

		CONSONANTAL	VAV INFIX ו			
קבץ	Gather – Of base קץ <sup>823</sup>	kvotzoh – קוצה <sup>824</sup> alternate form of קבצה <sup>825</sup>	Hair locks, curls = gatherings of hair			See קבץ – אסף pg...
שע	Base denoting opening, saving from danger <sup>826</sup>	shav'oh שועה	Prayers, cries for salvation, help	Also שוע shevah Psalm 5:9		There is also a form שוה שוע
דק	Thin, fine, exact	Talmudic דוקא davka	Exact, specific, minute			
רה	Base denoting spacious, wide, ease, relief	רוח revakh רוח	spacious, wide, relief			
כה	Base of הכה נכה denoting hit, strike	כה PBH	To hit <sup>827</sup>			
כנ	Establish, to aright, set up	כון Kavein כיון	To direct, aim straighten, intend	Which amounts to setting one up in a particular direction or path <sup>828</sup>		

<sup>823</sup> Possibly related to Talmudic kavetz כוץ [curl, shrink] and קוץ kovetz [shrink, dried up] קמץ clutch, handful, clenched fist

<sup>824</sup> Shir HaShirim 5:11

<sup>825</sup> Possibly related to Talmudic kavetz כוץ [curl, shrink]

<sup>826</sup> Cf. תשועה ישע – saving, rescue [so - an opening out of danger, harm] - שער a gate - שעה hour [an opening in the stream of time]

<sup>827</sup> Albeit that the biblical כוה is said to mean – a burn wound

<sup>828</sup> Cf. ישר straight which features the base שר that denotes continuity – in that ישר straightness is continuity in a single direction – Also round related סחר 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

צר	See note <sup>829</sup>	צוֹר צוֹר tzavor	neck			
רק	empty	רוֹקָא רוקא Talmudic	Bachelor, single man <sup>830</sup>			
שה	Low, bow	שׁוּה Talmudic	Be lowered, sink, bend			
שה	Low, bow	שׁוּה Talmudic	A pit, the grave, low spirited			
תא	Cell, chamber	תּוֹא Talmudic	Cell, compartment			

<sup>829</sup> - It appears that Radak and Rav Hirsch see the term צוֹר tzavor [neck] as a derivative in some way of the word צוֹרָה [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 צוֹר 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 צוֹר 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 צוֹר 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 צוֹר 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 צוֹר is ‘agential’ – which means that it signifies – a doer of – so that צוֹר 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 אָחַז – 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 אָחַז as well.

<sup>830</sup> Also from base רק empty is aramaic ריק to clear which spawned Talmudic רוֹקָא [a straining bag]

Aram. תהה	Astonished, perplex, amaze	Aram. <sup>831</sup> תוה	Perplex, amaze fear, terror anxious			

[ כוורתא - ramifications of a vine, widest extent of branches<sup>832</sup>& large round vessel [also כוורתא ]

See also צוה צרה pg... 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 way<sup>833</sup>

Perhaps also base עק [press] and PBH 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 זג - דואר from base דר - and גיל [roll] from base גל

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 a alternate V consonant in such cases as in מות - which is pronounced both as moes and as movess and in which is pronounced both as toekh and as tovekh . Probably also און [grief] and און און awven which denotes ‘misfortune]

<sup>831</sup> Aram. תוה could also be a labial withering of תמה M to V Cf. ארגמן and ארגון

<sup>832</sup> Cf. כברת ארץ

<sup>833</sup> 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