recipient

⁸⁷⁶ R. Jonah Ibn Janach suggests the topaz – which is also used for signet rings.

⁸⁷⁷ Apud Rav Hirsch

The Tanakhic word שרק shoreik means 'to whistle' – and the whistling that is done by the mouth requires that the mouth be empty [except for the tongue] – while the whistling of a flute is made by the forcing of air through a hollow i.e. empty pipe instrument. And thus I see three possible origins for the שרק term – (a) - ש רק 'that is empty' – רק being the base of the word ריק [empty] so that the term recalls the hollowness that is involved – (b) שיר - ריק song - empty - שר being the base of שיר shir [song] – in the sense that whistling is a empty song 'devoid of words or folderol'. (c) שרק may constitute a ר epenthesis into the base שק that denotes 'mouth'

There seems to be a conceptual link between the concepts of 'permanence, continuity' and 'standing'. The German word 'ständig' means – constant – permanent – steady – continuing – and the concept of survival and continuity is embodied by the colloquial 'last man standing'. And thus it seems likely that the word עמד amod that denotes 'stand' was fashioned by means of the epenthesis of a מ into the base עד of the word עוד that denotes - more – yet – still.⁸⁷⁸

It also seems to me that the word עמד omad [stand] can have been fashioned out of the inner base מד that denotes 'measure' [See roots מדה מדד pg.] and by the prefix of the ע – in that one can more readily take the measure of an item when it is standing up – but it can also amount to the epenthesis of a מ into the base עד in its sense of 'yet' [in the word עוד] – in that a thing that exists yet is said to be 'still standing'???

ערמה – When presented as ערמה 'ormoh' the ערמה form denotes the noun 'cunning, craftiness, deviousness, intelligence'⁸⁷⁹ - and it is related to the ערום term above of the same sense.⁸⁸⁰ There is however another ערמה form presented as ערמה 'areimoh' [a pile, a heap - that is related to the hiph'il הערים = to pile up] – their base being ערם - Cf. וברוח אפיון נערמו מים Exod. 15:8 - and it seems to me that these words were devised either as a ר epenthesis into the word עם - that signifies 'with' as piles are collections of items that have been combined *with* other items – [ערם > עם] or – it can have come as an ע ayin prothesis to the inner base רם rom that means 'high, lofty' from the idea that

⁸⁷⁸ If this is so it will be possible that עוד is thus ultimate source of both the 'and' that denotes 'more' and the 'and' of andiron . Cf. andiron – pg... See also cantherius???? pg

⁸⁷⁹ Although ערמה usually denotes cunning – straightforward intelligence seems to be the intent in Prov. 1:14 – לתת לפתאים ערמה

⁸⁸⁰ It is possible that there is a metaphysical link between the words ערום ערמה [cunning] and the רם base of the deceit denoting words מרמה – רמה and others. See section...

piles are often 'piled high'.⁸⁸¹ [רם > ערם] An ערום term that means naked probably derives from the word עור - [skin] and is probably related also to the word ער [awake, alert] in that the the sight of bare skin sometimes arouses passion

Concerning - Cf. וברוח אפיר נערמו מים Exod. 15:8 There is a nice vort that suggests that the phrase can also be understood as intending that the waters of that sea were given a cunning intelligence ערמה to be able to efficiently trap and punish the Mitzrim

(1) A צמת that is thought to denote cut off – flay – destroy – harm – Cf. צמתו בבור חיי [Lament. 3:53] but this צמת may in reality possess an intial basic meaning of 'to burn, scorch' and in may be the result of a מ mem epenthesis into the base צת that is itself a secondary form of the base קד that denotes 'burn, kindle' . See pg...Cf. ומשנאי אצמיתם Psalm 18:41 – and also Psalm 73:27 – הצמת כל – זונה. This hypothesis accords with our hypothesis that the חרם verb whose hiph'il form החרים means 'utterly destroy' derives figuratively from an inner base חר that denotes 'fire'. See pg...

(2) A צמת that denotes to heat – burn – scorch – that may be the result of a מ mem epenthesis into the base צת of the root [kindle fire – Lament. 4:11 – ויצת אש בציון] that is itself a secondary form of the base קד of the root יקד that denotes 'burn, kindle' . See above. - Artscroll and Koren do indeed translate צמתתני קנאתי [Psalm 119:139] as 'my zeal has consumed me' See pg...⁸⁸²

The biblical צמת that is translated – exterminate – destroy – cut off – put an end to – may be related metaphysically to the phonetically related root שמד [destroy]. The PBH צמת that meant – gather together – assemble – and contract – likely derives from the צמ base sense of – 'sucking out the inner essence of' – that is also at the root of the צום concept of 'fasting' – but it seems to me that the צמת that denoted – to join – attach – junction – may derive instead from the Hebrew root צמד [to join, couple] – which may in turn constitute the epenthesis of a מ mem into the inner base צד that signifies 'side' – in the notion – to put side by side

Also translated – congeal – freeze – shrivel – pressed tormented –crushed – harden – numb – made rigid – made perpetual

⁸⁸¹ I prefer the former theory - which is incidentally supported by the fact that the Lat. word cumulus [heap, pile, mass – whence Lat. accumulare and Eng. accumulate] was apparently built out of the Lat. cum [with] that derives either from the Hebrew עם imm [with] by ע > K withering [see pg...] or from the Hebrew גם Gom [and]. The etymologists are unaware of most of these assumptions.

⁸⁸² In such cases as מבעד לצמתך [Cant. 4:1] the ת indicates the fem. plural of a term denoting hair braids or locks whose root is צמם or צמה

It seems to me that the biblical word צמיתות tzimitus [permanence]⁸⁸³ –also PBH צמית [final, perpetual] may be an alternate form of תמיד תמיד tomid [constant, permanent] The biblical verb צמת has a usage as cutting off, terminating, exterminating –Ernest Klein translated צמיתות as – completion, finality.

The phrase וערבה כל שמחה [Isa. 24:11] is translated by most – All joy is darkened – the word ערבה being regarded as relating to ערב erev – night, when darkness comes. Some render – all joy has turned to gloom and one opinion apparently regards ערבה as a metathesis of עברה and offers – ‘all joy has passed’. Artscroll has – all gladness is dimmed – and it seems to me possible as well that this ערבה constitutes the epenthesis of the ר into the עב term that denotes ‘cloud’ – so that the intent may be – all gladness has been clouded

Among the interpretations of the ערבה of סלו לרכב בערבות⁸⁸⁴ [Psalm 68:5] are – desert – clouds – heavens — in the west.⁸⁸⁵ Mandelkern notes that HaRadak renders as – The Almighty riding on dark, lightweight clouds’. One opinion perceives a ‘cloud ערבה ’ connection in the fact that clouds are ‘pleasant’ – and another opinion sees the ערבות term as related to the עריפים of Isa. 5:30 that some render as ‘clouds’ - [i.e. by פ - ב interchange – see sectons....] . However, it seems to me possible, here too, that this ערבה [cloud] may be the result of a ר resh epenthesis into the word עב that means ‘cloud’ and that derives from the same word עב that means ‘thick’ – because ‘clouds are thick’.

The word יהיר yahir denotes ‘proud, haughty, boastful’ [Hab. 2:5, Prov. 21:24] . It may derive figuratively from the word הר [mountain] in that the haughty, boastful person ‘makes a mountain’ out of himself⁸⁸⁶ – or it may constitute a ה epenthesis into the יר element of ירה [to shoot] in the idiomatic sense of ‘shooting off one’s mouth’.⁸⁸⁷

And so now that we have cogently connected the Hebrew שק base to the concept of the mouth, let us analyze the biblical word שתק [to be silent]. Some important things to recognize concerning שתק are –

(a) שתיקה does not mean simply silence – but rather it denotes only the silence that results from not speaking

⁸⁸³ So Evann Shoshan

⁸⁸⁴ Artscroll renders – ‘Extol He Who rides upon the highest heavens’

⁸⁸⁵ Ibn Ezra sees it as related [metaphysically?] to the ערבה of Deut. 1:7 [בערבה בהר ובשפלה]

⁸⁸⁶ Cf. שחץ שחץ....

⁸⁸⁷ The Yiddish idiomatic expression ‘eir sheest’ [he shoots] implies ‘he speaks boastfully, recklessly’

- (b) 'Not speaking' is figuratively a positive act in that it entails the holding of one's tongue / the sealing of one's lips
- (c) In some respects, Chazal also regard 'not speaking' as a positive behavior⁸⁸⁸ – for they state - שתיקה כהודאה דמי - 'Silence is an admission of obligation' – and סיג לחכמה שתיקה 'Silence is a protective fence for wisdom'.

And so – if silence can be considered a positive act – it can be regarded as an act done by [the restricting of] the mouth. And in light of this the word שתק [be silent] may perhaps be seen as constituting a ת epenthesis into the שק [mouth] base - שתק⁸⁸⁹ to שק

As it is only possible to place something 'inside' that which amounts to a pre-existing cavity – [or into a cavity that is formed by means of that act of forceful insertion itself] – the Hebrew word קרב qerev – that denotes 'inside – innards' was developed from the קב base by means of the epenthesis of a ר into the קב base, [see pg...]. And the secondary meaning of the קרב root – which is the sense – 'close, near' - is a further sense development of its original sense of 'inside' – in that 'one cannot get any closer to a place or item than if he is already inside of it – to the effect that the concept of 'inside' is the 'parent' of the concept – 'near'.

And thus the verb קרב denotes – to come near – to approach

The biblical word קרב qerev possesses two main senses – (a) 'the inside, innards of' - wherein the combination word בקרב denotes - 'in the midst of, among'⁸⁹⁰ - and (b) 'near, close'. It seems to me that the קרב term whose sense is 'innard, inside' may be the result of a ר epenthesis of the קב [niche, cavity, hole] term in the sense that being in the midst of something, or among something – amounts to 'finding one's niche, cavity' within it.

⁸⁸⁸ Silence can especially seem a positive behavior in cases wherein a spoken response would have been the norm

⁸⁸⁹ In light of this hypothesis it seems conceivable that the word שקט that denotes 'peace and quiet, calm' is a sense development of a שקט that initially denotes 'silence of refraining from speech / shouting' – in which case the term might constitute the affixing of a ט to the שק base that means 'mouth' – according to the same idea that I have proposed for שתק

⁸⁹⁰ The Hebrew prepositional letter ב denotes here 'in'.

[The connection of the קב base to the קרב other sense of 'near, close' is more difficult, however, and it *may* constitute a 'sense development' of the first sense - that is based upon the idea that being near to an item is conceptually close to being 'inside' of it.]

, the biblical term - אצודה employed to denote an arm brace [II Sam. 1:10], and an ankle or hand bracelet [Num. 31:50] likely constitutes the epenthesis of an ע into the base צד [side] and signifies an item that encircles another item, hugging it at its *sides*.⁸⁹¹

Along similar lines, it is likely that the root רעד [to tremble] constitutes the epenthesis of an ע into the inner base רד that denotes 'descend' – in an initial sense of 'a trembling of sufficient intensity to bring about a toppling'. This hypothesis would accord with my theory to the effect that in His devising of the original Hebrew words, The Almighty has noticeably given expression to the fact of a relationship that exists between the concepts - 'tottering, trembling' and [falling] down - in that trembling is often a precursor to collapse - to wit –

- (1) The למטה word means 'down, downward' and the root מוט serves biblically as 'stumble, fall and also as totter [see pg...]. Rav Hirsch perceives a root מטט whose meaning is 'totter' - These apparently indicate that the base מט that denotes 'down' [See pg...] also yielded 'totter' – and this connection also relates to the idea that 'a tottering that can lead to a fall'.
- (2) We have demonstrated on pg... that the רט base of the word ירט that denotes 'downward motion' - is likely related to the similar רד base of ירד [descend] – and thus it most likely relates as well to the biblical root רטט [Jer. 49:24] that means 'tremble'- in the same manner as in example (1)
- (3) It is thus also probable that the tremble / shudder term חרד is similarly composed of a ח prefix to the base רד that means 'down' .
- (4) This fourth example of down / totter connection is the רעד from רד specimen mentioned above
- (5) In light of these abovementioned examples it is conceivable that the biblical word פלצות palotzus that denotes – 'shock, shuddering' is the result of an extension of a פל base that secondarily denotes 'fall' [i.e. from its role in נפל = fall]⁸⁹² ????? But see also....

⁸⁹¹ Cf. biblical Hebrew צמיד [a tight fitting bracelet] that relates to the inner root צמ [contraction, draw together]. See pg...

⁸⁹² Other conceivable specimens of ך affix are - פרץ [burst out, breach] which is likely extended from the inner root פר [break] See pg... and שרץ [to swarm] that is likely an extension of the base שר [continuance] See pg... - The biblical root עלץ [exult, be joyful] - that is apparently related to the similar biblical עלס and עלז that both share its meaning – is likely also the result of a ך affix to the base על [on, high] as we find that the Lat. elatus that means – lofty, proud, lifted up, exalted - eventually yielded the Eng. 'elated'. It seems to me that the Eng. elated may relate more directly to עלץ - and that all of these senses may ultimately derive from על [on, high]. But see also pg... Also חרץ in its sense of 'incise, dig out' may constitute the affix of the ך to the base חר that denotes 'hole' - Or it might intend - חורץ a running hole

Also - צעק - tzoak [cry out, shout] usually refers to a cry of pain or of complaining – to the effect that the צעקה is generally the result of intense pressure from an outside source – And thus the צעק term may be the result of an ע epenthesis into the צק inner base that demotes ‘pressure, trouble’.

Yehoshua Steinberg [Milon HaTanakh] suggested that the נטש usage as ‘toss away’ is a sense development of the נתש / נטש usages as uproot. It seems possible as well that the נטש usages in the sense of forsake are also related to that uproot sense in that forsaking enrains an uprooting of the forsaken from the good graces of the forsaker.

Yehoshua Steinberg [Milon HaTanakh] assigns the word שפט [punishing officer, judge] to the root שט [baton]

Now Radak and Jastrow cite Talmudic sources that advise that the biblical ritual slaughter שחט term refers to the fact that the slaughtering knife must be drawn - according to the halachah – back and forth across the animal’s neck [chopping and stabbing are forbidden] – but no commentator has recognized [as I have discovered – see pg...] that the שחט term will most probably constitute i.e. within such an understanding as ‘drawn’ – the result of a נ epenthesis into the שט base that denotes ‘extend’– in that the knife is drawn /extended across the animal’s neck. Radak and Jastrow note that the Talmudic sources have cited as proof to this understanding the biblical phrases שחוט and חץ שחוט .

Gesenius states that the Septuagint correctly translated שחוט as ‘spread out gold’ – having the same translation as שטח [spread – see pg...] ⁸⁹³. He also suggests that the שחט root is apparently a transposed fom of the similar שטח . But he and the others did not realize is that both roots are שט [extend] derivatives denoting very extend related similar ideas - שטח with a ח affix – and שחט with a נ epenthesis. For the lump of gold material is extended in area as the result of its being flattened . However see also שחט pg...

() The slaughter of the animal entails the shochet’s extending שט the cut of his knife across the animal’s neck. So שחט < שט

⁸⁹³ ...as in the Hebrew term שטיח [rug]

And the חד based sense of 'sharpness' can similarly also have been the theme behind the חסד usages as grief [Cf. Prov. 25:10 פן יחסדך שמע] and as evil behavior [Cf. Lev. 20:17 חסד הוא]

It seems to me that the פתה [vagina, door hinge socket] term may be the result of a ת epenthesis into a base פה that denotes 'mouth' while the פתח [open] term may similarly also be the result of a ת epenthesis into a base פח that denotes 'open'. It seems to me as well that those similar פה and פח bases may be metaphysically related. See also section...

The פתה that denotes vagina may be the result of one of the following [or or of a combination of them] – (a) a ת epenthesis into the word פה [mouth] in that some openings are called 'mouth'. Cf. 'mouth of a river' and the bay denoting element of Portsmouth – Plymouth – Falmouth - (b) – a metaphysical spinoff of the word פתח [door, opening] – (c) It is either a derivative of the word פתה pateh [to seduce] – or the source thereof.⁸⁹⁴

The word עמק eimek means 'valley' and a valley might be regarded as a depression in a landscape – . The internet dictionary does indeed define valley as – an elongated depression of the earth's surface. An עק denotes a thing that is not only low – but also pressed about on all sides. Consider then that the עמק valley term may constitute the epenthesis of a מ into the עק base of the press denoting עוק and עקה roots⁸⁹⁵. An etymological link between עק and עמק would parallel an etymological link between – depression and press

Primary Meaning of base אכ - To act – actual, true⁸⁹⁶

Now - you might still ask me – nevertheless – as I did indeed ask myself – WHAT ABOUT the Hebrew biblical words אך that denote – but – however – yet - and - only ???

Now - That is a very good question – and Boruch HaShem – the answer came to me after a short while. For – these words – but – however – yet - and only – are words that introduce statements whose purposes are to qualify preceding statements – that is to

⁸⁹⁴ Robert DeBruyn has correctly suggested that פצח is the source of ancient Grk. petanymmi/ petanummi [open – open wide – spread wide]

⁸⁹⁵ Or alternately – it might constitute a secondary form of a word עמך whose מכ base would signify 'low'

⁸⁹⁶ Cf. והיית אך שמח – You shall be truly happy

say – whose purpose is to make sure that a preceding statement is wholly presented and understood in the light of truth. These other אַךְ usages – BUT –HOWEVER – ONLY are all used for the purpose of maintaining the truth of a previous statement - And therefore – these words do not themselves exactly mean truth – but they are also words that indicate truth.

Gesenius agrees with my assumption – i.e. based on the fact that biblical word שש shesh denotes both linen [Gen. 41:42] which is white – and also alabaster [a whitish stone] or white marble [Esther 1:6] – that this word שש [also found in the variant form שיש shayish – in I Chron. 29:2] is related to the color white. Gesenius recognized this hypothesis and assumed that this שש = white term is a Hebrew borrowing of a similar Egyptian white denoting term - but it seems to me that an answer to this matter may be involved with a scientific difference of opinion concerning ‘the visible colors of the spectrum’. It is known that when white light is passed through a prism it divides into the colors of the spectrum – and it known that the light ray colors of the spectrum become white light when they are combined. Some scientists consider these colors to be – red – orange – yellow – green – cyan [aqua blue] – blue – and violet – which makes for a total of seven colors. But other physicists omit the color cyan from the list of basic light ray colors – and thus regard the number of basic visible colors as ‘six’. And so – according to these theorists – there can be a meaningful scientific correlation between the color white term שש and the number six – whose Hebrew translation is indeed שש shesh.⁸⁹⁷ It seems to me possible - regarding the use of the similar term שיש to denote whitish marble – that its added middle yud component is intended to serve as a subtle allusion to the fact one might consider the cyan color as an addition to the other six colors whose presence is undisputed

Bear in mind the following elements – (1) The Hebrew word שלש means ‘three’ – (2) Two times three = six – (3) The Hebrew word שש means six – (4) In most of the Hebrew tri-literal roots the middle ל is a metaphysical epenthesis whose function was the affecting of the trilateral root – more specifically – the effecting of the expansion of the bi-literal inner root. See pg...

Now - keeping these points in mind, it seems to me that the word שלש that denotes ‘three’ may have been fashioned metaphysically by means of the epenthesis of its ל into the word שש [six] wherein that שש base is divided by means of a wedge

⁸⁹⁷ Prof. Haim Shore is an adherent of the seven color spectrum position – but he also proposes a link between the color white and the spectrum – to wit. He notes that the Hebrew name of the biblical villain Laban is לבן Lovon which is the main biblical word denoting white [See pg..] and he suggests that לבן was so called prophetically because he was a devious manipulator who time and again resorted to various combinations of elements in order to attain his goals – for the color לבן white for which he is named is itself also comprised of a combination of colors.

embodied by the ל that pictorially divides the שש term into two equal parts ש ל ש – to the effect that the word שלש is a pictograph that portrays the dividing of the word שש into two equal parts – each of them embodying conceptually the value ‘three’ and separated by the lamed . This to the effect that the ל of שלש also affects the inner base into which it is inserted – albeit in a different way from the other usual ל epentheses . See pg...

The שש name of white linen fabric can derive from its white color שש - or some suggest that refers to a material made of 6 ששה ply threads⁸⁹⁸

It has been suggested that marble is called שש because it possesses a hexagonal crystalline form – but my research has shown that hundreds of minerals answer to that same description – a reality that renders that factor irrelevant

It seems to me that Rabbi Pappenheim has stated [at ענף] that the words חנף – צנף – זנף – ענף – זנח – - and others were the results of נ epentheses into original two letter bases – but at זנח he has stated instead the opposite – i.e. that חז and other similar two letter verbs were the results of a middle נ elision [omission] of an original three letter root [זנח to חז etc.] and he added that the dageshim of those three letter roots indicates that such metaphysical elisions occurred

The Talmudic sense of the word פתג [to divide, cut] can be either (a) a sense development of the פתג root’s sense of distinguish [see פסג pg...] in that distinction entails a separation between items – or (b) it can derived as a ת epenthesis into the inner base פג that denote ‘weaken’ in that dividing is a form of weakening.

The roots נכה and הכה denote ‘striking, hitting’ – and the word יכה yukah would mean ‘it will be struck’. In light of this it may be possible that the word ירך [inner thigh] was developed out of the יכ element of יכה - i.e. by ר epenthesis – as people often ‘slap their thighs’ in reaction to rousing humor – as a sign of readiness – and as a gesture of self motivation. But see also pg...The truth is however, that the idea of words formed by epentheses into verb declensions is foreign to my general hypothesis???

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

⁸⁹⁸ Rabbi Pappenheim suggests that it derives from the fact that its threads are smooth as שש [marble]

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

- (a) The base קָח that signifies to remove – with a לַ affix
- (b) The base קָח that signifies – to raise, lift – with a לַ affix
- (c) The base קָח that signifies both to remove and to raise, lift with a לַ affix
- (d) A אָ prefix to the base לָקַח that means light – in the sense of lightening the path [by removing the stones]⁸⁹⁹
- (e) A קַ infix into the base לָחַל that means – to raise – higher
- (f) A metathesis of the root חָלַק that means – to remove [PBH]
- (g) The root שָׁקַל means – weigh – and the word לָקַח is a derivative of that שָׁקַל denoting stone – because stones weigh a lot. And so to לָקַח a path means to stone it – which is an enantioemic way of saying – to un-stone it. Apud Gesenius. Mrs. Matla Shajnfeld suggested instead that the לָקַח term could denote – a stone – because stones were used for making a scale balanced – and a word for balance is שָׁקַל

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

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

- (a) The root שָׁקַל means – weigh – and the word לָקַח is a derivative of that שָׁקַל denoting stone – because stones weigh a lot – To לָקַח someone means – to stone him – which means – to throw stones at him
- (b) It can be a euphemism from the idea of simply raising, lifting stones which derives from The base קָח that signifies – to raise, lift – with a לַ affix –
- (c)) It can be a euphemism from the idea of simply raising, lifting stones which derives from The base לָחַל that denotes – lift, higher – with a קַ infix -along these lines חָלַק [to pelt, stone] could amount to the infix of a חַ into the base רָם [high, lift]

See also לָקַח in pg....

⁸⁹⁹ And/or intends making the path easier to walk on

In Nehemiah 7:3 the commentators mention a hiph'il fut. יגיפו form of a verb גף - and they translate יגיפו דלתות - as 'close, shut the doors'. It seems to me that the idea there is that a main purpose of a door is to keep out unwanted persons and in that respect the door gains more being or 'body' when it is shut – and thus the verb יגיפו may denote the bestowing to the door of 'body' by closing it. Cf. יחיה דעת Psalm 19:3 wherein the phrase 'gives life to knowledge' is similarly employed to convey the idea of 'declaring a fact'⁹⁰⁰⁹⁰¹

ADD לאך מלאך

Rabbi Kimchi maintains instead that אח is the result of an elision of אנח - and Rabbi Pappenheim suggests instead that the אלח term denotes a 'contaminating moisture' and that it derives from the base לח [moist, wet]. Rav Hirsch has the אלח of Psalm 14:3 as denoting 'curse'. Radak regards אלח instead as a metathesis of חלא [Ezek. 24:6 – סיר אשר חלאתה בה – which is translated זהם – filth – pollution – infection.⁹⁰²

The biblical term נהר denotes – 'river – stream forth – flow - to shine' and the hapax legomenon נהרה means 'light' [Job 3:4]⁹⁰³⁹⁰⁴. The biblical Aramaic נהורא also means 'light'. Note also that the Hebrew אור means light while the similar Hebrew יאור y'ohr means river [it is

⁹⁰⁰ But perhaps one might imagine the involvement of an analogy between a shut door and a dead body – wherein the life force has been 'shut off'. However, this hypothesis ignores the likely basic בגפו sense of 'even a living body'. See also Rav Hirsch concerning these terms.

⁹⁰¹ This is probably also the essence of the Aramaic Talmudic dispute claim אחוי שטרך - present your deed – which apparently means 'establish the existence of your deed'

⁹⁰² ...perhaps related to חלה [ill, sick]

⁹⁰³ Gesenius describes it as 'the brightness of a happy face'.

⁹⁰⁴ However – at Isa. 18:2 and Isa. 18:7 many translators render אשר בזאו נהרים ארצו as – whose land is divided by rivers – or as whose land is ravished by rivers or floods - but Artscroll offers instead at Isa. 18:2 – whose land was ravished by kings – perhaps in that kings shine / radiate figuratively - and at 18:7 it translates instead – ravished by rivers – with a footnote explaining that the Targum regarded נהרים rivers as a metaphor for 'foreign invaders'

synonymous with נהר⁹⁰⁵⁹⁰⁶. A similar 'light/ shine' to 'flow/ stream' relationship may exist in the case of זב [seep, flow] that may be related to the similar זיו that denotes 'glow – radiance - brightness' – that amount to emanations / flowings of light [Cf. Isa. 66:11 & I Kings 6:37]⁹⁰⁷ -

The Hebrew word סמר somar means to stand stiff and high – and the word סמדר smadar is defined by some as 'early buds that are still stiff and hard' – while the Hebrew and Aramaic word פרס poras means 'to divide' – and the biblical and Aramaic word פרדס pardes is defined as a separated or walled off beautiful orchard or plantation. And thus it seems to me conceivable that a ד dalled may have been infixed into each of these terms between the 2nd and third root letters.⁹⁰⁸ It may thus relate conceptually to the garden term גן which derives from the base גג that denotes 'guard' in that a garden is a guarded / tended area. And it may relate to the the orchard term כרם kerem whose base is כר [circle] in the notion that the orchard is a circle / clump of trees apart from other orchards ????

Avnei Shayish correctly listed maybe a handful of such epenthesis groups. I would suggest to add to his the group מסר מחר מזר that is based upon the base מר that denotes change

Yehoshua Steinberg Milon HaTanakh suggested that קערה may constitute the epenthesis of an ע into the base of the root קור that signifies 'cavity – dig' – and he also alluded to a link between מוך מכך and מעך

According to the theory of Jastrow who regards the word זנב [tail] as denoting tail and also 'an attachment to' – the זנב term could be seen as constituting the epenthesis of a נ nunn into a base זב that is a secondary form of the base דב that signifies 'attached' NOVEL IDEA . The Aramaic דנב does indeed mean – tail

⁹⁰⁵ Yehoshua Steinberg Milon HaTanakh did indeed regard נור as related to אור . However, נהר might also relate to נגר [to flow, pour] as the ג and ה are considered by some to be phonetically related . Cf. also the Russian pronunciation of the hard 'G' as 'H'.

⁹⁰⁶ The hapax legomenon מנהרה [Judges 6:2] is interpreted variously – deep valley through which water flows – fissure caused by water flow – dugouts – burrows – ditches – channel - canal – aqueduct – culvert – cleft – tunnel -cave with opening for light. E Klein writes – 'perhaps related to Arab minharah [place hollowed out by water]'.

⁹⁰⁷ The physicist, Prof. Haim Shore writes that rivers and light both feature – (a) a dual behavior of both wave movement and stream of particles – (b) their paths are determined by the curvature of space in which they travel – (c) rivers and light each 'carry energy'

⁹⁰⁸ Or פרדס may relate to the root פרד that denotes – separate, apart

פטיש 's other Aramaic meaning – ‘pound, crush’ may constitute a Babel withering and sense development from the Hebrew פטיש [hammer] - Cf. פיטום הקטורת the pounding / compounding of the incense ingredients.

(1) בכור Is a כ infix into בר [son]

However, Gesenius & Jastrow see בכור as akin to בקר ‘early morning’ which is likewise ‘an early or first part’ i.e. - of the day. See also בקר pg...

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’.

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 pick⁹⁰⁹, 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 priests⁹¹⁰ before the sin of the Golden calf⁹¹¹] - and (c) By Torah law, the בכור first born son was to receive a double share of a father’s inheritance.

בכור will also relate to the base בכ that denotes depth – in that a בכור adds generational depth to a family

⁹⁰⁹ בחר may be the etymon of ‘pick’ [select].

⁹¹⁰ Israelite /Jewish priests have never been prohibited from marrying and propagating.

⁹¹¹ ... as a result of which this honor was transferred to the Levites – the tribe of Levi

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].

ברד hail may amount to the epenthesis of a ר into the base בד that denotes – apart, separate – in that the hailstones do not touch each other as while they are falling???

Most translators have the word טבור as denoting – navel – but if its initial meaning was instead - umbilical cord – it might have constituted the epenthesis of ב into the base טר of the word טור that denotes ‘line, row’- or else the ב might have been an alternate form to the ו vav of טור

My research has indicated that Yehoshua Steinberg – Milon HaTanakh was familiar with the ב infix phenomenon

In such roots as רבך חבק and one might see the middle letter ב as an infix into a two letter base חק / רכ - or we might see it instead as a spin-off modification of a ו vav that theoretically existed in roots⁹¹² רוך חוק

שחַק shachaq . As the verb meaning to pound, beat, crush into fine particles [ושחַקת ממנה הדק – Exod. 30:36] it may share a חק base with the verb מַחַק mochaq [to pound, smash] [מחקה ראשו] - Jud. 5:26⁹¹³. Gesenius, Rav Hirsch and Klein see the sense of fine particles / dust as related to the term שחַק shachaq [the heavens] Cf. Psalm 89:7 - "כי מי בשחַק יערך ל ה - in that they see the heavens as comprised of fine dust clouds and / or of vapors – but it seems to me possible the שחַק = heavens term is instead [or collaterally] the result of a ח epenthesis into the inner root שַׁק shoq – that denotes ‘mouth, feed to the mouth’ [See section...] in that the heavens feed / sustain life on earth.⁹¹⁴

⁹¹² My research has indicated that Yehoshua Steinberg – Milon HaTanakh was familiar with the ב infix phenomenon

⁹¹³ On the other hand, however, the חק base appears to deal with ‘engraving / cutting into’ a solid in all of its other usages.

⁹¹⁴ i.e. in that the heavens contain the clouds that deliver the rains that are crucial for the continuation of life – or in that the heavens are the dwelling place of The Almighty who is the sustainer of all.

An עג base may denote 'physical pleasure'. עגב means 'physical love, lust'.⁹¹⁵ עגה is cake and עוגב is a pipe organ or pan flute⁹¹⁶. עגבים are love songs⁹¹⁷. The root ענג oneg – which denotes pleasure may thus be a נ nunn epenthesis of an עג base in this sense of pleasure. However – see also עלג and לעג in section... and also ענג in section...

The biblical ענג denoted 'exquisite delight, pleasure' [Isa. 13:22 & 58:13] – and also 'tender – soft - delicate [Cf. Deut. 28:54 & Isa. 47:1].

in light of the ע / צ interchange principle [See pg....] צוק and עוק may be related metaphysically.

Rav Hirsch suggested instead that פרא פרח פרה ברה ברח [among others] all of which possess in his opinion – the sense of 'getting out of a state of being constrained or bound' – with ברא creation amount to the freeing into physical reality of something that theretofore only been a concept in the mind of The Creator. He also suggested a link to the word ברא that denotes 'outdoors' and that the Chaldean ברא means 'outdoors'. It seems that Rabbi Pappenheim has suggested something along similar lines

The physicist, Prof. Haim Shore writes that rivers and light both feature – (a) a dual behavior of both wave movement and stream of particles – (b) their paths are determined by the curvature of space in which they travel – (c) rivers and light each 'carry energy'

It may be of note that קהל and להק both involve groups. Perhaps an instance of metathesis

A number of scholars see the אבב root of the word אביב aviv [springtime] as deriving from an 'אב = desire' inner root – in that springtime is the time when much of 'nature' seems to reawaken with a renewed desire / zest for life and for procreation

We have explained [pg...] that the אכל term that means 'eat, consume' derives from the כל base of the root כלה kholoh [finish, put an end to, to complete]. And we have explained that the word שפה [edge, lip, shore] is conceptually related to the inner base ספ [end, edge] and

⁹¹⁵ עגב is phonetically related to אהב [to love]

⁹¹⁶ Rav Hirsch and others link עגב [lust] and עוגב [organ] in the sense of 'sensuous tones'

⁹¹⁷ The tomato was named עגבניה agvaniah in modern Hebrew after a French name for tomatoes – pomme de amour [E.Klein]

phonetically related to it as well by ש / ס interchange. In light of these facts it seems conceivable that the word שרף soraf – that denotes ‘burn’ is the metaphysical result of an epenthesis of the ר into the base שפ [S-F] that is a secondary form of the base ספ in that fire will consume and finish off its victim object.

An Aramaic PBH קרץ that denoted break through – and – dawn – is compared by Gesenius and Jastrow to the root קרע [tear] to the effect that it may amount to a צ / ע interchange. A קרץ that meant – to rise early, to do a thing early – might perhaps relate to the קץ base of הקיץ [waking] A קרץ that meant ‘groove’ might have descended from חרץ [to cut into, to groove] – as might also the קרץ that meant – incision . Another קרץ usage was as – division, partition. Perhaps a derivative of חצץ -?? A קרצית noun denoted – locust, big fly and קרוצא ‘biting insect’ - קרצא - meant destruction – Talmudic קרץ meant – bite – pinch – sting

It seems possible as well that the קרץ term is metaphysically related to the root קמץ [clench] that involves a bringing together of the fingers and the palm – by מ / ר interchange

Gesenius sees the biblical דוד dood term that denotes ‘pot, cauldron’ [Cf. I Sam. 2:14] as related to the נזיד term

It has been suggested that the פיטום protruberance of the ethrog is so called because resembles a pestle פטיש in miniature

כרס belly, stomach can involve both bases - כר [rounded] and כס [contain]

There is also a PBH term שרף srof that denotes ‘sap, resin’ and that is indeed likely the source of Eng. ‘sap’- and this שרף probably derives from the fact of the sharp / burning taste of some resins in that the verb שרף means ‘burn’ . But see also...

There is also a different Aramaic / Chaldean שרף soraf term that meant ‘to sip – quaff – suck in – absorb’ . Gesenius adds – swallow down – drink in - And that שרף may derive from the word שרף that means burn – in that burning and consuming are related ideas and their lexemic expressions do sometimes interchange - somewhat like the way that consuming fire is said to be אכל [to eat, to consume] Cf. Exod. 3:2

אוכל – and as the Hebrew בער [burn] yielded the Span. beber and the Eng. imbibe and beverage via the Lat. bebire, bibo [drink] see pg... See also pg....

Note that there may be a parallel link between the אכל consume that relates to the word כלה koloh [to put an end to] and the word שרף [burn] that may constitute the epenthesis of a ר into a base שף that it is a secondary form of 'סוף' [end]

Or – this שרף sip – quaff – suck term may derive from the biblical Hebrew term safah שפה [lip]⁹¹⁸ by means of ר epenthesis in that the lips are involved with sipping – sucking – quaffing etc. Gesenius does indeed assume a cognate relationship between שפה [קול] - שרף soraf [sip – quaff – absorb etc.] and שרף soraf biblical Hebrew soraf [burn]

Also - alternately with regard to שרף term that means resin – sap – it seems possible - in light of the information provided by Rabbi Jeremy Steinberg – that the Talmudic שרף that denotes resin derives from the Talmudic שרף that denotes 'suck' because the resin is sucked upward by the leaves of the tree branches – which does indeed appear to be exactly what Steinberg has suggested with regard to צרי .

Hayim Shore suggested that עב = cloud because it is a condensation – which is in turn thickening of water vapor into droplets

However, it seems that Rabbi Pappenheim sees מחר tomorrow as a shortened form מאחר that means 'later' – the word אחר denoting 'after'

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

My research has indicated that there is an inner base פט that denotes 'an emerging - coming out of a thing or a situation' and an 'emitting' . The biblical פטר P-T-R denotes sending out [I Chron. 9:23] - freeing [Prov. 17:14] - getting out [I Sam. 19:10] - exempting - also – to dismiss מפני שאול . The פטר רחם is the first born offspring of an animal⁹¹⁹ and the פטר term may refer to the first ejection of a calve

⁹¹⁸ Hebrew שפה safah [lip] is apparently the etymon of Eng. 'sip' . Also of the Eng. 'sibilant' and the Lat. sibilare [to whistle, hiss]

⁹¹⁹ 'That which opens the womb first' [Klein]

from the mother's רחם womb – but more likely - to the fact that the birth has 'freed' the mother animal's womb from its previous state of 'barrenness' or that it has taken the mother 'out' of its [natural] obligation to bear at least some offspring⁹²⁰. The pl. word פטורים [four times in I Kings Chap. 6 פטורי צצים] refers to carvings of open, blossoming i.e. emitted flowers.⁹²¹

A PBH פטריה term denoted – 'fungi, mushrooms' [items that 'come out of' another thing]

The biblical פלט poleit – which I regard as the result of a ל epenthesis into the פט base [See....]⁹²² denotes 'escape and refugee' – that constitutes a 'coming out of a dangerous situation'. The פליט is a refugee, escapee – פליטה is a surviving remnant, a refugee element - and the תפלט term denotes 'the giving birth of an animal' [Job 21:10 תפלט פרטו ולא תשכל] an act that entails the 'coming out' of the baby animal from the mother's body. The PBH פולט means 'to emit, discharge'

The PBH ABB פט reduplicate פטט and the ABAB reduplicate פטפט denote 'prattle, chatter' [i.e. senseless spitting out or slipping out of words from the mouth] The presumed PBH פטר denotes 'quittance, acquittal' [i.e. getting out of a legal obligation or liability]⁹²³ – PBH פטר means – discharge – give birth – vomit – and the PBH פיטומת / פיטום pitom[eth] is the small protruberance at the bottom of a fruit [i.e. that juts

Rav Hirsch sees a link between פות and פאת in the sense of 'swivel [hinge, socket?]' Jastrow lists an Aramaic פאתא denoting 'door, entrance'

⁹²⁰ ...that obligation being the obligation upon all creations to attempt to propagate – for if everyone's 'parents' had not done so previously – there would not have existed any beings today.

⁹²¹ פטר is the root of the PBH finishing Torah reading terms מפטיר and הפטרה

⁹²² However, some regard פלט instead as an alternate form of מלט [to escape] in that the מ and פ are phonetically related labial sounds.

⁹²³ In a lesser possibility פטר could constitute instead the epenthesis of a ט into the base פר that denotes break, separate – in the sense of a breaking out of a confinement or obligation. Ernest Klein does indeed list the senses – break open – separate – cleft – for the פטר root

Or alternately טחר might be a metathesis of טרח [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 תחר pg...

In Prov. 25:9, 10 the words פן יחסוך שמע - פן יחסוך שמע - פן יחסוך שמע - פן יחסוך שמע 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.⁹²⁴

And in Lev. 20:17 which prohibits sexual relations between a brother and sister – the words וראה את ערותה - חסד הוא - חסד הוא 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 חסד term clearly has a very negative connotation – and entirely unlike its general understanding as ‘kindness’.⁹²⁵

And – as for the PBH word תקלה [obstacle] it seems to me that – when the ‘stone removers’ were מסקל the obstacle stones – each removed stone was called [by backformation] something on the order of ‘a סקל sakol or a sokul’ and this סקל term entered at the Tower event into the Aramaic language as a word in the form תקלה that bore the sense of ‘removed stone’ and that also developed the meaning ‘obstacle’ – and this תקלה word eventually re-entered into PBH Hebrew in that same usage of ‘obstacle’ [which Hebrew still possesses today].⁹²⁶

In England the word ‘stone’ does indeed signify a weight measure of fourteen lbs.

It seems to me indeed that the סדר and תדיר terms are both likely derived metaphysically from a דר base that some lexicographers regard as denoting ‘row’ – See pg... - i.e. by the pro-theses of the ת / ס – in that maintaining order often entails the arranging of member items in neat rows.⁹²⁷

סרן = (A) plishti officer – (b) axle - This proves that the related word שר [officer, minister] is so called because he keeps his underlings in line

⁹²⁴ In that context the חסד word might relate to its חס inner base that denotes ‘protect’ – i.e. by the affix of the ח in that chastening is a form of protecting. Or it might instead constitute therein the epenthesis of the ח samekh into the base חד [sharp] in that rebuke – shaming – reviling are ‘sharp’ activities. Cf. the verb חרף hat denotes ‘sharp – bitter’ and that is used in similar contexts – See pg...

⁹²⁵ Some have suggested that the message here is that the act is in reality evil – even though it might perhaps appear in one respect as a חסד - a kindness i.e. in the case of relations with a spinster sister.

⁹²⁶ Ernest Klein sees תקלה instead as a derivative of the Aram. תקל [weigh, balance] that is related to the Hebrew שקל shaqel [weigh, balance] via a development of ‘weigh > heavy > too heavy to bear > obstacle, stumble’. [I of course regard תקל as the Tower of Babel Aramaic withering of שקל]

⁹²⁷ One might theorize instead that there is a דר inner base that denotes ‘constancy’ and that it is the base of תדיר - as well as of יתד [peg that holds a tent in place] and also of תמיד [always, constant] – by the insertion of a מ into the דר base –. See pg... See also תמיד pg...

The Hebrew root theorist Shoresh Yesha [] suggested that the word יתד that denotes – peg that supports a tent – is a shortened form of a theoretical verb יתעד that would be related to the עד base of the word עדד that means – to succor, add strength to in that the peg supports the tent

ערב pleasant – from ערב = mix - because you want to mix with it

ערב thick – from עב thick – with ר infix

ערב mix – from רב many – because when you have many of a thing you already have a mixture

להב may be related to הבהב

Rendered רהיטים as – rafters joists, panels – i.e. woods that are fixed side by side or parallelly in rows

עבד to work, serve may be homiletically related to עד [till] in that a person should continue to strive to accomplish until his very end and it may be related to עוד [more, yet] in that a person should always try to do even more in service to The Creator and in that there is often still more work to be done. Also – with regard to Jewish slaves עבדים owned by Jewish masters – their periods of servitude are limited – never completely unending – so only TILL a specific date.

The א epenthesis and the ה are known to the experts. Julius Furst discovered the ע epenthesis [5 specemins] and Rav Pappenheim dabbled with the נ nunn infix – but I have found many more of all of these and even before I found mention of them elsewhere. I am also certain concerning the existence of most of the others that I alone have discovered – or seemingly so The ר infix was known to Yehoshua Steinberg – Milon HaTanakh?.

I agree with those who have PBH צות [join, follow] as a secondary form of PBH צבת [join, follow]. They both likely derive from biblical צבת [to stand up, to stand up in a bundle]

a homiletic theory that I have developed – This theory is based upon a strong biblical implication to the effect that the securing of mankind’s food supply had originally been intended by G-d to be a fairly effortless process – and that the requirement that man must work hard – to do עבודה avodah – in order to earn his bread was only decreed upon Adam precisely as a punishment for his having disobeyed G-d’s instruction concerning the forbidden fruit .

Now – this fact means in turn that Adam’s having to toil thenceforth amounted to his loss of his original ability to gain food without having to work hard. Now – as many of you are aware - the Hebrew word for loss is אבד ovad – spelled אבד with an aleph as the first letter. ‘

And thus it seems to me that the word עבד that denotes – work – may have been created as a – prophetic metaphysical spinoff of the similar word אבד that means loss – by means of aleph and ayin guttural phonetic inter-relationship⁹²⁸ .⁹²⁹

And it also seems to me – by the way – that the אבד term itself – that denotes lose – was itself –fashioned by G-d at the start – out of the inner base בד bod – that denotes – separation – for בד is the main element of the separation denoting biblical words - לבד le-vad [apart] בודד bodod [separate] – and בודל bodel [to separate] as it appears in the verb forms that denote – separation הבדל הבודל - מבדיל . I say this because – the אבד loss of a person’s possession amounts to his separation from it⁹³⁰

Aramaic כרסא [chair] is a ר infix into Hebrew כסא

⁹²⁸ But at the same time – it is also collaterally possible that עבד is a figurative development of the base עב that denotes thick – in that having to work is not regarded as one of the finer elements of living – and the biblical root תעב [to abominate] likely derives from the base עב in the same manner.

⁹²⁹ However עבד may also relate to the base עב that signifies thick – in that thickness is often perceived as possessing a negative connotation

⁹³⁰ The PBH word בודר bodeir [to scatter] is either an additional בוד bod base derivative – or a borrowed Aramaic form of the Hebrew word פזר pozeir that means – to scatter.

Jastrow has Talmudic כרית koris [mountain groove created by running water] as deriving from Hebrew כרה [to dig a hole, pit] but it may be instead an Aramaic version of חריץ khoritz [trench, groove] See pg...

The concepts of connection – joining – attachment – are conceptually related to the concept of – possess – to the effect that כפס כפת may derive from the bases כס כת by פ infix??

See also רסן רתם in ס/ת document

כחד 's usage as - to conceal, hide could amount to a ח infix into a base כד that denotes – possess, contain – in the words כד [jug = a container] and נכד [grandchild i.e. a grandparent's prized possession] - that is related the base כס ??

Perhaps מר difference מערה- cave ??⁹³¹

סר	Turn aside, deviate	סבר	To reason – which entails turnings in the mind from one idea to another until a conclusion is reached	???	But - סב Is the base of סבב [to revolve, surround] – א סבה sibah is a reason, a cause – i.e. a central point around which a course of actions revolves. סבר = to reason [v] i.e. to make a reckoning based upon reasons, causative factors – So that סבר is also ultimately based upon the concept of a central point.
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⁹³¹ But more likely related to ער [bare]

The זר base

זר is 'to seep, flow'⁹³³ and זיו denotes 'brightness, shine' - and shining and brightness entail a steady flow of light . Consider that the biblical נהר indeed possesses each of the senses 'flow, stream forth [Isa. 2:2] , river, light [Job 3:4] and shine [Psalm 34:6]' while the Aramaic /Talmudic נהר = 'give light, shine, bright, and river'⁹³⁴. This to the effect that the זר and זיו pair is likely a specimen of the metaphysical ו / ב interchange principle [See section...] See also pg...

Please note the following זר related Tanakhic phrases –

Zechariah 9:15

ומלאו כמזרק כזוית מזבח

Artscroll has – 'They will be filled like a bowl, [full] like the corners of the altar'. [The mizraq מזרק was a sprinkling bowl for the altar – from the root זרק = to throw]

Others render 'They will be filled like a [sacrificial] bowl, [drenched] like the corners of the altar'.

⁹³³ The biblical זר zov was a man who had experienced a flow / seeping [gonorrhoea?]. ארץ זבת חלב ודבש is 'land flowing with milk and honey' [Exod. 3:8]

⁹³⁴ Some of these usages are more prevalent in Aramaic. Talmudic נהר = 'give light, shine, bright, river'

Psalm 144:12

בנותינו כזוית מחטבות תבנית היכל

Artscroll has - Our daughters are like 'cornerstones' - 'crafted in palatial form'.

Other translations have זוית zoviot instead as 'corner pillars' and as 'stately columns' – cut to the structure of a palace – fashioned as for a palace – hewn / carved after the fashion of a palace – [also] – 'that adorn the corners of a palace'.

Psalm 144:13

מזוינו מלאים מפיקים מזן אל זן

Artscroll has - Our storehouses overflow to their very corners - providing from harvest to harvest.

Other translations have – our barns / granaries will be full, - supplying / furnishing all kinds of foods - storing produce in abundance - filled with all kinds of provisions

According to some scholars, the Tanakhic Hebrew word זויִת zovis / zovit means 'inner corner'

Some assume a זוה root that denotes 'corner' whose possible sense developments include 'to hide, betake oneself to a corner' – 'cornerstone' – 'corner pillars' – angle - and 'laying up / storage corner'.⁹³⁵

The מזו mazov or מזוה mazvah term is variously said to denote 'storage house - storage corner – barn - granary. Some suggest that it stems from the idea of 'a זוִית corner' wherein goods, grain can be hidden' but it seems to me however more probably related to my presumed יר base in its sense of 'flow' – i.e. expressing the hope that granaries / barns shall be 'overflowing' with grain. We find a similar [albeit possibly reverse] phenomenon in the word אֹסֶם osem - whose Tanakhic usage is 'granary , storehouse' [Deut. 28:8] but this term also possesses a Med. Hebrew usage as 'abundance, plenty'.⁹³⁶

Radak notes in his Sefer HaShorashim at קרן that the זויִת המזבח are the same as the קרנות המזבח 'horns of the temple altar' - and Rashi too, translates the קרנות of Masekhet Sotah as the זויִת . The קרנות are said to have been the exposed top sections of four hollow drainage shafts - one at each corner of the altar – into which excess blood and other liquid matter were poured - the liquid having drained through the shafts into a duct under the altar that led to an opening outside of the temple. They were called קרנות - 'horns' because they figuratively resembled somewhat the horns of an animal at the 'corners' of its head. The word 'corner' is indeed an apparent Babel derivative of the Hebrew קרן qeren – via the Lat. cornu [projecting point, horn, end].⁹³⁷⁹³⁸

Rabbi T.M. Abrahams notes that horns and corners both possess sharp edges.

⁹³⁵ Rav Hirsch has – conceal, store

⁹³⁶ Rav Hirsch links אֹסֶם to a root סָמַם in a sense of 'concentrate substances'

⁹³⁷ קרן is apparently also the Babel source of the ancient Grk. keras and keratos [horn] whence Eng. keratin – also – the new Latin comb. – form ceras [horn]

⁹³⁸ Also probably – Eng. [cranny???? See pg...] – horn – and by permutation Eng. nook and neck [of the words] – and Span. rincón [corner]. Likely also Grk. konos [cone, spinning top] whence Eng. cone. The Gallic word karnon = trumpet

Aside from this, we know also that the blood of certain sacrifices was regularly splashed against the southwest corner of the altar.]]

Note also – with regard to the pillars of an ancient palace – that many ancient palaces, temples and other stately structures featured entrance entablatures supported by pillars / columns – many of these featuring pillars not only at their corners – but also all along their perimeter [and especially so along the front].

And so – in light of this information – I shall suggest the following explanations of the origin[s] and usages of the זויות term – to wit –

- (1) The זויות hollow passage horn shafts at the corners of the altar were so called after the זב [flow] term because of the blood etc. that flowed through them.⁹³⁹
- (2) The palace זויות pillar/column were likely so called poetically / figuratively because they had the appearance of ‘flowing down from the top level of the entablature’. This idea corresponds well with Rabbi Pappenheim’s terse suggestion that the word זנב zonav [tail] derives from the word זב zov [seep] See below. The hypothesis of poetic / figurative style in the verse [i.e. of daughters compared to pillars that flow from the top of an entablature בנותינו כזויות] is also supported somewhat by the fact of the description in the same verse of sons compared to planted saplings [Psalm 144: 12] - אשר בנינו כנטעים מגדלים - and by another verse similarly describing sons as planted olive shoots around a father’s table. [Psalm 128:3] בניך כשתלי זיתים סביב לשלחנך
- (3) The מזוים granary term also derives from the זב flow term – in that granaries were so called in the hope or expectation that they would indeed overflow with produce, as is explained above. Cf. Exod. 22:28 מלאתך ודמערך לא תאחר wherein the מלאה term is translated by some as ‘granaries’
- (4) Finally, in addition to these theories, it is also possible instead that the זויות altar corner shafts were named figuratively for the corner pillars of entablatures – [and – for those who translate זויות as ‘cornerstone’ - it would be possible that an original זויות)corner(pillar term derived figuratively from the זויות cornerstone term.

⁹³⁹ Or – the זויות term might relate instead to the the blood that flowed at the altar’s corner, after it was ritually splashed against it

Note also the following –

Rabbi Pappenheim mentions that the biblical זנב zonov [tail] derives from the word זב zov [to seep, flow] although he explains this particular נ epenthesis specimen only in his ספר שרשים that is now mostly lost to us, unfortunately.⁹⁴⁰ I imagine that he regarded the tail metaphorically as ‘seeping / flowing from the animal’s hindquarters.

We do indeed find a similar development in the case of the biblical שוק shoek [thigh, shank of a cow]⁹⁴¹ that is so called because it שק ‘feeds into’ the animal’s body. [See pg...]

Rav Hirsch regards the שוק thigh as an organ of desire – an idea that may be supported by the fact that the word שוק shuk denotes ‘marketplace’ [a place where people obtain their needs and wants] and especially by the noun תשוקה that means ‘a longing, desire – including ‘carnal desire’. The שוק based שקק term that denotes ‘languishing’ [Psalm 65:10] is a sense development of שוק ‘s sense of ‘desire’ – and the שוק based term שקק that denotes rapid forward motion [Nachum 2:5] is likely also a development of שוק ‘s sense of ‘desire’ – as is mirrored by the morphological similarity between the words רצה [will, desire] and רוץ [run]. It appears to me that Gesenius saw in the שוק root the concept ‘to run after a desire’

Incidentally, the Hebrew word for ‘tail’ is ‘זנב zonav’. The MHG dialect – Yiddish – features a transposed form of zonav in the word ‘vonz[es]’ Z-N-V > V-N-Z which means ‘moustache’ – because a moustache amounts to ‘[two] little tails [i.e. zonav > vonz – es] beneath the nose. And, although the word ‘vonzes’ is not itself an element of the modern German vocabulary, its S [SCH] prothesized ‘close relative’ *definitely is* – for

⁹⁴⁰ It was Rabbi Pappenheim’s mention of this unlikely connection that eventually opened my eyes to a much more complex and beautiful philological reality. See pg...

⁹⁴¹ שוק is indeed the Babel ancestor of ‘thigh’ and ‘shank’

the modern German word for 'tail' is SCHWANTZ = sh + vonz – to the effect that the transposed Heb. term for tail - זנב zonav – is clearly the base of the Ger. 'tail' word.⁹⁴²⁹⁴³

It seems from the entry in Rabbi Clark's book [at זות] that Rav Hirsch attributes the זית term that denotes 'olive' to a root זות - that bears a sense of 'flow out slowly' – although there is no indication therein or in his זוב or זיו entries of recognition of any זב - זב connection . It appears to me, however, that this 'flow slowly' זות root is indeed a זב base derivative. Keep in mind as well that the ז and ו interchange frequently in Hebrew [Cf. קום קים צורה ציר.]⁹⁴⁴

זב means 'to flow, seep'. זרב [Job 6:17 – בעת יזורבו נצמתו] is regarded by Gesenius and Rav Hirsch as denoting 'flow' and if this is correct, then the זרב term constitutes a ר epenthesis into the זב base.

The Aramaic זבורית ziburith is a 'receptacle for droppings' and as such, it may constitute a ר affix to the זב base – in the sense that 'droppings' are a type of 'seeping'.⁹⁴⁵

זב is also likely the Tower of Babel etymon of 'seep' [possibly via OE sipian, sybian = seep and cognate to MHG sifen = ooze].

There are scholars who assume that the זהב zahav [gold] term relates to the word זב zav [flow, seep, drip] and that it refers to the gold that is found and mined in the זב flow of rivers and in riverbeds and shores while חרוץ charutz gold [Zach. 9:3] is gold that is mined out of mountain gold mines⁹⁴⁶ . It seems to me however that the זהב term is so generally used that it cannot refer only to river gold, although I could certainly

⁹⁴² The Dutch words for moustache – snor and kenvel may both be withering – ZNV to ZNR and to KNV

⁹⁴³ But the noun 'tail' derives from the word תלה tolah [to hang down] – as may also the word dolman that denotes various garments that prominently feature wide hanging sleeves or other hanging appendages

⁹⁴⁴ זית is the ultimate source of the Span.aceituna [olive]

⁹⁴⁵ ... i.e. to the effect that זיבורית is a shortened fom of כלי זיבורות [lit. a droppings receptacle]

⁹⁴⁶ חרוץ means – to carve out. See pg...

entertain the hypothesis that the זרב term *initially* derives from the זב concept of ‘flowing in rivers’ and that it was extended to refer to mined ore gold as well.⁹⁴⁷

However, I do find somewhat difficult Rabbi Pappenheim’s theory to the effect that gold is called זרב because it זב ‘seeps’ out of the mixed mineral ore during the extraction processes⁹⁴⁸ - as this applies to the refining of practically all metals.

The word זבד zaved appears in Gen. 30:20 and it is translated as ‘gift – endow – bestow – apportion property.’⁹⁴⁹ It likely derives from the זב base as a sense development of ‘flow’ – for we find a similar circumstance in the case of the biblical נחל nachal – whose meanings are – flow – stream – and - bequeath – inherit.⁹⁵⁰

The biblical herb term אזוב eizov is identified with the Greek herb name ‘hyssop’ and Radak identifies it with the herb origanum . Other scholars state that the eizov term refers to both hyssop and origanum syriacum and perhaps even to some other origanum [oregano] subspecies. Here is what ‘Diet health Club. com’ informs concerning these items –

⁹⁴⁷ זרב is the source of the Aramaic צלהב [to gild]

⁹⁴⁸ However, Rabbi Pappenheim attempts to answer this question by suggesting that the flow concept was applied to the זרב gold term only - because it is the most sought after of all.

⁹⁴⁹ However it may perhaps be possible to see this זבד term instead or secondarily as the epenthesis of a ב into the זד base of the root נזד [to cook up, boil – see pg...] in the idiomatic sense ‘The Lord has cooked up for me a fine dish’. See section...

⁹⁵⁰ Rabbi Pappenheim sees נחל as a synonym to חלק in the sense of ‘part, share in’.

Hyssop – Increases urine [flow] – flushes out excess water and toxins – improves regularity of menstrual flow – increases blood circulation i.e blood flow.

Oregano leaf – Rids body of excess water – stimulates and increases menstrual flow

This data is thus indicative of the likelihood of a metaphysical link between זר flow and the אזור terms⁹⁵¹

See also אזור pg...

See also Pappenheim at זיית⁹⁵²

The Aramaic word זיו ziv denoted – splendor – radiance - glory – countenance – good looks – health – bloom – forthcoming vegetation – and the Month זיו חדש [I Kings 6:1] was a spring month – so called because it was the month in which the world appeared to be in bloom.⁹⁵³ .

The זר base is apparently the source of the Eng. ‘seep’.

⁹⁵¹ In light of this, it seems possible that the Middle eastern herb term za’atar – that some identify as ‘hyssop’ – and that many describe as a blending of oregano, marjoram [a related spice] and thyme – the blend being also called hyssop by many – may ultimately relate to the זר base in a manner similar to that in the relationship between זר and זית zayit [olive]. Another idea could link אזור to the similar general Hebrew term for grasses, herbs – עשב . Also - אזור hyssop possesses resinous qualities and it might therefore be the source of the Persian word Aza that means – mastic

⁹⁵² It seems to me that he has suggested that the זיית [corner angle] term relates to the זיו shine term and to the זיית term that he regards as denoting ‘concave receptacle’ in that shining sparks display or appear as visible concave angles as they rebound.

⁹⁵³ Radak states Chazal say it is so named for the radiance / splendor of the trees in bloom.

However the biblical word זבוב zvvv [housefly] apparently derives echoically / imitatively from the buzzing sound that flies make.⁹⁵⁴

See also זול pg.....

The Talmudic זוייא and זוינתא denote 'corner' and the Talmudic זוינת and זוינתא meant 'joint – angle – (inner) corner'. And thus these terms came have developed from the זויי pair, set term – in that joints and angles are in a way, pairings – or they might have derived from the Hebrew זוינת in an earlier usage of 'outer corner (of the altar)'.

A Talmudic זלל term that denoted – flow out – sprinkle – pour – drip – may have derived initially at the Babel event from the זב and/ or זז bases by l epenthesis

See also זרף pg... Note⁹⁵⁵

The זב and זז bases are related to the phonetically similar זפ base of זפת [pitch] a viscous material

⁹⁵⁴ Cf. the verb עטש atash that denotes sneeze which likely derives from the sound - atchoo

⁹⁵⁵ The biblical hapax legomenon זרזיף [Psalm 72:6] is variously rendered – a type of low grass – a rare type of beneficial rain – a dripping or sprinkling – an irrigating / watering / stimulating of the soil – violent shower. See Radak . The פבז זרף is translated by Jastrow – a swelling – inflammation – swollen rim of a wound – Klein has it as – festering wound and bearing a sense of 'flowing', An Aram. זרף meant – rebuke – reprimand – chide and is apparently unrelated to the other זפ זב זז based terms. Jastrow links it to Hebrew זרעף anger, rage and to Aram. זרף [be rough – be angry – threaten]

The Aramaic word זיו ziv denoted – splendor – radiance - glory – countenance – good looks – things that are said to emanate – or flow⁹⁵⁶ – And the Month חדש זיו [I Kings 6:1] was a spring month – so called because it was the month in which the world appeared to be in bloom.⁹⁵⁷ We have explained in section... that the pl. זיוות. term [Zech. 9:15] that denotes corners of the Altar – [sing. form = זית] were likely named for the fact that the sacrificial blood and other liquids flowed זרה through them to the base of the altar. And we have explained that the storehouse term מזו mezev of Psalm 144:13 מזונו מלאים - probably derives figuratively from an optimistic זרה usage as ‘flowing i.e. abundance’.⁹⁵⁸ And so in contrast to these זרה form terms is what I regard as the flow related word זית zayit – spelled with a י yud in place of the ו vav – that denotes the ‘olive’ – a fruit / berry from which flows the שמן זית - olive oil when it is pressed.

⁹⁵⁶ Also - health – bloom – forthcoming vegetation

⁹⁵⁷ Radak states that Chazal say it is so named for the radiance / splendor of the trees in bloom.

⁹⁵⁸ But instead of my suggested meaning of ‘flowing’ – some of the authorities see the מזו and זיוות terms as denoting ‘corners’