

			BAIS INFIX ב			
גן	Guard, tend to, protect	גבינה	Cheese – item made with great care <sup>147148</sup>	מגן הגן Base of		
גוש	Materialize, harden into a shape	גבש - גביש	Crystal, crystalize	Biblical אלגביש is hailstones <sup>xvii</sup>		
זד זיד	cook <sup>149</sup> נזיד	??זבד	A thing cooked up <sup>150 151</sup> also figuratively – planned, schemed	G-d has cooked up for me a fine cooking טוב זבד זבדני אלקים אותי זבד <sup>154xviii 153152</sup>	From which eventually developed a usage as – gift, endowment <sup>155156?</sup>	
דש דיש	thresh	דבש	honey	Honey threshed out of the honeycomb <sup>157xix</sup>	דבש may also relate to the דבר – דבק – דבד base of	

<sup>147</sup> ...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

<sup>148</sup> But may also be related to - גבן [humpy, curved]

<sup>149</sup> Cf. Gen. 25:34 נזיד עדשים

<sup>150</sup> Including sometimes – scheming – evil - falsehood

<sup>151</sup> But Rabbi Pappenheim has the זד base as intending – inner storm, turbulence that emerges outward – including as in boiling - evil

<sup>152</sup> Gen. 30:20

<sup>153</sup> However, conventional wisdom has this instead as meaning directly – gift, endowment – G-d has gifted me a fine gift

<sup>154</sup> The word זבד zeved appears in Gen. 30:20 and it is translated as ‘gift – endow – bestow – apportion property.’<sup>154</sup> 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.

<sup>155</sup> ...whence Talmudic זוד zeved [to endow, outfit]

<sup>156</sup> for we find a similar circumstance in the case of the biblical נחל nachal – whose meanings are – flow – stream – and - bequeath – inherit.

<sup>157</sup> Honeycomb is called יערה from יער [ער = 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

					that דבילה דבלה – דוברות denotes –attach, adhere
גל	Round, circular <sup>158</sup>	גבול	Border, limit	A border goes around an area גבול border may be from idea of boundary that goes AROUND an area <sup>xx</sup>	But גבול [border, limit] also involves the base בל that denotes – not – in sense of here, but no further See next
גל	Round, circular <sup>159</sup>	גבל Talmud.	To give a round shape <sup>160</sup>		See also note, pg...
חיק	Bosom, lap	חבק	Hug, embrace		
חיל	Pang, pain	חבל	Pang, pain – form of <sup>161</sup> חיל	But חבל that means damage, harm entails base בל [negative] and חבל that means bind, cord has base חב [bind]	Cf. חיל כיולדה
איד	Calamity, misfortune	אבד	Lose, destroy		Also related to the base בד that signifies – apart – as in לבד – בדד
שית	Set, put, place	שבת	A sitting	PBH שית = foundation	?

<sup>158</sup> Base of עגל round, circular – also גלגל – גל among others

<sup>159</sup> Base of גיל [circle, ball]

<sup>160</sup> Apud Jastrow

<sup>161</sup> Talmudic חביל that means – to get sick may be a ב infix into חולה [sick]

רוק ריק	empty <sup>xxi</sup>	רבק - מרבק	מרבק is a stall – an empty place for an animal <sup>162163</sup>		רבק will also relate to base בק [empty, vacant]
זל	To flow – Base of roots זול & נזל that denote –flow, liquid in motion <sup>164</sup>	זבול <sup>vul</sup> Z'	Dwelling, home base – that is also an origin - a place from which to flow, go forth <sup>165</sup>	The same concept occurs in the case of מעון [habitation, dwelling] that derives from עין / מעין [spring, well] in the sense – a place from which to flow, go forth <sup>xxii</sup>	
זל זיל	To flow -Base of roots זול & נזל that denote –flow, liquid in motion <sup>166</sup>	זבל PBH zevel	Manure, fertilizer, garbage	= something that flows freely, is cheap, often of little value <sup>167</sup>	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 <sup>168169</sup>	שבל - שובל	Hang down, move or pull along - skirt of a robe <sup>170</sup>		See also שבל pg...

<sup>162</sup> Possibly related to root רבץ that denotes - lie down, stretch out – also – a place, resting place

<sup>163</sup> Evann Shoshan has מרבק instead as – place to fatten animals

<sup>164</sup> However the זול root may also constitute the affix of a ל lammed to the זל version of the base זב / זל that denotes – seep, flow -

<sup>165</sup> זבול is the etymon of dwell

<sup>166</sup> However the זול root may also constitute the affix of a ל lammed to the זל version of the base זב / זל that denotes – seep, flow -

<sup>167</sup> 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'

<sup>168</sup> Also PBH bottom rim of a vessel

<sup>169</sup> Possibly a sense development of base של that means - disengage

<sup>170</sup> From these are Aram. שרול שרובל [sleeve] in that a sleeve is a trailing of material at the shoulder arm hole

ד	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
ר	Soft, tender, weak <sup>171</sup>	רבך	Soften by cooking, mix or stir with hot water or oil <sup>172xxiii</sup>			
ל	To act upon	לבש	To dress, wear <sup>173??</sup>		Cf. לוש knead - לטש polish, whet, forge - לשון tongue <sup>174</sup>	לבש <sup>175</sup>

<sup>171</sup> The ר 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 ירך -could also be an expansion of ירה [to shoot] because the loins are figuratively the part of the male from which sperm is ejected and the part of the female from which a baby is emitted Also - The word יכה yukah means '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 epenthesis into verb declensions is foreign to my basic hypothesis

<sup>172</sup> I cannot explain how this base would exist together with a רכ word that means connect – join -bind

<sup>173</sup> So acting upon the body ??

<sup>174</sup> Which is involved in forming words and in ingesting food

<sup>175</sup> Clothes are worn for warmth but also for modesty – and thus Rabbi Shlomo Pappenheim astutely suggested that לבש stands for - ל בושה for shame

שט	Extend, stretch out	שבט	A baton, scepter = an extension of the hand	Also Talmudic שבטות = twigs, shoots which are also extensions of a tree	See base chart See note <sup>176xxiv</sup> See next <sup>177</sup>
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<sup>176</sup> A discussion of meanings of the word שבט - (1) a ROD – baton – scepter – staff – stick may derive from (a) from שבט = tree branch – by sense development – (b) from שבט = tree branch in that branches were used as rods, canes [apud Rav. Pappenheim] (c) It can be a secondary form of the baton term שבט - whose origin is as an extension שט of the hand –

(2) – as a BRANCH – (a) as an extension out of the tree trunk – (b) as a sense development of a שבט usage as rod, stick (and thus the reverse of 1a) – (c) It may be a combination of the preposition - ש [that] and בט [base denoting out] - intending - that which is outed [from the tree trunk] - Note that There is a diminutive form PBH term שבטות that denotes – shoot, tendril. –

(3) – as a שבט Tribe, clan – (a) a genealogical extension of the tribe's founder and his wife[s] – (b) a branch of a nation – similar to the branch of tree [Malbim] – (c) deriving from the fact that tribal leaders ceremonially bore staffs as a sign of leadership/ venerability. Mozeson notes that שבט is the source of the O. Irish sept [tribe, clan headed by patriarch] – (d) The tribe usage may derive from the word שבת shevet [a sitting – dwelling together] in the sense of the verse הנה מה טוב ומה נעים שבת אחים גם יחד

(4) as a LEADER – (a) it may derive from the fact that leaders ceremonially bore staffs as a sign of leadership / venerability – (b) it may be a secondary form of the word שפט shofet [judge] in that leaders judge their people and in that many of the earlier leaders of Bnei Yisroel were judges – [They also administer disciplinary punishment – Radak] (c) It may constitute a combination of the preposition - ש [that] and בט [base denoting out] - intending a leader is the one who stands out, is outstanding – Cf. the leader term נשיא one who is raised high –

(5) as a PUNISHER, punishment – hitting – beating [PBH שבט beat with a stick, cane] – (a) these can derive from its meaning as baton – cane in that these are used for beating and punishing – (b) They might derive from [or be related to] the similar Hebrew root חבט [to beat, thresh] – (c) It may intend ש בט [that beats] (d) there may be a secondary form of the word שפט that also denotes punishment and that is an extension of the idea that a judge שופט - decrees punishment – Cf. Numb. 33:4 שפטים - ובאלהיהם עשה ה' - Yehoshua Steinberg [Milon HaTanakh] said that an Aramaic word for baton is שופטא . He explains also that from שפט 's sense as 'judge' came its other usage as 'leader, ruler'

[(6) Reuven Brauner listed a שבט that denotes stretch, elongate – which would be a derivative of the base שט that signifies – extend]- The word שפט that denotes punisher could also constitute the infix of a פ pei into the שט base of the word שוט that denotes whip/ cane which used for punishing - - There is also a biblical שבט usage as a scribe's quill or pen . Note that the biblical word מטה match similarly denotes – Staff – tribe – branch – It appears that unlike the word שוט - שבט did not possess a meaning of scourge, whip – and it appears that שוט did not have a usage as – branch See also מטה pg... NOTE however that although Rav Pappenheim and A. Evann Shoshan both list שבט as denoting also tree branch – there does not appear to be direct biblical corroboration of this- . שבט is apparently the source of the term שרביט sharvit – by resh paret – as the שרביט is a 'scepter, wand'.

Marcus Jatrow regarded שפט as related to a פטט root that denotes talkative – emitting words? In the sense that the judge is the one who decrees, who issues the deciding word.

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 <sup>178</sup>	.... See base chart
שוח – שח	Bowing, subservience	שבה	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
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 <sup>179</sup> - דבש [sticky honey] – דבילה [a pressed together cake of figs] – דוברת [raft of lashed together planks] - דבילול - דבילה – lump, pile

<sup>177</sup> There is also a Talmudic term שביט that means – comet that likely relates to the idea of extension, as well

<sup>178</sup> This שבט could be instead ש- בט - that has outed

<sup>179</sup> i.e. attach words into sentences etc.

קע	deep <sup>180</sup>	קבע	Drive in, insert, wedge in, implant	Also קבעת - deep goblet - helmet	See base chart
רד	Descend, downward	רבוד	carpet, rug [lying down on a floor] - רביד medallion neck chain [hanging downward] <sup>xxv</sup>	Also related to רפד - see pg... Talmudic רובד = pavement, mosaic pavement – laid on the ground – Talmudic רבדא = [n] = a patch, a scab – [v] = to line, join	Cf. <sup>182181</sup> מכ מניכא
עש	Osh -Base of עשש = rot, decay, waste away, weaken	עבש	Mold, shrivel, decay	Cf. <sup>xxvi</sup> עפש	See also בוש - בלש
טע	Implant, sink in	טבע	Sink, ingrain <sup>183</sup>	Cf. נטע plant	
תע	Secondary PBH form of טע [see above]	תבע PBH	Claim, demand – i.e. attempt to sink into someone's domain <sup>184</sup>		
קץ	End, extremity	קבץ	Gather, Bring in from outer points [ends] to a single [central] location <sup>185</sup>	This theory is supported by the apparent likelihood that אסף [gather] constitutes the collecting together of items from סף - סוף	See also קוצה – See also קיץ

<sup>180</sup> ...base of קע - הקע - תקע - בקע - קערה - קערה among others

<sup>181</sup> But Talmudic רבד terms that mean –join – lining – scab – patch probably relate to the base רב that denotes – to increase, make greater

<sup>182</sup> Maybe also source of PBH נרוד nirvad [bier]

<sup>183</sup> In later Hebrew טבע denotes also nature, character – things that are ingrained in an item etc.

<sup>184</sup> May also be related to base בע that denotes – to want, need, to consume

<sup>185</sup> Probable source of Talmudic כבסא [something pressed, lump, ball, cluster of dates]

				[end] points inward – with the prefix of the א aleph <sup>186</sup>	
טור	Tower, height	טבור	Seen by some as = high point, high central point	Related therefore to הר טבור - Mount Tabor	<sup>187</sup>
הל	Base of הולל (a) be foolish <sup>188</sup> (b) be boastful <sup>189</sup>	הבל PBH	Vanity – do vain things – be wanton – to sport		
שוך	Thick branches, thorns, foliage, interwoven stuff	שבך - שבכה שובך PBH	Entangled branches – also interwoven latticework -	are Branches, משובכת – שוכת hedges	There is also a form סבך [entangling, thicket]
<sup>190</sup> הצ	A pressing – base of נחץ [urgent] & להץ press, oppress <sup>191</sup>	חבצלת of root חבצ	Lilly flower in early stage – when its petals / leaves are still	Talmudic חבץ = to press thick milk in a bag <sup>193</sup> - Ernest Klein has PBH חבץ as – to compress, churn <sup>194xxvii</sup>	See also חבץ pg...

<sup>186</sup> Or alternately – the א may be a shortened form of אי [not] so that אסף denotes אי סוף - no longer at the ends - Cf. את 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

<sup>187</sup> but Gesenius regarded this instead as related to צבר [pile up, heap up] by ט - צ interchange

<sup>188</sup> 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]

<sup>189</sup> 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]

<sup>190</sup> Perhaps related to חוץ [out] in the sense of – a pressing action from an outside force

<sup>191</sup> Sense development of חצ base that denotes – out – in sense of a pressing from outside

<sup>193</sup> Rashi – apud Jastrow

<sup>194</sup> Some experts correctly relate חבץ to חבס [press, crush]



			compressed close together <sup>192</sup>			
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 See next	
צור	rock	צבר	Collect items or beings together in a heap, pile, group	Rocks are compressed grains of sand or compressed mineral elements		
כס	Base denotes possess, contain	כובס כבס Talmudic	pocket	See chart - כיס is a pocket		
קור <sup>195</sup>	dig <sup>196</sup>	קבר	To bury – a grave		Also constitutes the affix of a ר to the base קב [cavity, perforation] <sup>197</sup>	
דל	poor	דבלל Talmudic	Thinned out, rarefied <sup>198</sup>	Cf. <sup>199</sup> סוכה מדובללת also – miserable looking <sup>200</sup>		

<sup>192</sup> So Jastrow who says that the flower is called שושנה shoshannah after it opens, full grown

<sup>195</sup> II Kings 19:24

<sup>196</sup> Probably related to מקור [a source]

<sup>197</sup> ...in that burial occurs in an empty cavity. Or קבר may initially have meant – to dig a cavity for the purpose of burying.

<sup>198</sup> See also דגל

<sup>199</sup> 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 denotes a sukkah that is too thin in some places but normal in others

<sup>200</sup> Might also relate to דאב דוה [sick]

ד ?	Forward movement <sup>201</sup>	דבר dabeir	Speak – a verbal forward movement	דב speak may relate to a base דב that denotes attach <sup>202</sup> in that speech is a connection of words <sup>203</sup>	see also דביר – maybe place where G-d is most attached to ? – See also next
ד	Forward movement <sup>204</sup>	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 <sup>205</sup>	So a withering sense development of the original sense of providing for	שוק is a marketplace
כש	A force against <sup>206</sup>	כבש	To defeat, conquer	כשל = stumble, cause to fall - כחש = a hammer <sup>207</sup> - כחש = to deny, deceive, fail, thin, lean, reduce, contradict - כחש = to pound - כפש = to force down - כשף is witchcraft i.e. a force	כבש will also relate to the base כב that denotes – mastery, control – <sup>210</sup> - See base chart

<sup>201</sup> דרבן – דרס – דהר - דרג - דרך Cf.

<sup>202</sup> See דבק

<sup>203</sup> 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

<sup>204</sup> דרבן – דרס – דהר - דרג - דרך Cf.

<sup>205</sup> 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

<sup>206</sup> ...related to base כח [a force against]

<sup>207</sup> The biblical כשיל [hammer or axe?] may relate to כשל in that it causes trees to fall [E Klein]

<sup>210</sup> כבש might also relate to the קש base of יקש נקש [to trap, snare]

				against the natural order כמש - = to wither, shrivel <sup>208209</sup>	
קע	Base denotes deep <sup>211</sup>	קבע	Fixed, constant, regular, appointed, stick into, permanence	So something that is deeply ingrained, deeply inserted	See also קבע pg...
זה	Move, remove, PBH raise	זבה	Raise an offering to G-d <sup>xxviii</sup>	Cf. the animal sacrifice offering term עולה that means – to go up <sup>xxix</sup>	זבה May also relate to טבה [butcher, slaughter] by ז / ט relationship and especially so in light of the theory that the ט was originally pronounced as TH <sup>212213</sup>
לק	Base of לקה To strike, smite, to punish, scourge, affect with disease	ש לבק Talmudic <sup>xxx</sup>	blisters		
שור	Shur - Look at, waiting to see	שבר	Sibeir – to await, to hope for <sup>214</sup>	Perhaps the shinn of שור was changed to a sinn in שבר in order	Cf. Psalm 145:15 – עיני כל אליך ישברו

<sup>208</sup> 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

<sup>209</sup> Possibly a derivative of קמט wither, shrivel

<sup>211</sup> Cf. שקע – תקע בקע – קערה

<sup>212</sup> Cf. זהר and טהור in its more rare Talmudic sense as bright

<sup>213</sup> May also relate to זרח [rise] by ז / ר relationship

<sup>214</sup> 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

				to avoid confusion with שבר [to break]	of all look to you [hopefully] <sup>215</sup>
של	disengage <sup>216</sup>	שבל שבלת	Inflorescence [usually ear of corn, wheat at top of stalk] <sup>217</sup>	So called because the food yielding inflorescences are regularly detached [disengaged] from the stalks - See base chart	שבל שבלת may also relate to base שב [sit] in that the inflorescence sits atop a stalk <sup>218</sup>
חט	Base of חוט - Line, thread – base of חטר & PBH חטרא [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. חטרא means – a stick – and biblical חטר <sup>219</sup>	May also relate to a בט base of בעט [kick] See next
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

<sup>215</sup> חזק say that the food term שבר shever is related to the verb שבר sibeir – to hope for

<sup>216</sup> נשל – שליה – שלל – של את נעליך ..as in the words

<sup>217</sup> 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

<sup>218</sup> It has also been suggested that this שבלת term derives from the שבל - שול terms that denote trail/ drag along in that the grain stalks and inflorescences appear to drag along in the wind

<sup>219</sup> PBH חבט denotes – shock, lesion through a fall

אק	Denotes out	אבק	Dust – which is easily, quickly and regularly outed from its place <sup>220221</sup>	???	
הצ	Spinoff base of הצ [out] denotes pressure from without	חבץ	To compress, churn, pound into butter etc.	Base of חבץ oppress - pressing need - נחץ - cheese חריץ	Appears in חבצלת a compressed flower <sup>222</sup> - see pg....
זן	To feed, provide for, to equip <sup>223</sup>	זבן PBH	To buy <sup>224</sup>	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, buy provisions <sup>225</sup>
שת	Put, establish, appoint, set	שבת	Shabbos – The Sabbath day	established by G-d as a holy day	See note <sup>226</sup>

<sup>220</sup> 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

<sup>221</sup> Apud Rav Hirsch

<sup>222</sup> Some scholars regard חבצלת as related to בצל [onion]

<sup>223</sup> Source of זין to provide, outfit, arm with weapons

<sup>224</sup> May be related to זמן [prepare] by B/M labial link

<sup>225</sup> This also parallels the development from Ancient Grk. opson [cooked food, victuals] to Ancient Grk. opsawnehs [one who buys victuals, a purveyor] Also Lat. paro, parare that means furnish, prepare, provide and buy

<sup>226</sup> 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 שבת/ר 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.

עט	Base denoting eat, consume, envelop, pounce <sup>227</sup>	עבט	To lend upon pawn, pledge		A figurative pouncing upon the borrower ?		See also עיט vulture
עד	Base denoting to, till	עבד	Work – servitude – work is done to an item, till a specific point – towards a goal <sup>228</sup>		And obedience, subservience is also TO a master		?? See also notes – pg...

Note also that אבק [dust] – might intend lit. אי בק not empty – in the sense that even when a container is deemed completely empty – there is often still a bit of dust<sup>xxxix229</sup>

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 wool<sup>230</sup>

Less obvious connections may exist in the word pairs / זבן זון / רבץ / A Talmudic רבץ meant to flow, sprinkle Cf. אזל go and זול flow ??

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??<sup>231</sup>

<sup>227</sup> The stylus tool עט is so called because it 'eats into' the surface material

<sup>228</sup> 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

<sup>229</sup> Jastrow lists אביק an outlet – which relate to אק base [out] or to בק base [empty]

<sup>230</sup> 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 Isa. 1:18

<sup>231</sup> Chazal have suggested that this שבר food term relates to the root שבר sibeir [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]

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 גאוה [pride, arrogance] - It could also be an alternate form of גאה [proud] by א - ו inter-relationship – as in <sup>xxxii</sup> נאה נוה – ראה רוה סוה סאה תאה תוה

It is possible that נבל amounts to the infix of a ב into a base נל that denotes an ending condition<sup>232</sup>. 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

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 ח/ס chart for other תבל origin theories<sup>233</sup>

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

A homiletic theory that I have developed –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 א ב ד 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-relationship<sup>xxxiii</sup> .<sup>234</sup>

<sup>232</sup> Albeit that it is surely related to the negative denoting base בל

<sup>233</sup> Perhaps – as a lesser possibility the word תבל could be regarded as a form of the word תלה [to hang, to suspend] as in the phrase תלה ארץ על בלימה [Job 26:7] He [G-d] suspends the earth from nothing – so that earth תבל would mean – the suspended one – by תלה - תול to - תבל or by ב epenthesis into the base תל of תלה

<sup>234</sup> However עבד may also relate to the base עב that signifies thick – in that thickness is often perceived as possessing a negative connotation

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 בדל bodel [to separate] as it appears in the verb forms that denote – separation הבדל - מבדיל . I say this because – the אבד loss of a person's possession amounts to his separation from it <sup>xxxiv</sup>

Perhaps צבא [a host, an army] derives from the base צא [go out] in the sense of a group that always accompanies a main individual when he goes out to carry out his affairs.

Consider as well the following indication of a metaphysical conceptual connection between the ב bais and the י yud

זבת	flowing	זית	olive		See note <sup>235</sup>
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	?

<sup>235</sup> It seems to me that there is a connection between the words זב [seep, flow] - זית [olive] זוית and זויות [flowing corners of altar and of grain silos] and זיו [radiance] . Also זב is the etymon of seep



יון	[yevain] mire, mud	יין	[yaiyin] wine	Too much wine intoxicates, mires a person's ability to think clearly and to function properly <sup>236</sup>		
זבן ?	Aram. buy, buy provisions	זין	To outfit, provide, arm with weapons	xxxv		
קבץ ?	Gather in	קייץ קייץ	PBH to Harvest summer fruit crop	Biblical קייץ means – summertime – and summer fruits <sup>237</sup>		
שבט	Baton, scepter	שיט	Boat powered by oars [ שוט ]	Both involve sticks that serve as extensions of the hand – from base שט [extend]		

זיל זבל likely also belongs to this category

Perhaps נבב house - that is basically a hollow edifice - is related to בבב [the hollowness of...] בב is the base of [dual] root נבב<sup>238</sup> בבב that denotes – hollow Note that זית שיש יין feature the exact same vowel sequence as - בית - Cf. also - מבית ומחוז wherein מבית means - inside

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

<sup>236</sup> 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

<sup>237</sup> 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.

<sup>238</sup> John Parkhurst sees בית and בת [measure of liquid capacity] as related in the concept of – an item of capacity

The verb ציין tziyein [to mark] may relate to a theoretical צבן whose base would be צב that signifies – stand – in that the mark caused the marked item to ‘stand out’. Consider that such is the case with the word צבע tzevah [color] whose base is צב – in that color causes an item to stand out, be more prominent – and similarly also in the case of the word צהב tzahov [bright yellow, reddish yellow] whose base is also צב

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 – the angel called to Avraham - Do not sacrifice Isaac- BUT instead – the ram

Maybe also a reverse phenomenon -

ריק	empty	רבק - מרבק	מרבק is a stall – an empty place for an animal		רבק will also relate to base בק [empty, vacant]
דיש	Threshing	דבש	honey	Which is threshed out of a honeycomb	

There is a PBH word group זבל zevel, 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 [ יזבילני Gen. 30:20]’<sup>239</sup>. 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 דבל biblical word

<sup>239</sup> ....that is indeed the Babel event etymon of the word ‘dwell’ by Z to D withering fortition.

דב'לול d'vailoh [a cake made of figs pressed, stuck together – I Sam. 30:12] is also member of this דב family. Also Talmudic דב'לול [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 דבל 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'<sup>240</sup> – 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.<sup>241xxxvi</sup> This theory is supported by the fact that the similar Talmudic Aramaic word זבלא means 'clod' [pressed together soil].<sup>xxxvii</sup>

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 > 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]<sup>xxxviii</sup> - 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.

Note also – we find the ד and ז interchanging even in biblical Hebrew itself. Cf. דער זער and גדע גזע - see pg...<sup>242</sup>

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<sup>240</sup> See – Saltinmycoffe.com – 'How to turn chicken manure into garden ready compost'

<sup>241</sup> The PBH nomen opficis זבל zabol that denoted 'garbage collector' – whence also the modern usage of the word זבל zebel 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...

<sup>242</sup> Some have suggested that דביונים [II Kings 6:25] is a secondary form of זביונים. see pg...

When Leah says in Gen. 30:20 יִזְבְּלֵנִי אִישִׁי it could relate to the דָּבַל root that denotes pressed together – in the sense that my husband will be combined with – stick to me – or it could relate to the זָבַל that denotes dwelling, that may derive from the base זָל [flow] in the sense that the dwelling is a place from which to flow – [Cf. מַעוֹן] in which case the phrase יִזְבְּלֵנִי אִישִׁי would intend – my husband will dwell with me

In such roots as רָבַךְ חִבֵּק and רָכַךְ one might see the middle letter ב as an infix into a two letter base חֵק / רַכ - or we might see it instead as a spin-off modification of a וּ vav that theoretically existed in roots רִוַּךְ חִוַּק<sup>xxxix</sup>

The word דֶּבֶר dever pestilence, plague may be a ב infix into base דָּר [round] in that pestilence goes around. It may also relate to base דָּב [attach, stick to] because it is contagious – and it may also relate to דָּבַר speak because it may appear that the victim has been killed by the word of G- d

E. Klein has דְּבִיּוֹנִים doves liquid manure excretion as דָּב flow of doves – wherein the דָּב is an Aramaism of זָב [flow, secretion] . In light of this I suggest that the biblical term דִּיּוּ [ink] refers to sepia, the ink that was a secretion of the squid or cuttlefish, so that that secretion דָּב became דִּיּוּ This דִּיּוּ diyo is apparently the etymon of Eng. Dye –