

				NUNN EPENTHESIS נ	
אף	Anger – short form of חרון אף	אנף	Be angry ^{lxx515}		Derives from אף [nose] which is from אף [high] in that nose is highest part of the face
אק	Denotes out	אנק	Cry out, groan	Emitted sounds - אנק is also a lizard that darts out ^{lxxi} 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. אנח - נוהס
בט	Denotes - out	א בט	Belt, cummerbund	So that א בט means – for the bulge [to hold in belly that is jutting out] or – against the bulge	See base chart
סר	Turn aside, deviate	סינר סנר	Apron, pinafore, petticoat, girdle breechcloth, belt	Over - Garment to turn away dirt, stains from regular clothing ⁵¹⁶	Or from צנה [protect]
דג	abound, be of great amount, increase	דונג	Wax -Ger. wachs [wax]	Note that Eng. wax and Ger. wachs also mean – to grow, increase	See base chart

⁵¹⁵ In Talmudic Aramaic the word אנפיה denotes face – to the face of, before – possibly a sense development from Hebrew אף [nose]

⁵¹⁶ An alternate source is סוה [restrict] see סנוורים

זח	Talmudic – remove – turn away – distract -	זנח	Biblical – reject, forsake, abandon	Related also to base זח [move, move away]	
זב	Seep, flow	זנב	Tail – which flows out of animal's backside ⁵¹⁷		
זיק	Spark, comet	זנק	Leap forward, spring out	Talmudic זנק signifies a strong flow of water ⁵¹⁸	Or this זיק may derive from זנק by elision
חט	Line, thread, gut	חנט	To embalm, take out the guts of a corpse ⁵¹⁹	Thus this usage of חנט is enantiosemic	See also note # & חלט - pg... the חנט that denotes – to perfume might derive from the base חן that denotes – pleasant, kind, favor ⁵²⁰ , see next
חט	Line, thread, gut	חנט	To ripen, begin to ripen ⁵²¹	Ripening is a figurative crossing of a line ⁵²²	But the idea of ripening & developing pleasant smell can also relate to base חן

⁵¹⁷ 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 זח element is an alternate form of זב

⁵¹⁸ Jastrow has Talmudic זנק as – squirt, sputter, eject with force, drop , pour [among other meanings] – so there seems to be therein a combination of זרק [throw] and זנק [spring forward]

⁵¹⁹ Possible etymon of gaunt

⁵²⁰ These two terms may have coalesced into a single term eventually denoting enbalm

⁵²¹ Along similar lines, perhaps, Jastrow has this חנט as – to form fruits, form leaves [so also a crossing of a line]

⁵²² Jastrow has חנט as the fig leaves and/or fruits assume their final shape – so that this would also amount to a figurative crossing of a line

טא	dirt	טנא	Basket smeared with clay to cover holes ⁵²³⁵²⁴	Also Talmudic טינא – טין [mud, clay] ^{lxxii}	See base chart
טפ	Drip, hang	טנף	Fecal Droppings, excrement ⁵²⁵	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 ^{lxxiii526}	Cf. Lat. penna [wing] that comes from Hebrew פנה [turn]	Jastrow lists a biblical כנף as = bend, cover
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 ^{lxxiv}	Branch – (1) at the ends of the trunk, (2)an end part ⁵²⁷⁵²⁸⁵²⁹	Whence also סנפיר snapir [fish fin] ^{lxxv530}

⁵²³ Probable source of Aramaic צנא [basket]

⁵²⁴ Talmudic איטני [basket] is apparently a form of טנא

⁵²⁵ Cf. bird droppings – Cf. Fr. merde & Span. Mierda [feces] from Aram. מרדא [ordure, dung] and Hebrew base ירד ירד [descend] via Lat. merda [excrement]

⁵²⁶ It could also constitute the prefix of a כ before the base נפ that denotes - wave

⁵²⁷ The possibility of a secondary metaphysical ע - נ link between the words סנף and צניף also merits investigation –.... Consider also the word pair צניף tzنيف [head wrap cloth, turban] and צעיף tze'if [scarf, kerchief, veil]. The root עטש [sneeze] may also similarly relate metaphysically to the root נטש

⁵²⁸ Talmudic סנף are attachments

⁵²⁹ סנףPBH meant – to attach, join together , insert

⁵³⁰ Cf. nip which derives from snip – which means – to cut off the end piece – and snip derives from סוף sof [end]

עד	To, till, until	ענד	Bind, attach to, tie ⁵³¹		See next
עוד	More, yet	ענד	Bind, attach to, tie		Or related to base עד till, to
עק	press	ענק	Be narrow, elongated ⁵³²	Also – to press, force, rule ⁵³³	
צמ	To fast – צמא = thirst	צנמ	Dried out, parch, stiffen	Plants that lack sufficient water stiffen	
אכ	To act – actual, true ⁵³⁴ - base of לאך = act as an agent ⁵³⁵	אנך	Plumb line	device for determining a fact ⁵³⁶ an actuality ⁵³⁷	See base chart
צק	Press, oppress	צנק	Restrain, handcuff צינוקא	Talmudic – narrow prison, handcuffs, pillory	Also tight bundle צינוק
צק	Press, oppress	צינוק	Talmudic – tight bundle		

⁵³¹ Cf. also עקד pg...

⁵³² The Tanakhic race Anakim ענקים are said by some to have been long necked giants – while others suggest that used to strangle their enemies / victims

⁵³³ All apud Marcus Jastrow

⁵³⁴ Cf. והיית אך שמח – You shall be truly happy

⁵³⁵ ...whence מלאך [agent, messenger] and מלאכה a work

⁵³⁶ 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 שהם אנך... pg. plumb line may relate to אנא [where]

⁵³⁷ 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

צר	Narrow, restrict	צנור	Tube, pipe ⁵³⁸ duct			
קצ	end	קנץ	An end ⁵³⁹	Others render – a snare – which also puts an end to its victim's future ^{lxxvi}		
שב	sit	א שוב	Window lattice-work -	Wherein each section of the pattern sits within others sections ^{lxxvii}	It may also be possible to link to שוב [return] because the lattice pattern returns again and again	
רב	Much, many, multiply	א רב ה	Rabbit ארנבת	Cf. they multiply like rabbits ⁵⁴⁰ ⁵⁴¹		
חג	Circle, round	חג Talmudic	To dance ⁵⁴² joyously	Also חגגא a type of dance ⁵⁴³	See next	
חג	festival	חינוגא	Aram. festival			
סק	Remove, move away,	סנק	PBH Clear away, push away – remove -	But a סנק that denotes to stuff, pressure is a mutant form of חנק		
עב	thick	עוב	Cluster of grapes, tied knot, intertwinings –			

⁵³⁸ Whence Eng. – channel, canal

⁵³⁹ In the verse this refers to an end to a critical type of speech

⁵⁴⁰ ארנבת arnebet is also the etymon of rabbit [via ranbit]

⁵⁴¹ Parkhurst suggested instead - ארה + נוב = plucks fruit

⁵⁴² Probably to dance in a circle

⁵⁴³ ...source of Eng. jig

			which also yield thickness ⁵⁴⁴			
צע	Side	צנע	Modest – discreet i.e. keeping to the side ⁵⁴⁵⁵⁴⁶	See base chart See צלע in lammed infix chart		צנ can also relate to a צנ base that denotes protect [see pg...] in that the modest person protects himself against immorality ⁵⁴⁷⁵⁴⁸⁵⁴⁹

עת	time ⁵⁵⁰	ענתה	Talmudic –a time, a timely obligation			
קח	take	קנה	Wipe off, cleanse			?? see next
כח	A force against	קנה	Wipe off, cleanse			Cf. קלה from כח base

⁵⁴⁴ 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

⁵⁴⁵ Also related to צנח [to descend in a discreet, unnoticed manner – see pg...]

⁵⁴⁶ Cf. Ger. Scheiden [to separate, part from] which may derive from tzad [side] i.e. to keep aside – and Ger. Bescheiden [modest]

⁵⁴⁷ And there is indeed a Talmudic צנע that means – guard – Other Talmudic usages include reserve – hide – put aside – withdraw - restrain

⁵⁴⁸ 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

⁵⁴⁹ צנע could be a blend of צע and צנ

⁵⁵⁰ עתה = now, this time

קוט	Detest, hate ⁵⁵¹	קנט PBH	Vex, anger, annoy, loathe, mean contemptible ⁵⁵²	קנטר ⁵⁵³ - Whence Talmudic קנדס ⁵⁵⁴	
גב	The back	גנב	To steal undetected, behind the victim's back ⁵⁵⁵⁵⁵⁶	Jastrow lists a גנב term as denoting – to keep oneself behind [at a distance]	
בס ^{lxxviii}	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		
#1 צפ	Chirp, bird sound	צנף	Shriek, squeal of woodcock	Probably echoic/ imitative origin	
אה	Sound of sadness exasperation - och	אנה	Groan, moan, sigh ⁵⁵⁷		אנה can also be related to נוה [rest, comfort, ease] because a sigh often helps to ease emotional pain ⁵⁵⁸

⁵⁵¹ PBH קוט = to quarrel

⁵⁵² Jastrow lists also a קנט that means – cut, shrink

⁵⁵³ = chide, rebuke

⁵⁵⁴ = mischief, practical joke

⁵⁵⁵ ...as opposed to גדל [stick up – theft involving violence or threat]

⁵⁵⁶ May also involve base גנ [protect] in that the thief tries to protect against detection

⁵⁵⁷ On a homiletic note, the similarity between אנה 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

⁵⁵⁸ Perhaps also related to אנק [groan]

אצ	Push, press	אנץ	Talmud squeeze in, fasten		Gesenius links אצ base and אנס to אלץ [compel] ⁵⁵⁹
פוק	Take out, exceed bounds, extract	פנק	Overly self - indulgent, finicky		Also next
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 ⁵⁶⁰	⁵⁶¹	
פוג פג	Be faint, lose taste, weaken	פנג	Millet – an inferior grain ⁵⁶²		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 ⁵⁶³

⁵⁵⁹ See also און

⁵⁶⁰ 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'⁵⁶⁰. 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. Cf. Eng. Choker [necklace]

⁵⁶¹ The Tanakhic race Anakim ענקים are said by some to have been long necked giants – while others suggest that used to strangle their enemies / victims

⁵⁶² Source of Latin panicum [millet type grain] eaten as a cheap bread – possible source of Lat. panis [bread, loaf, food]

⁵⁶³ An Aramaic derivative שנק meant - choke, strangle, confine tightly and also by sense development – trouble, distress

עפ	fly	ענף	Branches – which figuratively fly in a wind		Will also involve base נפ that means – to wave ⁵⁶⁴
חכ	Palate – involved in taste	חנך	To educate ⁵⁶⁵	To give the pupil a taste of knowledge – taste is a synonym for understanding ⁵⁶⁶	חכם חכמה [wise, wisdom]
צפ	Base of צפה - to cover, overlay, plate ⁵⁶⁷	צנף	To wrap, wind around	And thus also a form of - covering	
טור	Aramaic - mountain ⁵⁶⁸	טינר - טנר	Aram. stone, flint, rock	From Hebrew צור ?	
סט	Deviate, do wrong – Cf. סטה	סנט ⁵⁶⁹	Jeer, mock, scoff, malign	Words that denote badness are often used as words denoting scorn – see note #...	כער גער – Cf. vile, revile
גה	Push forward	גנה ^{lxxix}	PBH cough up blood – also to groan, to cough	PBH גנה means to break forth	גהלים glowing coals belch forth heat enegy

⁵⁶⁴ Jastrow did indeed list a Talmudic term נוף that meant ‘swinging tree branch – boughs of a tree’

⁵⁶⁵ 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 – Cf. נוח dwelling and נוח pleasant

⁵⁶⁶ Cf. Hebrew סבר sovar that means both taste and reason – and its derivative Lat. sapere [tasting, flavor, wise, discern] Also source of savor, & Span. Sabor [taste]

⁵⁶⁷ I suggest that the צפה that means to look has the sense of – to cover with the eye

⁵⁶⁸ Aramaic version of צור [mountain, large rock]

⁵⁶⁹ Also as שנט

כת כתה	Class, sect	כנה	Colleagues, cohorts members of a social class [Cf. Ezra 5:6] ⁵⁷⁰		
גז ⁵⁷¹	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 ⁵⁷² See base גנ pg ..Whence גניזה genizah & גנזך [treasure house] ⁵⁷³
ספ	End	סנפיר	Fins i.e. end of a fish ⁵⁷⁴		
סוה	Restrict – Cf. מסוה[mask] that restricts, prevents recognition ⁵⁷⁵	סנוורים	Dazzling blindness that restricted Sodom dwellers ability to harm Lot [Gen. 19:11]		Also by the affix of an agential ריש -- > סוה See also סינר

⁵⁷⁰ However, it seems possible that the כנה word relates instead to the biblical כנה [= cognomen] in the sense of ‘those who are called by the same name’].

⁵⁷¹ Metaphysically related to base קצ that also denotes – cut off

⁵⁷² Jastrow has the גנז root as – set aside – cut off – and the גנז term as denoting – to store – hoard - reserve

⁵⁷³ 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

⁵⁷⁴ 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

⁵⁷⁵ Also related metaphysically to תוה [restrict] by ת/ס inter-relationship

פכ	To change, variegate	פנך Midrashic	To speed ^{lxxx 576}		See base chart
חטה	Wheat [khitah]	חנטא חנטין Talmudic	wheat	From חוט line, thread	
בכ	= deep - base of נבך	בנך	Talmudic cavity dug around vines ⁵⁷⁷⁵⁷⁸	See also כרך Talmudic	See base chart
ציר	Door pivot ⁵⁷⁹ hinge	PBH צינור צנור	Door pivot socket, pivot	Apud Jastrow	See also pg...
צור	Talmudic wrap around, bind around	PBH צינור צנור	Curved pin, hook		??
ריק	empty	רונקי Talmudic	Pot contents emptied on a sheet		
קם	Stand up. establish	קנם Talmudic	To make firm ⁵⁸⁰	Talmudic קונם is to make a vow of astinence	??
כע	Base denoting bend ^{lxxxi}	כנע	Kneel, subservience	See כרע pg. ⁵⁸¹	See also note pg...

⁵⁷⁶ Whence Brit. Spank [to speed]

⁵⁷⁷ Alternately it could be instead a form of ברכה [pool, brook]

⁵⁷⁸ ...for collecting water

⁵⁷⁹ 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

⁵⁸⁰ Jastrow listed קנם [to establish - oath, covenant] as a derivative of קם

⁵⁸¹ Ernest Klein regarded כרע and כנע as alternate forms of each other

תוך	Inside, among	תנוך	cartilage ^{lxxxii 582}		??
מכ	To lower	מניכא	Aram. necklace that hangs down	Cf. ריוד and רביד	
זר	Circular form object	זנרא	Belt – which encircles waist	Cf. זר to gird around from אזור & חוג from חוגר	
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 ⁵⁸³	??
ריק	empty	ארנק Talmudic	Bag, purse, membrane	Cf. מרבק empty stall	

⁵⁸² But many regard תנוך as denoting – earlobe in which case it could derive from base תנ [give, extend]

⁵⁸³ 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			
כד	Base denoting roundness	Talmudic כנדא	Pitcher, jug	כדור Is a ball, globe - לכד is to besiege around - כד is a pitcher jug – כדור = encircle, go all around	It is noteworthy that base כר[round] may also be the base – and כד may even a secondary form of כר	
קת	Talmud. Handle, helve ⁵⁸⁴	קנת	Talmud. Handle, helve			

There are also a few Aramaic words wherein a נ nunn was infixed into a Hebrew word . These include עתה to עת - כנת to כת Other such word pairs include - אתה to את [you] - בת to בת [daughter] - מדה [measure] to מנדה [land tax] - כד to כנדא [pitcher] & גוד גדד [a band, troop] - כחת - crush & כונתא that which is pounded- base כת כס = contain - כנת is a wrapper – כסבש

With regard to words longer than three letters there are also תרגול - a chicken, fowl that derives from רגל [leg] because it walks mainly and hardly flies at all – and also for 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 - שנין - חנין - גנין - כנין - תנין 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 ענ [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]

⁵⁸⁴ Perhaps a withered form of קח kakh [take] Cf. Lat. Ansa [handle] from אחז okhaz [hold, seize]

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 into the base הו that denotes – pounding – agitation – turmoil

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

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

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

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

It seems to me that Rabbi Pappenheim has stated [at ענף] that the words זנה – חנף – צנף – זנק – ענק – ענף – and others were the results of נ epenthesis into original two letter bases – but at זנה he has stated instead the opposite – i.e. that נח and other similar two letter verbs were the results of a middle נ elision [omission] of an original three letter root [זנה to נח etc.] and he added that the dageshim of those three letter roots indicates that such metaphysical elisions occurred

The חנט verb is used biblically both to describe the development of figs and the process of embalming. John Parkhurst suggested that the חנט term intends - to fill with perfume - for in embalming the corpse is filled with perfume and in fig growth the tree fills its figs with sweet juices. It seems to me also possible to regard חנט as – taking out – because in embalming the intestines are removed and in fig development the figs come out of their bud encasements⁵⁸⁵. It is also possible to regard both the embalming חנט and the fig ripening חנט as deriving from the same base חן that signifies – pleasant – favor – nice - as they both involve the engendering of pleasant smells

⁵⁸⁵ And thus it seems conceivable that this חנט [out?] is a form of a theoretical חנץ that derives from חוצ [out] – Cf. רוצ and רחץ and ירט