

			GIMMEL INFIX ג			
אמ	Bind together	אגם	Pond of water i.e. aggregate of droplets	???		
בד	Fabric, linen thread	בגד	Garment, clothing <sup>243244</sup>			See also בלג בגד pg... See base chart <sup>245</sup>
סל	Base of סלסל Esteem, regard as of high value, extol	סגולה	Special treasured possession <sup>246</sup>			
שר	continuity	שגר	livestock progeny	Talmudic שגר = run, flow <sup>247</sup> , cast or send forward – which are also continuities <sup>x1</sup> - birth - fluency <sup>248</sup>		See base chart
דמה	similar	דגמה דגם	Example, model			But also connected to דגל & דגש which derive instead

<sup>243</sup> 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 בא ג - unity comes

<sup>244</sup> Jastrow lists בגד as denoting both garment and web

<sup>245</sup> The בגד term that denotes betrayal, traitor is a sense development in the sense of a soldier who changes his uniform for that of the nemy side. Cf. Eng. turncoat. It has been suggested that the בגד traitor term is related to the fact that clothing was instituted for mankind only as a result of the sin of the apple in the Garden of Eden wherein Adam and Eve betrayed G-d . This seems to be possibly correct but I find three problems in that theory – (a) - . betrayal usually entails a duplicitous switching from one side of a conflict to the other – which may not be the case with Adam and Eve – (b) The hebrew bogaid בגד term is likely a more concise instance of the British term turncoat that denotes traitor – (c) The bible narrative of the sin of the apple mentions that G-d made for them חגרות and כתונות - but the clothing term בגד is not mentioned at all within the narrative and this fact speaks against the likelihood of a connection between the beged clothing and the bogaid betrayal terms

<sup>246</sup> סגולה might also relate to גל [גן] in the sense that the סגולה brings joy to its possessor Cf. שגל – or – it might relate to the base סג that denotes – closed category in that no other can enter into the סגולה 's status

<sup>247</sup> Flow usage may be a secondary form of נגר

<sup>248</sup> Also Aram. שגר [ambassador] an extension of his nation?

						from a base גך that is a derivative of base דק [fine, exact]
פל	Different , separate	פגל	Forbidden food, unfit, tainted			See base chart
רע	bad	רגע	Disturb, stir up, agitate			
מר	change <sup>249</sup>	מגר	Cast down, hurl		Cf. פל [different] and נפל [fall]	However, מגר could also amount to a מגר construct – that intends – from residing [in place any longer] – or as מג-ר = make dissolve, melt, of base מג [melt]
פר	Break, divide, separate <sup>250</sup>	פגר	Destroy – ארם פגר = break -		PBH פגר = bit of a bridle – i.e. breaks the horse's motion <sup>251252</sup>	See base chart
דר ?	Forward motion <sup>253</sup>	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	See base chart

<sup>249</sup> מדר מזר - מהר מחר מכר המיר מומר ... base of ...

<sup>250</sup> See chart...

<sup>251</sup> Cf. רסן reins that derives from base רס [break] because the reins are the animal's 'breaks'

<sup>252</sup> But the פגר that means faint – lax – idle is of base פג [weakness, poor condition] פוג means faint – evaporate and it may be the source of Eng. fog

<sup>253</sup> דרבן – דרס – דהר - דרג - דרך ..as in

					which opens and shuts attached to a hinge <sup>254</sup> - דליה = swaying branch	
עב	thick	עגב	Organ - which emits thick tones			
נור <sup>255</sup>	To make flow, to make light flow	נגר	Flow, pour, run <sup>256</sup>		See נהר	נגר might also relate to the base גר 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 <sup>257</sup>	Cf. סקל to stone which likewise constitutes a ק infix into סל base [high]
ארה	Gather, pluck	אגר	Collect, gather, accumulate			?

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 סקל -- 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]

The root דגר which means to sit upon and hatch eggs may constitute a ג infix into the base דר that signifies forward motion

Rav Hirsch has suggested a link between בגד [garment] and בית [house] both of which cover a person

<sup>254</sup> I believe that the word דל that denotes – pauper – may initially have denoted a person who is regularly in and out of abject poverty

<sup>255</sup> Hidden base

<sup>256</sup> Perhaps related to שגר in its usage as flow

<sup>257</sup> Also in Talmudic Hebrew נטל אבנים [lift stones] denotes stoning, lapidation