

			MEMM INFIX מ		
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 <sup>lxv</sup>
הר	mountain <sup>441</sup>	המר	heap <sup>442</sup>		
זנ	Feed, provide needs	זמן [v]	Zemain – prepare, make ready <sup>443</sup>		See next
זנ	Feed, provide needs	זמן [n]	Time, provided for men by G-d [zman]		
חד	one	חמד	covet, find desirable <sup>444</sup>		Idea of wanting to unite with the desired item, person <sup>445446</sup>
חש	A sense	חמש	Five – the number of human senses		חמש may also relate to base of ממש [feel]

<sup>441</sup> Perhaps the source of יהיר יהר [proud, arrogant]

<sup>442</sup> 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

<sup>443</sup> May be related to Aram. זבן [buy, sell, bargain, merchandise] by ב מ labial connection

<sup>444</sup> Cf. נעים [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 also אוה 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

<sup>445</sup> May also involve חם [warm] in that desire is a hot emotion – to be hot for

<sup>446</sup> A Talmudic חמד that meant – to shrivel by heating derives from חם [hot]

					as feeling involves use of five fingers
טא	Dirt, pollute	טמא	Ritually unclean <sup>447</sup>		See base chart
כס	Base denoting Contain, possess	כמס <sup>448</sup>	Conceal, hide	Or else derived from כסה cover, which is likely related to contain, possess <sup>449</sup>	See base chart – see next
כס	Base denoting Contain, possess	כמס 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’, <sup>450</sup>
עס	Press, squeeze	עמס	To load on	???	Also involves עם [with]
עק	Press, oppress	עמק	Valley, depression <sup>lxvi</sup>		

<sup>447</sup> Perhaps related as well to טמה טמם [stupid, blocked] and to טמן [buried, hidden]

<sup>448</sup> There is also a Talmudic כוסם 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

<sup>449</sup> Cf. צפון [hidden] which likely derives from צפ base of צפה [cover, topping] and Talmudic כסא [hide] which also derives from כסה [cover]

<sup>450</sup> 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..

צד	Side <sup>451</sup>	צמד	Pair, couple, yoke, connect, attach, join tightly	So – side by side <sup>452</sup>	See also צמיד pg..
צה	Success, perfect	צמה	Blossom, sprout		
קח	take	קמח	flour	Taken universally	Also related to צמה by צ / ק interchange <sup>453454</sup>
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 <sup>455</sup>
רס	Break, crush	רמס	trample <sup>456</sup>		May also relate to רם [high] in that it denotes a trampling from above <sup>457</sup>
שד	(1) Base of שדד = theft, violence (2) demon, evil spirit	שמד	To destroy		

<sup>451</sup> Hebrew צד is apparently the etymon of the word side

<sup>452</sup> Metaphysically related as well to צפד [to be pressed, cleave, contract] by labial פ - מ interchange

<sup>453</sup> קמח may also relate to קם קמה [stand, establish] in that flour is a staff of life

<sup>454</sup> In that flour is so called because it is the flower of the wheat

<sup>455</sup> it seems conceivable as well that these קמוש קמשן 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.

<sup>456</sup> Related to Aramaic רמץ crushed matter, ashes, embers. Also related to Talmudic רפס - רפש [stamp, beat, tread]

<sup>457</sup> Likely related to רמש [crawl, tread]

שר 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 <sup>458</sup>	Or maybe a blend of שור & שם [look & there] See base chart
שר - sar	Officer, minister, one who controls	סמר somar	Nail, peg <sup>459</sup>	Spelled with a sinn	Also related to סמר [stand tall and straight, bristle]
תור	Line, row <sup>460</sup> que <sup>461</sup> straight line	תמר	Straight up date palm, palm tree, pillar <sup>462</sup>	See also דקל pg...	תמר may also involve the base תמ [perfect] in that date trees all look alike <sup>463464</sup>
את	[Unknown, hidden]Base	אמת <sup>466</sup>	Truth – a quality that stands - Cf.	Untruth is a lie – [Ger. luge <sup>470</sup> ] =It will not stand <sup>471</sup> - אות a sign – it STANDS for	Perhaps also involved in שאת [elevation, dignity, swelling] ? - אתה = you – the one standing before

<sup>458</sup> שמר shomer can also relate to the base שם that means – there – in that the watcher must put his attention there, to to the item he is watching

<sup>459</sup> Cf. סרן which denotes both chieftain and chariot axle – that keeps the wheels aligned [in line]

<sup>460</sup> Base of תרן [pole, mast]

<sup>461</sup> Related to the roots טור [straight up edifice, wall] & שורה [line; row]

<sup>462</sup> A Talmudic תמר means – to rise straight up

<sup>463</sup> Or in that these trees grow very straight and perfectly clean of branches etc. until the very top

<sup>464</sup> It might also relate to base מר [change] in that it only developes foliage at the very top

<sup>466</sup> Related to אמן [truth, faith] Cf. - לא - דת עונה - מתן מתת time period a giving

<sup>470</sup> Cf. also Yid. ligend [a lie] –while liggen means to lie [down]

<sup>471</sup> ... and not stand the test of time

	that denotes stand <sup>465</sup> lxvii		יציב [true] from צב [stand] <sup>467468469</sup>	something <sup>472</sup> - אתון donkey – sleeps standing up - את = es plowshare rod – stands during plowing – The grammatical article term את [ess] stands up / introduces the word that it precedes - אתר [place] = a place to stand <sup>473</sup> - איתן a pillar of society and thus a stand – It also denotes a permanent condition- <sup>474</sup> - and permanence means – long standing/ still standing <sup>475476</sup> - & Also – a foundation – which is a stand for a structure -	me now - <sup>477</sup> ?- Also אותיה a letter – which represents / stands for – a phonetic sound See note... <sup>478</sup> אתק is a pilaster
גז	Cut off	גמז	caprificate	See also notes...	Also involves base גם [also] in that branches cut off wild fig trees are attached to regular fig trees

<sup>465</sup> 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

<sup>467</sup> ...also נכון [correct] from כן [establish]

<sup>468</sup> אמת is also phonetically related to עמד [stand]

<sup>469</sup> Cf. Talmudic אמדנא אומד [estimation, assessment by sight] which derive from עמד stand

<sup>472</sup> Also defined as a standard [ a Roman military standard] – Consider that the word standard does indeed appear to feature the word stand

<sup>473</sup> Cf. מקום [place] from קום [stand, arise]

<sup>474</sup> Also denotes - strong

<sup>475</sup> 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

<sup>476</sup> The word אתק - a pilaster pillar also involves the base אק that denotes - out

<sup>477</sup> את הוא = אותו - את אני = אותי

<sup>478</sup> In Exod. 13:9 לאות על ידך בין עיניך - לאות means – for a SIGN on your hand – but in the other appearances – on the order of בין עיניך לאות means – as a STANDING on your hand - והיו לטוטפות the לטוטפות means – for a hanging between your eyes – and לאות means – as a STANDING on your hand

רוץ רץ	run	Talmudic רמץ	To drip, discharge viscous mater	רוץ [rootz] is source of Ger. rotz [snot] – also – resin which drips from trees. Cf. –runny nose	
כש	A force against	כמש	Wither, shrivel, fade <sup>479</sup>		See base chart
רז	PBH secret <sup>480</sup>	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 <sup>481</sup>	תמיד	Always, constant	There may also be involvement of a base תמ that denoted – perfection, completeness <sup>482483</sup> . See note # ....concerning סדר <sup>484</sup>	
סכ	Throng, dense, crowd	סמך	PBH – to make thick		

<sup>479</sup> Or Possibly a derivative of קמט wither, shrivel

<sup>480</sup> ...apparently derived from the Hebrew רוזה rozeh [lean, thin] in that a secret is a lean piece of knowledge

<sup>481</sup> i.e. in regular order

<sup>482</sup> 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’ –

<sup>483</sup> Also possible that תמד 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 תם & מד

<sup>484</sup> 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 = to cut, cut off, separate	גמד	Midget, who is cut down in size	Could also intend גם מד [also a measure] <sup>485</sup>	Related to base גז cut, cut off <sup>486487</sup>
חר	burn	חמר	Seethe, boil, burn		Likely also involves base חם[heat, warm]
טע	Sink, plant	טמע	Talmudic – intermix, hide <sup>488</sup> , sink		טמע can be a withering derivative of טבע- same base and meanings
קט	Base of לקט ? קטב – to glean cut down, destroy by plague <sup>489</sup>	קמט	cut down <sup>490</sup> -	Also – shrivel – wrinkle - fold <sup>491492lxviii493</sup>	See also קלט in lammed infix chart – See next

<sup>485</sup> The word גמד [midget] may denote humorously גם מדה also a measure [even though short] – Or it may embody the sense of – something additional is needed here – as in the case of גלם. However Rav Hirsch links it to קמט [contracted, shriveled] and Gesenius saw גמדים as a derivative of the base גד of גדע[cut down] and as denoting – brave soldiers who cut down the enemy.

<sup>486</sup> Cf. קצר [short] that comes from the verb קצר to cut off- also the base קט that denotes to cut down[ Cf. קטף קטב קטל – and the word קטן [small] also קצת קצר [cut off /a little]

<sup>487</sup> גמד may also be related to קמט see pg...

<sup>488</sup> Its טמע usage as hide may relate to the biblical טמן [bury, conceal] – Its usage as dull is from base טם blocked

<sup>489</sup> Also - קטל to cut – to kill

<sup>490</sup> Apud Artscroll Job 22:16

<sup>491</sup> These might relate to base מט to fall in that wrinkling amounts to sunken spaces among others still standing - See pg... - Or this wrinkle קמט may be a combination of מט fallen and קם standing

<sup>492</sup> Evann Shoshan has both biblical קמט instances instead as denoting – crush, press

<sup>493</sup> קמץ קבץ may be related to קמט

קט	Take, hold	קמט Talmudic	seize, hold fast <sup>494</sup>	לקט Is to glean, gather, collect <sup>495</sup> - קטף = pluck, pick <sup>496</sup> - Talmudic נקט = seize, take, hold <sup>497</sup>	See also קלט in lammed infix chart
גל	Round, roll	גמול גמל	Bestowing – also compensation, reward <sup>497</sup>	Cf. idiom – what goes around, comes around – Also גומל לאיש חסד כמפעלו	Also with involvement of base גמ = 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 <sup>498</sup>	
עול	Yoke, obligation	עמל	toil	G-d decreed to Adam – בזעת אפריך תאכל לחם	??
גח	Push forward	גמח PBH	Be stubborn, obstinate		
שש	Base subliminally denotes – white - שש is	שמש	Shemesh [sun]	the sun whitens and brightens the world – and intense sunlight does	שמש also relates to fact that the sun is משמש ministers to and serves

<sup>494</sup> 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

<sup>495</sup> לקט may also belong to a root group - לקח לקט לקק whose לק element is a base that signifies - take

<sup>496</sup> But the PBH קטף that denotes resin tapping, resin dripping from trees is apparently instead a crasis of קא טף [does drip]

<sup>497</sup> It has been suggested that, in its sense of reward, גמול may be related to גבול [border] which is an end point item, as the ב and מ are both labial sound letters

<sup>498</sup> צמוקים are raisins



	white linen <sup>499</sup> , שיש is white marble			indeed bleach / whiten colored items	the earth <sup>500</sup> – also implies - שם אש -- <i>there is</i> 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 <sup>501</sup>	Perhaps also צמר sheeps wool – which is much pressed together <sup>502</sup>	Wool צמר is also related to צמד and צמת [attach, join] for wool is attached to a sheep's body
Aram. תהה <sup>503</sup>	Be astonished, confounded	תמה	Be astonished, bewonder		Alternately תמה will surely relate as well to the word מה that means what? <sup>504</sup>
צת	Burn, kindle	צמת	Destroy, exterminate <sup>505506</sup>	יצת = kindle, burn - יצת is a form of יקד קדה kindle burn, by	Cf. חרם החרים to destroy, whose base is חר חרר חרה [burn] see also later notes

<sup>499</sup> But Rav Hirsch attributes this to a 6 ply construct

<sup>500</sup> ...wherein it might also relate to שמר [guard, protect]

<sup>501</sup> Apud Jastrow

<sup>502</sup> This צמר is also related to the verb צמר [to prune] in that shearing sheeps wool is akin to pruning vegetation

<sup>503</sup> 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

<sup>504</sup> In the sense – What is happening here?

<sup>505</sup> 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 ת / ד interchange

<sup>506</sup> Or possibly related to שמד [destroy]

				צ / ק interchange [see...] <sup>507</sup> SEE NOTES	
נשה	Root seen as denoting weakness <sup>508</sup>	Talmudic נמוש	(a) old, feeble folk (b) unpicked glean- ing leftovers – or – last of the gleaners	Biblical נש base appears in נשה [forget] נטש [indebtedness] – [forsake, abandon, relinquish] - אנש [fail; wither] - [ mortal mankind ]- נשים [women] <sup>509</sup>	
טר	Base of נטר that denotes guard, protect	טמר	Guard, preserve <sup>510</sup>		
דע	Knowledge base of ידע – דעת	דמע-ה	A tear, teardrop	It is the knowledge of loss that makes you cry <sup>511</sup>	?

Other connection possibilities are - נר - to designate - סמל & to esteem סלה - [to prune, trim] זמר & [estrangle] זר - glowing candle - & נמר leopard, tiger - whose hides are of a glowing orange color <sup>512</sup> - נוס flee & נמס melt

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 –

<sup>507</sup> צמת term is indeed translate as – consume – in psalm 119: 139

<sup>508</sup> Apud Rabbi Matisyahu Clark for Rav Hirsch who listed a root נוש as – weak, dependent

<sup>509</sup> The physically weaker sex

<sup>510</sup> Another Talmudic טמר [hidden, secret] is likely a withered Aramaic form of טמן [hide, bury]

<sup>511</sup> Cf. – what you don't know won't hurt you

<sup>512</sup> 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

teaching someone is also a form of giving him a hand.<sup>513</sup> 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 רמה was a very long [broad] spear it might relate to the base רה that denotes width. It is also related to רמה [to hurl initially upward] of base רם – Or it may relate to the מה element of מחק מחץ מחה that have to do with striking

נכמרו רחמי 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 circular<sup>514</sup>

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

Perhaps base צל to throw off – give off as in צל shade - צהל shine - צלי roasting - 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 the infix

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<sup>513</sup> 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

<sup>514</sup> But it can also be related to base כמ [heat] and base מר [change]