

#9A LAMMED INFIX

Base	Meanings	Root	Meanings	Explanation/ Comments	Other derivatives of base, etc.
חא - okh	Interjection denoting disgust	חל	Polluted, decay, infected, depraved	Cf. Eng. disgust interjections ugh – echh - yucky	חאנח groan, sigh ¹
אמ	Bind and hold together	אלמ	A sheaf	Grain stalks bound together	אמל & אמל nation / אמס granary, storehouse / אמ mother – holds family together / אמר & אמ speak, say – a combining of words ²
אמ	Bind, tie up	#2 אלמ	mute	Whose speech / tongue is 'tied up' ³	
אץ	To pressure, to cause to hurry	אלץ	To pressure, to urge	Cf. root אץ - to pressure, hurry ⁴	אמץ be courageous – so press oneself forward
אפ	Indicates 'height'	אלף	Thousand – a high number/ Duke, chief - general [high	אף denotes (a) even – word that raises its subject in prominence [even this] ⁵ – (b) אף = the nose – highest part of the	אפוד - Apron – garment worn atop.../ אפילה = late growing so 'high in season' /

¹ חל is the etymon of Grk. elkos and Lat. ulcus [sore – wound – ulcer]

² Perhaps also אמג agom [pond = collection of water] albeit that it might alternately or collaterally relate to base מג that means - also

³ אמס = closed – sealed - And thus the word אלמ that denotes – silent – dumb – and thus blocked / sealed from speaking – could also constitute a dental or alveolar letter ל / ט interchange. See also אץע

⁴ Source of Eng. 'urge' is either אץ or אץץ

⁵ This usage of even derives from Hebrew אף

			ranking personage] - teacher, mentor – raises up student -	face. / אופה = baking ⁶ – wherein dough is made to rise ⁷ - אלוף denotes high grade cattle – Also אף is the first letter and thus – the ‘top’ of the Hebrew alphabet.	אפריון ⁸ PBH canopy, palanquin ⁹ - Also אף = anger [also expressed by אף nose ¹⁰] ¹¹

Base	Meanings	Root	Meanings	Explanation/ Comments	Other derivatives of base, etc.
בע	To desire or to effect possession	בלע	To swallow, devour, absorb ¹²	בעה = Talmudic – desire – require – ask - pray ¹³ – מבעה consume, lay bare a crop	בע means profit, gain, greed ¹⁸ ¹⁹ - בעיר is a grazing animal. אבעבוע [bubble = a

⁶ Source of oven

⁷ Generally by the addition of a leavening agent – but dough will rise somewhat even without a leavening agent, when baked because of yeast that is present in the atmosphere

⁸ Perhaps the word אפל that means dark was fashioned out of the אפ base because outer space – which is permanently in darkness, is the highest point – from the perspective of earthlings. This suggested relationship in אפל is paralleled in the root עפל - which appears in Tanakh in the height related senses of haughty–[Habak. 2:4] a high mountain fortress – and a swelling tumor or hemorrhoid . Some translate ויעפלו לעלות of Numbers 14:44 as ‘ they acted haughtily or arrogantly to ascend [up the enemy mountain]’ – which would be a height related translation – but the Midrash Tanchuma has it instead as – they acted darkly’ - meaning – disobediently .And I would suggest an additional alternate darkness related interpretation of ויעפלו – namely, that the Israelites ‘acted darkly’ in that they figuratively ‘blinded themselves’ to the reality that their [now unauthorized] enterprise was doomed to failure. These understandings will involve the hypothesis of an ע / א interchange in the roots אפל עפל –

⁹ Also ancient Greek elephas [‘elephant, ivory’ - whence elephant and Ger. elfen(beam) = ivory] – Anc. Grk. επι epi – [on, above, over, upon, atop] and ψυψυpsi [a comb. form denoting ‘high’]- The Alps [high mountain range of Europe via Lat. Alpes] – OE hlifian [to raise higher – tower over – stand tall] – Ger. auf [upon] [her]auf = up, upward - OE uppian [rise up, swell] whence Eng. ‘up’ [move to a higher point] - Also Sanskrit upama [the uppermost]. Also Lat. ‘apex’ [summit – peak – top - highest part] See pg.... In line with the elephas term are the ancient Egyptian elephant terms – ab and abu – which seem to be witherings of the אף base.

¹⁰ ...from which it was expanded by נ epenthesis

¹¹ The verb אפף is generally rendered – surround – entangle – encompass – in Psalm 18:5 but Rabbi M. Clark may be correct in translating it – overwhelm – which happens to be height related

¹² Source of swallow – wallow – envelop – voluptuous – involve – bladder- Also Eng. whale & Grk. phalaina and Lat. balena [whale] – willow tree because these swallow or absorb great amounts of water -

¹³ ...probable source of Eng. buy

¹⁸ These accord well enough with the בע sense of desire – but I have not found enough examples of צ epenthesis to support a צ infix hypothesis

¹⁹ ...source of – better – best - bet

	or consumption of			- Bibl. בעל = to burn, consume ¹⁴ - בעל = own, ¹⁵ master – take possession ¹⁶¹⁷	swelling, bulging – Cf. also the idiom – bubbling with eagerness, desire] – Perhaps also PBH תבע [to demand, ask, search] ²⁰
במ ????	High, ascent	בלם	To hold up high	בלם is thought to mean restrain – but it may really mean instead – to prevent the horse’s eating by holding his head high במות pl. of Tanakh were altars on high places - בימה is a high stage ²¹ . יבם denotes levirate marriage – the raising up of a deceased brother’s seed. So Job 26:7 can mean both – He suspends the earth on nothing – and - He hangs earth from a height ²² - תולה ארץ על בלימה	BUT בלם [restrain] may instead constitute the affix of a מ to the base בל that means – not, prevent – Perhaps also - ברום ²³ [treasure, multicolored or rich rugs or apparel] and בשם [spices] in sense of heightened value or taste perception]

¹⁴ ...source of Eng. burn – burnish – beer – brand – fire – pyre – Grk. pyr, pura [pyre] – Lat. pyra [fire, pyre] - Ger. Brennen – voracious - devour

¹⁵ בעל also denotes a man’s act of sexual intercourse with a woman – which might be regarded subliminally as an act of mastery

¹⁶ The intent of the word בעת that is translated as – terrify – terror - startle – may be to convey poetically the sense of consuming fear, terror. Cf. עלטה devouring darkness – from the base עט [eat, envelop]

¹⁷ However בעל can also relate to the base בל that means – not – negativity – prevention – in that the master has the power to deny, negate

²⁰ Albeit that this תבע can also be a form of a theoretical root טוע that means to demand, to claim and that would be a derivative of the base טע of the root טען [claim, demand]

²¹ Possibly source of Eng. bump

²² Chulin 89a explains homiletically – G-d sustains the world in the merit of those who restrain angry speech when provoked

²³ Ezekiel 27:24

בט	Out, oust	בלט	To jut or project out-ward – to bolt or shoot outward ²⁴	The בט base may appear in the word בטל [to nullify, void out] ²⁵ and in בטא - בטל [to utter words, express] - נבט - הביט [to look] - בטן [a belly, which is often protruding] ²⁶ - א-בנט - cummerbund to hold in a protruding belly ²⁷ – בטנים pistachio nuts ^{28 29} – which bulge out of their shells - Also בעט [to kick or strike outward] ³⁰ Perhaps also בטח [to trust, believe which often entails going out beyond	בהט is a stone used as flooring that gives out a luster / sheen. See also לבט note ³³ . לבט Is thought to be only PBH – but it is the obvious source of the words – [lightning] bolt – blatant – bleat – bloat – blossom – blood – boulder – vault [v] – bold – balcony – bulge – blade – blatt – flaunt - blitz –bolt [v] – blurt – welt Ger.
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²⁴ The root פלט is likely related metaphysically to the phonetically similar root בלט [jut out, bolt out] – that we have shown to be a probable biblical era root - and indeed both inner roots פט and בט possess the sense of ‘outward motion’.

²⁵ However בטל can also have been formed by means of the epenthesis of a ט into the base בל that denotes – negative and prevention

²⁶ Aramaic words that accord with the Hebrew בטן [round belly] term include - בטנון [bagpipe instrument] - ביטנתא [pregnancy, embryo growth] -

²⁷ Source of Eng. belt [n] and perhaps also of – band, bind . Also source of Lat. balteus / um [belt, girdle] Gesenius links it also to Chaldean פנד אפונדא and Skrt. bandha [belt]

²⁸ But pistachio derives from Hebrew פתח posakh/ potakh [open]

²⁹ The pistachio tree [from the Grk. pistake and Pers. pista = pistachio nut] probably acquired its name from the fact that its shell opens up upon ripening – and the Hebrew word for ‘open’ is פתח posakh.

³⁰ Compare also the ancient Grk. botane that denotes – vegetation for grazing - that grows out of the ground [from Hebrew base בט = out] – to the Hebrew חציר khotzir vegetation for grazing - that grows out of the ground [from Hebrew base חצ that denotes - out – see pg..] Botane apparently derives from the ‘out’ signifying בט bot in the same way that the Hebrew חציר [grass, vegetation, grazing for animals] derives from the base חוץ [out] – by ר affix - in that vegetation is outed from the ground/ soil.

³³ Biblical לבט is translated as – thrust – stumble – kick – which are outward motion actions. Avrohom Evann Shoshan translates the verb רצץ of ויתרצו הבנים [Gen. 25:22] as התלבט = push outward] A לבט term that appears in Tanakh thrice [in the form ילבט] It is translated by some as ‘will stumble, fall’- but in light of our findings concerning the בט inner root, perhaps it means more specifically ‘hurtle forward, throw down ? Young’s Bible translates ואויל שפתיים ילבט [Prov. 10:8] – but a chattering fool will kick [will reject reproach] The Talmudic לבט means – knock about – sent from place to place - outcast

				the limits of certainty or acting in a manner beyond one's instincts ³¹³²	blute [bloom] ^{34 35} – among others ³⁶ - which proves that בלט was already in use before the time of the Tower of Babel event ³⁷
בק	Empty, vacant ³⁸	בלק	Lay waste, make deserted ³⁹	The roots בוק and בקק are employed interchangeably in the senses 'empty out - vacate – pour out – empty by plunder – devastate' - and their ultimate shared inner base is בק that denotes 'empty' ⁴⁰ -	Perhaps בקר [early morning – time when the day has not yet filled with happenings] – ⁴¹ ברק lightning bolt – & בזק flash which have no substance [and so - empty ⁴²] ⁴³

³¹ The base בט is also the source of the Eng. word – bud – The Aramaic/ Talmudic words - בטט [swell, burst forth, shine] בוטיטא [bud of caper bush] - אבטא [belly] enter alia – Also the Galician and Latin American botar and the Ital. buttare [thrust, throw] . Eng. boast – Dutch buiten [out] – Norweg. Baus [bold, proud] It is also The ancient Grk. βοτανε botane [plant, grass] whence Eng. botany, botanical – which denoted 'plants, grass, pasture, fodder. The element of [see, look] may have been the base of Lat. videre [to look, see] and also of Lat. vates [one who prophesies the future – Cf. the prophet term – seer]

³² See also בה base

³⁴ Aramaic בלוט signifies acorn / nut because these PUT Out the next generation of trees – Cf. חלצים - חרצנים pg...

³⁵ Etymologists have recognized that the blood and bloom terms are related.

³⁶ Also – to belt out [a home run] – bloom – bulk – blast Anc. Grk. blastos [sprout] – belch – Span. bulto [= Eng. bulk] – Lat. boletus [mushroom – which shoots out of the ground] – bollard – baulk – Lat. vultus [face] – bilge- Old Irish bolach [pimple] - blare – flair- [arch.] bield . Also the Talmudic word מלט that means stand forth, project – by B / M labial withering. My Encyclopedia manuscript lists many others yet . And thus The immense probability that בלט was the prototype that G-d used to create all of these words and/ or their ancestor terms proves that בלט was already in existence at the time of the Tower of Babel event.

³⁷ The בט based PBH reduplicate בטבט means 'to swell'. #1 בטט meant – swell, burst forth. It also meant - to shine - which accords with our assessment of the biblical word בהט - . And the Talmudic בוטיטא denoted 'spark of light' – a fact that accords with our assigning of the lightning 'bolt' term to the בלט root

³⁸ Source of vacate, vacant [a lesser candidate is רק = empty]

³⁹ ...source of blank – and probably also source of bleak – whose 16th cent. meaning was – bare. בק בלק Is probably also the source of both – blanco [Span. White – also Fr. blanche] and the word black – because white and black are both regard as being without color.

⁴⁰ The Biblical בקבוק bakbuk [Jer. 19:1] – an [empty, hollow] bottle may be an expansion of בק However, most scholars see it as an echoic term that reflects the sound of a liquid pouring out.

⁴¹ The word בקר boker [morning] may relate to the בק base [as a ר affix] in that – at least to some extent – the morning starts off the new day with a 'blank slate' Cf. מחר mochor = tomorrow – which may be so called because it is מהה erases / wipes clean yesterday's slate – to some extent.

⁴² I cannot presently explain why there appears to be a בק base that means 'vacant, empty' and another one that denotes 'seek, visit' in the words בקק - בקר - בקש

⁴³ This inner base may be the source of the Aram. בקרא that denotes 'empty-headed - thoughtless by affix of the noun denoting particle רא . Cf. חטרא and שנרא etc. – pg... Alternately – the Aram. בקרא may be an ע < ק withering of the biblical Hebrew בער [boor, ignoramus].

						<p>בהק is vitiligo [colorless patches on skin – so - blank, empty] - בתק means to disembowel</p>
<p>בג</p>	<p>Full strength, maturity</p>	<p>בלג</p>	<p>Gain or recover strength, forbear, support</p>		<p>PBH - Talmudic בגר to attain maturity⁴⁴ - בגיר also denoted ripe – hard</p>	<p>A Talmudic word נבג] come up to the surface, break through [may derive from בג as ‘coming up to the surface’ is conceptually similar to ‘reaching maturity’⁴⁵ and to recovering strength</p>

Note also that the parallel between the word pairs - Biblical חוץ chutz [out] and the Eng. ‘utter’ [speak, emit sound] - and the Biblical Hebrew בטא בטה to express verbally - and also the inner root אק that signifies ‘out’ [See.... and the biblical אנק [to groan, emit sound]].

⁴⁴ Possibly the source of or otherwise related to (a) ברג a screw [item that strengthens a constructed item] (b) The word BIG – (c) The Aramaic term פת בג that denotes food. However – the בגר term could also be related to the biblical word בכר [first born] or it could be instead a metathesis of the word גבר [to be strong – manly – overpower]

⁴⁵ Perhaps also related to Talmudic רבג [to heap up in a disorderly manner]

The strong morphological [structural] and conceptual similarity between these words are clearly not the result of coincidence. That morphological and conceptual similarity indicates that – at least most of them, if not all – must have originated from a single common root. As it is reasonable to assume that they stem from the בלט bolat root – i.e. from a morphological standpoint – but also highly improbable that they could all derive from a *post biblical* origin, we are left with the apparent conclusion that בלט bolat is one of a significant class of Hebrew words that apparently *did* exist within the body of ‘pre-tower Hebrew’, even though they were, for whatever reason, not employed in Tanakh. This conclusion is especially compelling in the cases of those words which, like בלט have no suitable synonymic replacement in biblical Hebrew and would thus otherwise clearly be ‘lacking’ from the original language.

I refer to such a word as בלט as a ‘biblical era non legomenon’. The original Tower of Babel B-L-T form occidental language terms – from which our score of examples are derived – were formed by G-d and / or by His angels from the בלט root . Our coming papers will reveal and demonstrate a number of other similar supposedly ‘post biblical’ Hebrew words that spawned words of other tongues in the Tower of Babel event.

גד	Connect, tie together, combine	גלד	Scabbing, congealing		<p>The root אגד = combine – tie together – and a גיד is a sinew.⁴⁶ Artscroll has the lone biblical גלדי as scab⁴⁷. The body creates scabs by transforming the blood protein fibrinogen into fibrin threads that come together to form a scab in a fibrinogen congealment process. And thus the גלד term that</p>		<p>The majority opinion notwithstanding – it seems to me that the PBH usage of גלד to denote skin – covering – hide is likely only a sense development of an initial sense as scab. 4950</p>
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⁴⁶ However – with regard to the word גדוד [a troop, band] some see it as a combining of soldiers – but other have instead as a detachment off of an army.

⁴⁷ Job 16:15

⁴⁹ The PBH verb גלד denotes – congeal – jell – freeze – form a crust - solidify. The nominal PBH גלד form terms denote – skin – coating – scab – hide – thickness – crust – plating - frost.

⁵⁰ The גרד root is translated by some as scratch and by others as scrape – but please note that its sole biblical appearance [Job 2:8] appears to deal with a person scratching himself / scratching his skin – and thus it seems conceivable that the גרד term might relate metaphysically to the גלד skin term – by ל / ר approximant interchange

					denotes 'scab' is likely the result of a ל epenthesis into the גג base in its sense as 'connecting together'. The PBH verb גלד means – congeal, solidify & - form a coating ⁴⁸		
גג	Protect, guard, defend	גלן	A Highland area in Israel [Cf. Golan Heights]		גלן so called because it is high and mountainous and thus a natural first line protection that made it difficult for an invader to subdue. It was also called בשן Bashan which relates to the verb בשש [to		The biblical root גנז = to store away – גניזה[genizah is a storage house, treasury[- גן = garden - a place that is carefully tended to. עגן which denotes – anchor – may also have been extended from

⁴⁸ ...possible source of the Eng. clot

					hesitate] because its topography discouraged invaders ⁵¹⁵² . גן - גנה and יגן mean 'to guard, protect, defend'. מגן denotes 'shield'. The PBH הגון means 'suitable, appropriate – i.e. 'guarded behavior' ⁵³ Talmud. גון =		the ג base – for an anchor protects a ship by 'securing it' ⁵⁵ in place ⁵⁶ – Perhaps also נגן [to play a musical instrument] ⁵⁷ The גרן is a barn – wherein livestock and grain are housed for safe-keeping ⁵⁸⁵ ⁹ PBH גונוה denotes
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⁵¹ This theory is supported by the fact that one of the Golan's mountains – Mt. Hermon was also called שריון shyron and Syrion – and the Hebrew שריון denotes 'armor' or chain mail

⁵² Also it may have additionally been so called from the fact of its 'rolling hills' in that the word for 'roll' is גלל of base גל

⁵³ The ג base yielded such words as – the gun – often used for protection - The garment term 'gown' is linked to O.Fr. gounne [nun's habit, gown – which may have been so called because of its modest and thus guarded nature] - The gangster slang term 'goon' originally denoted 'bodyguard' – and it may thus relate, as well. Cf also Talmudic גונדא gunda - = overalls, duster, which are protective clothing. The –Gmnc. Goose term – gans - probably derives as well- for geese were used as burglar alarms because of the loud honking noises that they make when disturbed by an intruder – and they still serve in that capacity today – in some locations. הגן [to guard] may be the Babel source of anc. Grk. hagnos [chaste]

⁵⁵ From this root stems, however, the presumed PBH עגונה agunah [one who is anchored] that refers to a woman who is 'stuck' in a status of 'married woman' because her deserting husband will not grant her a divorce. see also הלהן תעגנה Ruth 1:13 –

⁵⁶ ...as appears to have been the case of the word עגל agol [round] that was made up of a base גל denoting 'round' with an ע affix

⁵⁷ ..in that musicianship entails great care and exactness in the handling / playing of the instrument - Albeit that נגן's other element נג denotes – touching – handling – as is apparent in the roots נגע nogah [touch] - נגש nogash [approach] - נגף nogaf [strike, afflict] - נגח nogach [gore] - נגש nogas [press, goad]

⁵⁸ Some also regard the גרן as a threshing house.

⁵⁹ Perhaps related also to the PBH גרעין [kernel, pit]

					protect, cover ⁵⁴		'cover, shade, awning' ⁶⁰
גפ	Body, figure, self, substance, person	1 # גלפ PBH	Shape – form ⁶¹		But PBH גלג #2 = engrave, dig out and probably comes from גלי ⁶² [chisel, hatchet] ^{63 64}		
דק	Thin, fine, exactitude ⁶⁵	דלק	To ignite, kindle, to light		Spontaneous Ignition / combustion is mainly caused by the combination of two elements – a source of heat and pulverized material. The		דקלא Date tree that looks thin because it has foliage only at the top. דקר = to stab, from fact of its very fine sharp point. ⁶⁷ בדק is exact inspection –

⁵⁴ Isaac Mozeson noted that the Romans worshipped a pagan deity called Janus who was regarded as a protector of the home – and from whose name was derived the word janitor. Also –that the word ianus denoted a type door – doors being an element of protection

⁶⁰ The base גג may also be involved in the word אגג [a basin – which stores water] and גג [a deputy or a vice(roy) one of whose purposes is to ensure an orderly political continuance in the event of the death or absence of a ruler

⁶¹ ...source of the words corpus – corpse – jumper & jiffon

⁶² Probable source of ancient Grk. glyph [to carve, hollow out – picture or symbol carved in stone] – Also probable source of carve and of sculpt – and of anc. Grk. kolaptaw [to peck] - Also Lat. gulbia [hollow beveled chisel] – Also of Lat. scalprum [chisel, knife - having a sharp or cutting edge] scalpo [carve, engrave, cut] & scalpel

⁶³ ...or from קלע [carve, sculpt] - or from both

⁶⁴ This גלי may be related to the base כפ that denotes – bend – in that it makes bends in a hard surface – see pg...

⁶⁵ דק 's sense of fineness was also sense developed biblically into senses of exactness - and from exactness – into indication and presentation – as the biblical word דקדק denotes a mobile military observation tower that enabled a besieging army to see exactly what was happening inside the victim city. This hypothesis of a דק sense of exactness and indication is also well supported by many [presumed to be] PBH terms including – דקדוק – דוק – דוקא – דיוק - [davka]

⁶⁷ ...source of dagger – dirk

					<p>דק base denotes fineness and דקק root = pulverize⁶⁶</p>		<p>דק is a sharp thorn – PBH דק is a crack [thin break] – The root דבק [attach, stick to] might relate in that it entails the very least thickness of space between two items stuck together?⁶⁸</p>
דק	Thin, fine, exactitude	דלק	Travel in great haste		<p>In the sense that heat idea symbolizes intended extreme haste. Cf. כי דלקת אחרי [Gen. 31:36] - Also 'hot pursuit'. My theory that a לק דל to דלק Babel event permutation yielded licht</p>		

⁶⁶ Source of the words index – indicate -

⁶⁸ But there may also be a base דב that denotes – attach that operates in the roots דבק [attach] - דבר speak - דבש [sticky honey] – דבלה [a pressed together cake of figs] – דבורה [raft of lashed together planks]

					and light - is supported by the idiom – to light out of town – which proves that both biblical usages of דלק were transformed into Eng. light in the Tower of Babel event ⁶⁹		
גד	Be fruitful, produce, increase abundant	דלג	To leap, jump, skip, bound		גד denotes fish, which reproduce in large numbers - דג is corn, grain – which is grown in huge quantities - דג means to hatch eggs – [Jer. 17:11] also a type of production - A Talmudic דג		The Biblical דג donag that denotes the material ‘wax’ apparently derives from גד - because the verbs wax and Ger. wachs[en] mean – to grow ⁷² – which is closely related, conceptually

⁶⁹ And דלק to קדל KDL may be the source of kindle, candle – albeit that the קד K-D base of יקד [ignite] is an alternate and possibly even collateral etymon candidate.

⁷² ...also to expand, heighten

					<p>term means – to heap, pile up. The verb דגה denotes - ‘to multiply in great number’⁷⁰ Cf. בקרב הראץ וידגו לרב [Gen. 48:16] . Note the similarity in the words to bound – and abounding with & abundance – Note also the idiomatic phrases that denote plenty - ‘its jumping with’ – and – ‘to grow by</p>		<p>to increase.⁷³⁻ דרג [step, stair, gradation] may relate in that in involves ascent and possible increase in height⁷⁴</p>
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⁷⁰ as is indeed the nature of fish

⁷³ The word דנג donag denotes the material ‘wax’. I initially did not perceive a connection between wax דנג and the דג based abundance terms – i.e. until I remembered that the English verb ‘wax’ – which is likely related to the wax material noun - derives from the German wachs[en] that means ‘grow’ (also in Yiddish). Consider that the idea of ‘wachs / growing’ is very close, conceptually, to that of ‘multiply in great number’. This to the effect that דנג also probably constitutes a נ nunn epenthesis into the דג = abundance base.

⁷⁴ There is also a דג base #2 that denotes – indicate, present – that is the base of the roots/ words דגש – דגם - דגול – דגל . That דג base #2 is a metaphysical spinoff of the base דק that denotes fine, minute, exact, indicate

					leaps and bounds' ⁷¹		
פד	A panel, a layer, an application - [conceptually related to layer]	דלד	To drip, leak ⁷⁵		In sense of layer –PBH דמד – is a shelf – In the related sense as – an application – Biblical דדה = push away, thrust – דחד = ⁷⁶ to push ⁷⁷ – דנד = to drive away, blow, fade gradually ⁷⁸ . PBH דפן [wall, side, partition] is both a panel and an application. And Med. Hebrew דד [page] is a		Some scholars regard דדד [blast, blight] as a shafel form of דדה ⁸¹

⁷¹ The fact that certain species of fish regularly jump out of rivers may perhaps also constitute a דג fish and - דלד bound connection. Watch the 'Jumping silver carp' – Indiana' internet video. Cf. also – fish are jumpin' and the cotton is high [G. Gershwin]

⁷⁵ Likely source of [ante]diluvian and deluge

⁷⁶ Etymon of German durf[en] – need – require – be pressed to . Cf. הרצים יצאו דחופים [Esther 3:15]

⁷⁷ However דחד could also simultaneously belong to a group of words [דחק – דחה – דחה – דחס] denoting – press, push – whose base is דח .

⁷⁸ Possible source of – doff a hat

⁸¹ Apud Ernest Klein

					layer. ⁷⁹ And so דלד- dripping – which is an application – is likely a דפ derivative ⁸⁰		
דב - דו		דולבא - דלוב	Platanus [plane tree] – a tree that looks sick because it looks like portions of its bark were peeled off ⁸²				
המ	Pounding, beating turmoil, tumult, roar [roar and loud noises are poundings in sound]	הלם	Beat, strike a blow, hammer, confound		The biblical roots – הום = commotion, roar – המה = emotion of disquiet, growling – המם = agitate, bewilder, confuse – מהומה =		הום = moan, growl, complain. המון = throng , i.e. a tumultuous 'pounding' mass ⁸⁸⁸⁹ of people , also - rumbling sound - תהום is pounding or

⁷⁹ The דף = page sense is generally regarded as a sense development from a PBH usage as a scroll's column – but this data indicates that it may already have been current in earlier times.

⁸⁰ Eng. flood is likely a Babel event reversal of DLF דלד. Cf. also Flanders – an area frequently flooded

⁸² This tree is called ערמון in biblical Hebrew – I assume - from the word ערום [naked]. However the chestnut tree is also called ערמון - because - I assume - that it derives from the word ארמון that means fortified castle – in that the raw chestnut nut is protected [fortified] by pointy spikes.

⁸⁸ ...source of words Eng. many – common and of the Ger. gemein and gemeinde

⁸⁹ The word many derives from the מון element of המון - and/or from the word מלא [full]

					<p>commotion, disturbance – הלם = to strike, pound, break, pressure, intoxicate⁸³. - Tanakhic מהלמה denotes 'a blow'⁸⁴ הלמות is a hammer⁸⁵ – יהלם is a diamond, formed by extreme pressure upon coal⁸⁶ – להם loham means 'to strike a blow, beat'⁸⁷</p>	<p>turbulent waters, abyss⁹⁰ - המל = roar, clamor, commotion –Perhaps also שהם onyx gemstone which has chaotic/ turbulent designs & דהם a confounding⁹¹, shock⁹²</p>
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⁸³ Isa. 28:1 יין הלומי

⁸⁴ Prov. 19:29 - ומהלמות לגו כסילים

⁸⁵ הלם is likely the source of Eng. helmet [protects against pounding] and helm [which breaks a ship's direction] – Its sense of break is probably the source of the words lame and limp – The המ base - which denotes – pound is the source of hammer. However, helmet could derive instead from the root חלם cholam that means – strong, hardy. Cf. the modern term 'hard hat'

⁸⁶ It has been suggested – and correctly so, apparently – that the wicked enemy of the Jews was prophetically named Haman המן - on account of the panic and turmoil that he created among the Jewish people

⁸⁷ It appears that Gesenius had recognized a shared המ inner base in the roots המל – המר – המן

⁹⁰ The הנם element of the phrase גיא הנם may carry a similar sense –with the involvement of a נ nunn epenthesis

⁹¹ However דהם could also amount to the epenthesis of a ה into the base דמ that denotes restrained, silent

⁹² Perhaps also המר root of מהמרות [flesh eating pits, abyss]

גז	A pair, coupling, also a reflection, mirror image [as these figuratively amount to pairings]	זלג	(a) in verb זלג - tears dripping from two eyes – from a pair of eyes ⁹³ in עינים (b) זולגות (b) מזלג a two pronged fork		Some pairs are exactly the same [two eyes ears, arms] but others are instead normally coupled different elements [husband & wife- pot & lid] ⁹⁴ . The biblical מזג refers to wine which was in ancient times a coupling of pourings of 'raw' wine and water to suit the drinker's taste - so that it מזג is a form of a pair ⁹⁵ denoting גז		We can determine that the מזלג fork term derived from the גז base in the idea of a PAIR of prongs because it is mentioned in Tanakh five times simply as מזלגות - but is appears once in I Sam. 12:13 in והמזלג שלש השנים בידו - wherein the verse informs that THIS fork was of three prongs [and thus different from the usual מזלג - that has two]. /

⁹³ This זלג verb also came to be used simply as drippings and not only in drippings by pair – albeit so only later - in Mishnaic/ Midrashic Hebrew

⁹⁴ Or – horse and buggy – bell and clapper – pairings that operate as a unit

⁹⁵ From this מזג term that denoted a pouring together of water and raw wine that were merged into wine suitable to the imbiber's taste G-d later fashioned the ancestor of the Eng. word merge – and the Lat. word mergae that denotes the three prongs of a trident fork that figuratively merge together into its single shaft - by rhoticism of the zayin. Also source of Akkadian wine terms – muzuqu & munziqu

					<p>base in Tanakh⁹⁶⁹⁷. The PBH & גגז terms referred to glass – because glass yields a reflection, which amounts to a pairing with the original item. From this idea were sense developed PBH גג form usages as ‘clear’ & ‘transparent’ – because glass is also transparent - for the Aramaic גגז =</p>	<p>The Talmudic word גג denotes cowbell because a cowbell pairs a wandering cow with its owner – and it means – door-bell because a door-bell unites / pairs a resident with the fellow ringing at his door.⁹⁹ / Talmudic גגז terms denoted (a) hybrid of carrot & beet – (b) espalier vines that grow tendrils in matching</p>
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⁹⁶ Discovered by Y.B. Levinsohn about a century before I recognized it myself

⁹⁷ Everyone mistakenly believes that the Hebrew words גגז zug [a pair] and גגז zaveg [to couple] are PBH borrowings from an ancient Grk. Z-G base that is the source of the Grk. zeugos [yoke – team – pair] and zugon/ zugos [yoke, balance scale] but the reverse is true – as these Grk. terms derive from the Hebrew base גג - The experts mistakenly assign the Lat. jugum / iugum [yoke] to the Grk. zugon – but it derives instead from the Hebrew גגז [together, unite]

⁹⁹ Albeit that it could also have been called גג because it constitutes a pairing of a bell hood and a clapper. The fact that the Talmudic גג also denoted the hood of the bell is a sense development in that the bell’s hood was its more prominent element. The biblical Hebrew word for a regular bell was פגמון [lit. rhythmic beater] – The biblical and current Hebrew word for glass is זכוכית which derives from the base זכ that means pure, clear - but in light of its very close phonetic and conceptual similarities to the גגז terms – I cannot say with certainty that there was not some inter-relationship within the developments of these terms.

					transparent – and זוגיתא denoted a transparent spot on the body. And this גז usage as transparent – apparently existed even in biblical times –for the biblical term גז zog that means - grape skin likely derives from the fact that grape skins are transparent ⁹⁸		pairs ¹⁰⁰ and are ר infixes into the גז base ¹⁰¹
חד	One – unity ¹⁰²	חלד	(a) World / earth – (b) duration of life ¹⁰³		It is assumed that the Lat. word for ‘world’ – ‘universum’ ¹⁰⁴ is composed		חד = one & unite ¹⁰⁸ . יחד = together ¹⁰⁹ - יחיד = is alone. חדר Is a single

⁹⁸ Even the skins of red grapes are transparent

¹⁰⁰ i.e. in accordance with the translation of H.L.Fleischer of זרגון as – vine, shoot

¹⁰¹ The Talmudic verb זלח [drip, be wet, sprinkle, rain] is either a derivative of זלג or a Tower of Babel derivative of the base זל of the root נזל that denotes flow down

¹⁰² Source of – Eng. huddle – cuddle – wad – wed – Also - an odd number [leaves one when divided by two] – odd [one of a kind, rare] – Span. Cada [each]

¹⁰³ ...whence Ger. welt [pronounced velt = world – whence Eng. world]

¹⁰⁴ ...whence Eng. universe

¹⁰⁸ ...source of the words each – every

¹⁰⁹ Source of Lat. JUG/ IUG base words that signified – unite, together – jugum [yoke] – iugo [bind] iugis [joined] whence – junta – join – juggle - conjugate

					<p>of the Lat. uni [one] and versus [turning] in the sense of 'turning as one' The word עולם olam [world]¹⁰⁵ can constitute a metaphysical development of עם [with] by ל infix¹⁰⁶ for the world is a huge conglomeratio n of many items operating together WITH each other as a unit. And the תבל term that means world can have been fashioned out of the root בלל [mix, blend] and intended</p>		<p>dwelling unit. שחד = new – i.e. seen or occurring for time number one.¹¹⁰ שחד = to sharpen – to bring to thinness – i.e. to the first level of thickness - שחד [bribe] unites the giver with the recipient¹¹¹ - The שח term that means glad denotes as gladness that derives from a feeling of unison with another person. The שח that denotes sharp derives from the fact that sharpness</p>
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¹⁰⁵ ...whence Eng. 'realm' Cf. robot from עבד and cross from כעס . see also...

¹⁰⁶ and with the ו vav acting as a חולם

¹¹⁰ ...whence cadet

¹¹¹ שחד also constitutes collaterally the affix of a שח dalled to the base שח that denotes – bowing, subservience in that the bribe taker becomes subservient to the giver

					to signify – that the world is a blending together of many things. ¹⁰⁷ And so it appears that the word חלד that denotes ‘world’ may have been fashioned by means of a ל infix into the base חד that denotes ‘one’ in the sense – ‘all in one’, and in that the world is a composite of all of its components .		occurs in blades, etc. that are of the very first level of thickness. חד [one] is also the base of חדש [new] in that that which is new occurs or is seen for the first time –time # 1
חב	Bind, combine, connect - whence idea of obligation that is a type of a binding	חלב	= lactation, milk		חלב root is likely the result of a ל epenthesis into the base חב that denotes		חוב חב = obligation, debt - חבל = bind with rope - חבק = embrace - חבר =

¹⁰⁷ That is, even without the element of turning. This תבל hypothesis has already been suggested by The Vilna Gaon and by Rav Shlomo Pappenheim

					'bond' and 'obligation' in that lactation is not a 'voluntary' body process – but rather, an 'obligatory' one ¹¹² by virtue of the way that G-d devised the natural functioning of the female mammalian body		connect, combine, friend - חבש = bandage, saddle ¹¹³ - חבב = beloved, close friendship - חבורה = bruise – [which is a coagulation of blood]
חש	Sense, thought	חלש	weak ¹¹⁴		Now- from the חש sense concept – we get the idea of - to sense something and also the concept of there being perceived in		[desire] - נחש [to divine = supernatural sensing] חרש [to plan, think] - רחש [to feel, emotional stirring] ¹¹⁷ The חשן was the High Priest's breast-plate -it

¹¹² i.e. lactation is a natural involuntary process that was programmed by G-d into nature.

¹¹³ מחבת is a frying pan to which fried foods adhere, connect

¹¹⁴ Source of Anc. Grk. eklytos [loosen, slacken] – khalasos [weak, limp] – khalaw [loosen] See also חלץ

¹¹⁷ רחש also denoted physical stirring – Cf. מנחה מרחשת

					<p>some instances – a sense of something. Now it happens to be that — the feeling of a sense of something – is a really another form or type of that first thing – but it is however a weaker form than the subject item. And therefore – I suggest that G-d made the root חלש that means – weak – out of the base חש</p>		<p>sensed responses from G-d - חמש - the number five – is likely derived from the fact of man’s five senses, by נ infix - חיש]haste – rapid[derived from the fact of the speed of the חוש senses¹¹⁸. Snake is נחש because snakes have very acute senses¹¹⁹. The word לחש may derive in its sense of ‘enchant, charm’ – which involves a mastery over another</p>
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¹¹⁸ But the words חשה [be silent] חרש - [mute, deaf-mute] – and לחש [whisper] derive from a different חש base that amounts to the echoic – imitative silence denoting word HUSH

¹¹⁹ Many snake species have a heat sensing feature called Jacobson’s organ that lets the snake know where his intended victim is so that it will know exactly where to strike.

					that denote – sense – by means of the epenthesis of the ל lammed into that base ¹¹⁵ חש This חש base is the source of - חוש [a sense, to sense] – and also of - חשב [think, devise, reckon] - חשש [to sense, feel] – חשד [suspect] and חשק ¹¹⁶		person's senses. נחשת Copper is one of the best con-ductors of heat, electricity and so maintains their senses intact
חקה חקק	Engrave and thus – to cut into, carve, incise – whence also idea of	חלק	To divide into portions, to allot, apportion, partition,		There may be four factors here – (1) engraving entails cutting into and so		[divide] term serves to denote an orderly and non- violent division /

¹¹⁵ However חלש can also have derived from the echoic base חש of the word חשה [silent] – similar to the Eng. word – hush – in that weakness figuratively amounts to a more quiet state of activity. Or alternately - חלש could be a derivative of חלה [וון]

¹¹⁶ The חש base that denotes sense is the etymon of the words – gist – guess – geist – hint – hunch – Anc. Grk. geysis [taste]

	decreeing laws [[לְקַח as laws were inscribed in stone in ancient times		section, classify ¹²⁰		does dividing לְקַח a solid (2) Rav Hirsch saw in לְקַח [law making] the sense of – a fixing of limitations by one in authority and it seems to me that allotting portions also entails fixing limitations – (3) Law making is a legalistic process – and orderly allotment entails acceptance of the results as legal (4) There may also be involvement of another root לְקַח that		allotment that 'goes smoothly'. There is a Zulu word - kotha ¹²² – that means – to smooth out by means of licking ¹²³ – and in light of it – I suggest that the לְקַח adjective that means smooth is a #2 לְקַח that may amount to the prefix of a לְ ches to the base לְקַח that denotes - lick ¹²⁴
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¹²⁰ Source of the words – clique – class – klatch – clock [which divides the day into hours - in olden times it was the glock = church-bell that divided the day] – also clerk, [who allots] - cleric

¹²² Kotha might ultimately relate to the Hebrew base קוּחַ that Rav Hirsch correctly relates to the concept 'flat'. See pg...

¹²³ It possesses among its various usages – the meaning 'to smoothen a thing by licking of remaining impurities - apud - A Zulu English Dictionary with notes etc... by Alfred Bryant

¹²⁴ And the root לְקַח that means lick is indeed obviously the source of - lick

					means – smooth ¹²¹ – in that our חלק =	
חט	A line - חוט = thread, rope, line, a gut ¹²⁵	חלט	To decide [quickly], to conclude & thus – to figuratively cross a line [I Kings 20:23] ¹²⁶		חטה & חטא = to sin – and so – to cross a line ¹²⁷ – as is evident also in the words (a) עברה aveirah [sin – a crossing over – (b) Eng. transgress [go across] ¹²⁸ – ¹²⁹ Also חטר - a shoot and a staff ¹³⁰ – which are line items. - חרט a stylus	Also - PBH חטט [sew] - חייט [tailor] - מחט [pin, needle] – חטא [line drawn by stylus] – all thread related - & Biblic. חטה [wheat – which grows in straight line stalks] ¹³⁴ - חטיין [reeds] - PBH חטר [provide with a vertical

¹²¹ – cloak and Lat. calculus

¹²⁵ Source of the words - gut – cord – suture – withe - Finn kuitu [fiber] Ger saite [string] – Grk. katttos [sew] Sanskrit sutra [thread]& jute [fiber] – Span. Guita [string] – Fr. cotes [ribbing] - among many others

¹²⁶ The חלט root of ויחלטו ממנו I Kings 20:33 - is translated they concluded from it, they decided from it – but it could instead be a secondary form of חלץ [to extract, take out] in the notion – they took out from it, derived from it. So חלט can be from חלץ [take out] or from חוט [line] in sense of – crossing a line – Both possibilities entail the infix of a ל lammed

¹²⁷ PBH חטא also denoted – err – mistake – fail – apparently as a sense development from sin, transgression

¹²⁸ The sin term פשע pasha is in my opinion also derived from the root פשע posah [to step, tread] in the sense of an improper stepping over the line – or stepping off of the moral path]

¹²⁹ But see also חטא at חט base.

¹³⁰ Also PBH חטרא a stick

¹³⁴ חטה is the etymon of wheat

					<p>– which etches lines into a hard material [also a – chisel] – PBH חרט - to regret [go back over the line]¹³¹ – PBH חלט = final sale, irrevocable decision – to forfeit – to pass final judgement – scald, boil - all of which involve figurative crossings of a line¹³²¹³³</p>		<p>stroke] – The biblical חנט – which constitutes the infix of a נ nunn into the חט base - is translated embalm¹³⁵ - but it really derives most likely from an enantiosemic sense of the removal of the deceased intestines/ guts – which are a line item.¹³⁶</p>

¹³¹ Source of re-gret

¹³² This חלט root is the etymon of the Latin cludere [- to shut – close – conclude - whence include, conclude] – Ger. schloss [lock, secure] and beschloss [decide, conclude] – Lat. credo [believe, trust] and certus [sure, settled, determined, fixed] – caldus, calidus [hasty, rash] – from PBH חלט usage as scald, boil – Also caldus – calidus [hot] – whence scald

¹³³ חלט may be the source of Lat. caldus, calidus [hot, warm] and caleo [hot, warm] - or they may derive from Hebrew חום [hot, warm]

¹³⁵ Probable source of gaunt

¹³⁶ The use of the same חנט term to denote the outing of new figs is probably a sense development of the idea of the outing of the guts in embalming.

חוף	Beach, shore, coast ¹³⁷	חלף	To change, exchange ¹³⁸¹³⁹		חלף may have been derived from חוף beach, shore, in that the shore is a place where there is a significant change in the earth's surface from land to water – albeit that חוף may instead amount to an elided form of חלף - for the same reason		Biblical חלף terms also indicated – to pass by – in that passing entails a change of position from before an item to after/ past the item.
חג	Circle, round	חגל PBH	Khalaglugah חלגלוגה = purslane – edible weed with rounded edge leaves, some species		חוג = circle, globe – orbit. חגור = to gird, encircle. – חגר = to gnash teeth ¹⁴² - חגלה is the		The PBH or Talmudic חגג = draw a circle, turn - חגל = draw a circle – go around ¹⁴⁶ See

¹³⁷ I do not know how or if this חוף term is related to the חפה terms that denoted coverings and that are the source of such Eng. nouns as cape – coif – coping that constitute coverings

¹³⁸source of Lat. colybus [money changer] – cambiare [to exchange] – Eng. swap – jalopy – shift -

¹³⁹ ...also said by some to be related to the word caliph

¹⁴² My wonderful dentist – Dr. Robert Bergida [now retired] confirmed my hypothesis to the effect that gnashing/ grinding teeth involves circular motion.

¹⁴⁶ John Parkhurst wrote that the Syriac verb חגל meant – go around in a circle – and the Syriac noun חגל denoted – a circuit

			with nearly perfectly circular leaves ^{140 141} .		plump, rounded partridge ¹⁴³ - מחוגה is a compass – חגג & terms are translated as – to reel – and the idea of reeling i.e. staggering around - may be round related – just as are the words surround & encircle – even though these too - often do not		note ¹⁴⁷ Julius Bate [18 th cent. British] keenly suggested that the holiday term חג derives from the base that denotes circle, cycle in that the Jewish Holy days fall out every year at the same point in the yearly cycle of days. ¹⁴⁸
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¹⁴⁰ See on the internet – Outsidepride herb seeds – winter purslane - Llangbi.organic – winter purslane – Mother earth news.com – Spring – winter purslane – en masse

¹⁴¹ A Sanskrit term for purslane is ‘gholika’

¹⁴³ חגלה is apparently the source of the terms Med. Lat. quaccula - Ital. quaglia – Dutch kwakkel – whence Eng. quail that is a round bird similar to the partridge

¹⁴⁷ A number of חג based words – including many of those mentioned here – are variously translated as – dance – dance around – jump – hop – quake / tremble חג [in fear] – shake – stagger – reel – leap forth – turn about – And Radak also mentions – to be unbalanced – There are Also the Talmudic חגר lame – limp and Tanakhic חגב [grasshopper] [which may both relate to hopping] and the Talmudic חגנ [rabbit, coney] is also a hopper. Some scholars have suggested in aggregate that these usages may have circular motion origins. For example – the concept of dancing may derive from a custom of dancing in a circle – However - Radak and Hai Gaon see the idea of – jumping and dancing around as the true meaning of the חגג - חגג roots and they also have the חג holy day term as deriving from the notion that people celebrate holidays by dancing around. The Talmudic term חגג [dance, play, festival] constitutes the infix of a חג into the base חג . The base חג is likely the etymon of the words jig and jiggle. [Gesenius assumed the existence of an unused root חגל that meant hop forward, advance in short leaps – and John Parkhurst mentioned an Arabic word חגל that meant hop along, jump],

¹⁴⁸ ... Quoted by John Parkhurst. This was also suggested by Rav Hirsch. However others link חג חגימים [festivals] to the fact of the festive dancing that accompanies them

					entail perfect circles ¹⁴⁴ . ¹⁴⁵	
חצ	Out, outside	חלץ	Take out, extract, take off,		The word חץ means arrow because arrows are shot outward ¹⁴⁹ . חצץ [cut or divide into parts] & חצי [half] derive from the חצ [out] base because when you cut a solid into two parts – the contents of its parts – which were previously united in one	חרך denotes – to dig out, cut a trench – and the noun kheretz חרוץ is gold – because gold is dug out of the mine ¹⁵⁵ . And the word חרצנים means - the pips of a grape – which is the part of the grape that puts out the next crop ¹⁵⁶ or generation of grapes ¹⁵⁷ - חצב = to hew

¹⁴⁴ And indeed - The verb 'to reel' means today – stagger violently, totter – but its earlier sense was originally 'to whirl *around*!' Harper states – 'probably from notion of spinning'. Notice also the morphological similarity to 'roll' - And The noun 'reel' also denotes 'a revolvable cylinder' [and also a lively Scottish dance]

¹⁴⁵ it seems to me possible that – like the word חגא of Isa. 19:17 – the word חרג may likely denote 'reeling' – and derive as well from the base חג in its sense of 'round / circle' - - by ר epenthesis – and denoting similarly – to reel'.

¹⁴⁹ This חץ term that denotes – arrow – dart is apparently the etymon of the following arrow/ dart/ spear terms – Lat. hasta/asta – cateia/cateja & geasum . Grk. xyston and ussos/ hyssos – Skrt. Hetih – Langobard – gaizo – and OE gad – scytel enter alia

¹⁵⁵ ...whence Grk. and Latin chrysos [gold]

¹⁵⁶ Cf. the thigh term מותנים mothnaim that derives from the base תנ that means – to give – to extend – in that the thigh area is the part of the body that gives forth the next generation. The Talmudic/ Aramaic version of חלצים [plural - thighs] is חרצאים

¹⁵⁷ However it is also possible that pips are called חרצנים because parents חרדן dig them out of the grapes before they serve them to their children

					<p>whole unit – are now outside of each other. חוצות are streets [in contrast to houses] & outside areas. - As for חלץ that has a ל infix - חלוץ khalutz means – vanguard -front line soldier or pioneer – The verb חולץ means to extricate¹⁵⁰ –as in extricate from trouble¹⁵¹– חלי-צה denotes ceremonial</p>		<p>or chisel out¹⁵⁸. חצן is an arm [an extremity] or the hem of a garment¹⁵⁹ - חצצרה is a trumpet – which blasts out sound - לחץ is pressure [a thing that is applied from outside]¹⁶⁰ - חפץ = to desire a thing that is presently out of one's domain. - = שחץ arrogance [trying to go out of one's</p>
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¹⁵⁰ The out related חלץ root is apparently or probably the etymon of the words – clothes [i.e. outer garments] – kilt – gland – glance – calze [socks] – ultimate – ultra – gloze [an excuse] – Ger. held / OSax helid [hero] – jolt – shirt – chemise / Span. camisa – culotte . Also ancient Grk. eleutheria [liberty] – elyktos [release, liberty] – khalasos [disengage]

¹⁵¹ Some scholars have perceived in the root חלץ a meaning of – strengthening – This could be a sense development of an more base usage as extrication/ rescue from trouble. Some see in חלץ a sense of boldness – which could be a development from an earlier usage in the sense of front line soldier

¹⁵⁸ חצב is probably related as well to the biblical חטב [hew – cut – carve out]

¹⁵⁹ Some translate חצן instead as – bosom, lap

¹⁶⁰ Apparent source of Eng. lathe and '[shoemaker's] last' apparatus.

					<p>taking off or out of a shoe. And the word מחלצים signifies – the thighs – which are euphemistically the part of the human body that puts out the next generation. מחלצה is an outer garment¹⁵². חציר is vegetation for grazing – which grows OUT from the</p>	<p>true status]¹⁶¹¹⁶²</p>
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¹⁵² Perhaps the model for the modern Hebrew הלצה [shirt, blouse] although the word blouse indicates that the הלץ root was the Babel event model for outer garment terms

¹⁶¹ Some experts believe that רחץ [wash] specifically meant originally – to wash the outside surface of...

¹⁶² The base הצ may also be involved in the word נחויץ [necessary] in that it denotes – something outside that is lacking [whence also the words necessitate and need]

					ground ¹⁵³ - Many Tanakhic usages of the word חצר khotzeir denote outlying area, villages, suburbs ¹⁵⁴	
טא	Dirt, spots, blotch	טלא	Spots, speckles of sheep ¹⁶³ . טלוא , [Gen. 30:32] - patches on		טאטא Verb is - to sweep dirt [מטאטא noun = broom] ¹⁶⁵	טאטא May also relate to the טא base, in the notion that sin is a

¹⁵³ The word יוץ that denotes out – is incidentally the source of the Eng. words out & oust – utter [extreme] and utter [to speak out] – a coast – and a coat – and the outer covering skin terms cutis and hide and the Ger. haut [skin – hide and thus an outer covering] . Also the words coast – an outer edge – and cost – as in – how much are we out? - to gut – And it is also the etymon of the out related terms – jut – jet – jetty – and to jettison – Also of hedge and hatch in both senses – (a) to out a chick from an egg and (b) an exit opening. Also of - to cast [out] and to shoot. It is also the etymon of the Ger. words aus [out] and schuss [to shoot] whence the word shoot – in both of its usages – (a) to shoot out a bullet etc. and (b) a shoot of vegetation that comes out of the body of a larger plant. Vegetation that grows out of larger plant bodies are called shoots.

יוץ is also the etymon of the Lat. jacere – to throw - and iacere – to cast – to thrust – expel – whence the Eng. element – ject – of eject and reject. And also the source of the Anc. Grk. ex [out of from – outside – beyond – since – after] and of the Lat ex – [out of – from within – since] which appear as particles in many out related English words. Also the Ger. word giesst that means – to pour out – from which derived the word ingot – and from was derived the Ger. vergassen – that means – forget – that literally intended – poured out of the memory – and from which came the Eng. word – forget – as well as the word – geyser. יוץ Is also the source of the words – to cast – to gush – and a gust [as in – gust of wind] along with many, many other English and European languages – as my other works do reveal.

¹⁵⁴ This חצר root was fashioned by means of the affix of a ר to the base חצ that denotes – out – but the חצר that means – court – courtyard – enclosed space – which are opposites of open outdoor spaces – constitutes instead the prefixing of a ח ches to the base צר that means- restrict, narrow

¹⁶³ i.e. by means of the epenthesis of the ל into the טא base that denotes ‘dirt, stain’ . Compare to the fact that the biblical word ברודים = spotted [Gen. 31:10] is apparently the source of the Polish brudny [dirty] whence the (Pol.) Yiddish bridig [filthy]. The word ברד [hailstones] may relate in that these have the appearance of dots – or the ברד term may derive from the base בד that signifies – apart – in that the hailstones descend apart from each other

¹⁶⁵ I discovered later that Gesenius does also link טאטא and טיט - and that he similarly recognizes טאטא as an enantiosemic treatment of a root טא that he regards as denoting ‘miry’ [comparing it to the biblical דשן [ashes] and דשן [to clear away ashes]

			shoes, clothing טלא [Josh 9:25] ¹⁶⁴		- טנא Is a wicker cane basket – whose inside was smeared with clay or mud to prevent leakage through cracks ¹⁶⁶ - טיט is clay, mud ¹⁶⁷ used for building [by א י / inter-change] ¹⁶ ⁸ – Aram. טינא טין is clay ¹⁶⁹ ... ¹⁷⁰ - טמא means ritually impure, defiled –		dirty behavior – and in that it causes a stain on a sinner’s soul and on his record, reputation ¹⁷¹¹⁷ ² The PBH טלא means ‘to patch’. ¹⁷³
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¹⁶⁴ In Josh. 9:5 the phrase נעלות בליות ומטלאות [shoes worn out and patched] the טלא term refers to unsightly shoe patches – that amount to blots on the shoe’s appearance to the effect that the טלא root is used in these cases to determine something that – like dirt- seems to be a blot on the item’s appearance.

¹⁶⁶ Likely source of Talmudic צנא tzawnah [basket]

¹⁶⁷ ... source of Lat. testa [burnt clay, earthenware sherd]

¹⁶⁸ This טיט – טא connection hypothesis has been suggested by Menachem ben Saruk – by Wilhelm Gesenius and by others

¹⁶⁹ Yehoshua Steinberg [Milon HaTanakh] lists an Aramaic word טין as denoting Hebrew טיט and טיט as a derivative of a base טא

¹⁷⁰ Y.S. has it also as the source of the Slavic and Romanian ‘tina’ [mud, earth]

¹⁷¹ See also base טח

¹⁷² Perhaps the לטאה lizard or reptile creature was so called because it is speckled – or because it lives in muddy places . Or it may derive instead from לוט [conceal] in that many lizard species live in concealment

¹⁷³ טיט may be the source of the Med. Eng. drit and drytt that meant – dung – feces – any filthy substance – and also – mud, earth, loose earth, soil. The Eng. fecal term ‘turd’ may derive from טיט as well

					perhaps by ן infix into the base אט .		
טפ							
טפ	hand						
ד'	hand	ילד	ילד Give birth - הוליד to father, beget		To lend a hand is to help – and the first and biggest help one can do for another person is to give birth to him/ her ¹⁷⁴		T' may be the source of the Lat. ad-iuto to help, aid, assist –whence Eng. aid, Span. ayuda

The PBH word חלגלוגות is translated as purslane, an edible weed mentioned in the Talmud – Rosh Hashonoh 26b. All species of purslane have rounded edges – and some of them are nearly perfectly circular even when matured. If you will look at the purslane photos mentioned in this note below ¹⁷⁵ – you will appreciate my theory to the effect that the plant's name was formed by the epenthesis of a ל lammed into the round denoting אג base

¹⁷⁴ The word הוליד that is applied to fathers' siring indicates that the idea of giving a hand applies not only to women – who are the ones that give birth – but to men as well

¹⁷⁵ See on the internet – Outsidepride herb seeds – winter purslane - Llangbi.orgamics – winter purslane – Mother earth news.com – Spring – winter purslane – en masse

A biblical הוּם root is seen by many as denoting – ‘loud noise, commotion, roaring, panic’.

The biblical root הַמָּה homoh denotes ‘an internal emotion of disquiet, suffering’ ‘and the making of growling sounds such as those of animals or the noises made by a harp’ – Cf. הַמָּה לִי לִיבִי my heart murmurs within me [Jer. 4:19] - הַמָּה מֵעִי לוֹ my inner self yearns for him [Jer. 31:19/20]¹⁷⁶ – וְשִׁתּוּ וְהָמוּ – מעֵי לְמוֹאֵב כִּכְנֹר יִהְיֶה – my bowels shall sound like a harp for Moab – Isa. 16:11. הַמָּה also denotes an agitated or thunderous noise. Cf. also Psalm 42:12 – וְמָה תִהְיֶה עָלַי –

The word הַמּוֹתֵי [Exod. 23:27] means ‘my confounding [of them]’

A הַמּוּם homom root denotes ‘agitate, disarray, confuse, disturb, bewilder and ferment’ Cf. Exod. 14:24 הַמּוּם אֶת מַחְנֵה מִצְרַיִם Rav Hirsch sees a הַמּוּם root that denotes ‘agitate, create confusion.’ And he also perceives a root הוּם bearing the sense ‘billow, confusion, agitated motion’

הַמּוּם nahom means ‘to growl, moan, roar, complain’. תְּהוּם T’hoem is translated as - ‘billowing, swirling waters]and thus ‘pounding or turbulent waters’], great quantity of water, noisy waters’ and as ‘an abyss’ Cf. Psalm 104:6 תְּהוּם כְּלָבוֹשׁ כִּסִּיתוּ The biblical מְהוּמָה mehuma denotes ‘commotion, disturbance’¹⁷⁷. Radak comments עִנִּין שִׁבַר [a matter of breaking] Cf. Isa. 22:5 יוֹם מְהוּמָה

¹⁷⁶ Some see this הַמָּה as ‘pound with yearning’.

¹⁷⁷ It is likely the etymon of the Eng. ‘mayhem’.

Hamoen originally denoted 'a throng, a multitude, many, a tumultuous / rough figuratively 'pounding' mass of people' – and also – a rumbling sound - קול המון הגשם | Kings 18:41. The המון עם are 'the masses, the common people'¹⁷⁸¹⁷⁹ - המלהמל – which means to roar, clamor, commotion is the result of a ל affix to the מה base. Cf. Ezek. 1:24 –

Also המון | Kings 18:41 קול המון הגשם - a rumbling sound of rain

The verb הלם halom - that constitutes a ל lammed epenthesis into the מה base - means 'to strike a blow, pound [הולם פעם] strikes the anvil – Isa. 41:7], break¹⁸⁰, pressure, intoxicate'. הלמות is a hammer [an item that pounds]. The יהלם yahalom is rendered by some as 'the diamond' – the gemstone produced by the exertion of tremendous long term pressure [upon coal].¹⁸¹¹⁸² Cf. 'car breaks' that stop the motion. The phrase הלומי יין means 'drunk of wine'[i.e. pounded by wine] Isa. 28:1]

הלם – holahm [beat, break] > lame¹⁸³

() – The word הלם appears in Tanakh many times – sometimes as the verb 'smite, hit' [Judges 5:22 – אד הלמו עקבי סוס] [and others in the sense – 'hither, to here' [Ruth 2:14 – גשי הלם ואכלת].

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We explain how 'klop' and Span. golpe [a blow] may derive from Hebrew גוף guf [body, corpse] in section... Also Lat. colaphus

¹⁷⁸ המון relates to המה in a manner similar to ראש ראשון and עשר עשרון

¹⁷⁹ המון also appears once in the form אמון in Jer. 52:15.

¹⁸⁰ In this usage, הלם is apparently the source of the words 'lame and limp' – by the aphesis of the ה heh [see section...] Or they may instead have derived via להם – see next.

¹⁸¹ However see also יהלם at הל base entry, pg...

¹⁸² יהלום seems a reasonable candidate for etymon of the words 'jewel' and 'gem'

¹⁸³ RaDaK's primary translation of holahm is 'break' [Judges 5:22]. The dictionaries have P. Gmnc. lamon* = lame < 'broken [leg]' – and 'limp' probably 'relates, as well. Cf. Ger. lahm [lame] O.C.S. lomiti [break] Lith. luomas [lame]. See pg... for other examples of ה apheresis. Rabbi Matisyahu Clark writes that Rav Hirsch assigns to the הלם holahm root the senses of 'pounding and pressure' and that he also attributes to it the word יהלם yahalom = diamond. Clark, however, omits mention of the very relevant fact that natural diamonds are indeed created by the long term exertion of extreme pressure upon coal.

¹⁸⁴ These לט לאט secrecy / conceal terms are the apparent etymons of ancient Grk. lathre / lathro [secretly – covert – escape notice] - lathraios [stealthily] – lathe [to be hid, escape notice] lenthos, lanthenein [be hidden, escape notice] – Latin latens – lateo [lurk, lie hidden] – latere [hidden, conceal, escape notice, lie low] – latibulum [hiding place, covert] – latebra [hiding place, subterfuge].

However, it seems also possible to regard the גלם root that denotes ‘shapeless’ as the product of a ל epenthesis into the base גמ that denotes ‘also’ – in that the resultant גלם root would denote ‘an item to which still more can be added – without the altering any basic form’ – or else – an item that still requires some additional work or additional element / ingredient to be considered truly ‘complete’.

And thus – while the other previous instances of expanded גמ base development involved the ‘also’ – i.e. the addition of a previously lacking or non – present element [Cf. above גמל – גרם – גמר] – in the case of גלם – as I am portraying it – the letter that is added to the גמ [also] base indicates instead that some element still needs to be added to the mix. Cf. the circle denoting bases that appear in biblical Hebrew both in the sense ‘in circle’ and also ‘circling out’.

And so it seems to me that the biblical גלמי ראו עיניך refers to ‘the unformed, unfinished embryo’ and the גלומי תכלת refers to garments on the order of – capes – mantles – cloaks that are essentially shapeless – and that may also be considered ‘unfinished’ when compared to garments featuring sleeves – lapels – frills etc.

טפ	To hang from, to drip – dripping entails first a hanging, then a fall/drop ¹⁸⁵ – SEE NEXT	See עטלף & Aram. טלף below	עטלף = bat [animal] Aramaic טלף = hoof & [fig. later Heb.] claw	Biblical טפ Words that involve hanging and/ or dripping include – נטף [v -to drip ¹⁸⁶] – נף [n - a drop] - נטיפה [pendant & hanging earrings] - טופט [phylactery] hanging from a strap ¹⁸⁷ - טף babies ¹⁸⁸ – that hang on the mother’s neck and at	Also PBH טפה [a droplet] . Talmud. טופפת Totefet [women’s ornament of the head] – עצי הקטף - trees that drip resin ¹⁹² when tapped ¹⁹³
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¹⁸⁵ However Yehoshua Steinberg [Milon HaTanakh] saw the טפ base as signifying – attachment – and he regarded the טף infant term as – attachment to a family or to a dynasty

¹⁸⁶ This drip term is also employed a few times biblically in the sense of speech [drippings from the lips]

¹⁸⁷ This will amount to an AAB reduplication of the טפ base. Cf. פיפיה from ככר - פה from קיקיון - כר - from קן among others . טופפות – a hanging - corresponds to the אות of לאות על ידך - for a standing on your hand – as is explained in my commentary to the root אמת

¹⁸⁸ The Talmudic טפלא [infants] is probably an augmentative of טף - טף

¹⁹² Jastrow suggests that the Talmudic נפט [naptha] is a metathesis of נטף [drip] in that it is a product of tree resins

¹⁹³ It seems to me that this קטף term is a contraction of קא טופה [= is dripping]

				mother's breast ¹⁸⁹ - טפל to impute, accuse falsely – [they can't hang that on me] ^{190 191} The root טנף which denotes excrement, body secretions was formed metaphysically by נ infix into the drip denoting ט base [Cf. bird droppings = feces] SEE ALSO NEXT	
ט	A subliminal base denoting – hand – for the hand hangs at the end of the arm ¹⁹⁴ ???			טפח ¹⁹⁵ - a hand-breadth, palm ¹⁹⁶¹⁹⁷¹⁹⁸ טפוח - dandling, carrying infants on the hands ¹⁹⁹ - חטף to snatch, grab – קטף [to pluck ²⁰⁰] – טפח to attend, care for [so to handle] – ²⁰¹ טפל translated also [to attach, join,	PBH טפל – to attend / tend to, care for, handle [so to handle] ²⁰⁴²⁰⁵ –Tanakhic תפש [grab hold ²⁰⁶ seize, besiege] & תפש [use, handle ²⁰⁷] that is an alternate form of

¹⁸⁹ Other theories in ט [infants] are – (a) so called because they walk in טפ steps [tottering – or mincing, tiny] – (b) because they are noisy like a תף drum] – (c) because infants are analogous to droplets [of water] – (d) because they are dependent [hang on] their parents -

¹⁹⁰ In the phrase טפלו עלי שקר Psalm 119:69 . But this is generally translated otherwise – see further

¹⁹¹ There is also a Talmudic verb תפל that denotes – slander - denounce

¹⁹⁴ Consider (1) – the arm term חצן that comes from חוץ [out] in that the arm is an extremity – (2) The biblical root טפק that denotes – clap – strike – may derive from a פ base that denotes end – in the same sense that the hand that is the clapper is at the end of the arm. This may hold true for the PBH טפק that denotes - attach

¹⁹⁵ A probable verb usage of טפח as to extend, spread out may derive from a sense of - טפח by טפח - Isa. 48:13 וימיני טפחה שמים - and my right hand extended the heavens . Other translations include – my right hand spanned the heavens – measured the heavens

¹⁹⁶ Jastrow has suggested that the Talmudic usages of a טפח term in the senses of – to join closely – come into contact – close carefully – may derive from the fact of the closeness of the fingers within the טפח hands- breadth idea

¹⁹⁷ The hypothesis of a link between a טפח term that denoted hand to a טפח term that meant hands- breadth is supported by the fact that אמה denotes both – arm – and a cubit measurement [‘arm’ derives from אמה]

¹⁹⁸ Some scholars define the טפה as the span of five outstretched fingers but Radak holds that the טפה is four joined fingers and that the five finger measurement is called זרת

¹⁹⁹ The Yiddish idiom [arum getrogen oif de hent – carried about on the hands] denotes intense tender care.

²⁰⁰It May also relate to a קט base of לקט that denotes to cut off in harvest

²⁰¹ A biblical noun טפח tofakh that means ceiling or coping – may amount to the epenthesis of a פ into the base טח that means – to smear over – to daub – which is a type of a covering – or it can have derived from the root טפח [attachment]

²⁰⁴ A derivative of the biblical טפח of the same senses – Cf. Aram. צמל [last stage of female puberty- last stage of figs growth] that derives from צמח

²⁰⁵ The relationship between טפ hand and טפל handle may be similar to one between the words משש [to touch, feel] and שמש [to tend to]

²⁰⁶ Deut. 22:28

²⁰⁷ Gen. 4:21

				connect] & טרף [seize, snatch, pluck & tear apart] all hand actions – Evenn Shoshan & others see biblical עוללי [infants] as = עוללי טפולים – SEE ALSO NOTE ²⁰² - SEE ALSO NEXT ²⁰³	a ²⁰⁸ טפס טפש that means grab hold ²⁰⁹ - Also the PBH טפח that means – strike – knock – clap – slap – join closely – & wipe with the palm
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²⁰² As I have stated – the biblical phrase טפל שקר that is understood as - attached to me lies, false accusation - can amount to a sense development from the base טפ that denotes – hang – in the notion that hang led to the hand usage – as the hand hangs at the end of the arm – and the hand usage then sense developed into the sense – touch, attach – or this attach sense can have developed from the fact of the closeness of the four fingers of the טפח - as Jastrow suggests - but this טפל could instead relate even directly to the טפ hang concept in the idiomatic sense – they can't hang that on me. In addition to that the טפל שקר phrase that intends – false accusation can also have derived from the Tanakhic תפלה & תפל terms that mean – guilt – fraud – evil – unseemly – unsavory – improper – even though these are spelled with a ת tof, in place of the ט tess – so that the טפל usage as falsely accuse will derive from the flavor of evil / falsehood of the תפל term

And so The PBH term טפח that denoted attach, join can be a sense development from טפ hand – but it can also have developed as an alternate form of the root טפח that denotes attachment to, cling to, join . This טפח likely derived from the base טפ that means end in that attachments happen at the ends of an item – This also occurred in the verb הוסיף [to add on to]. Biblical Examples of such a ט / פ interchange are found in the word pairs חסם חטם - and מטפחת מטפחת

The Talmudic טפל that means to handle – deal with – can have derived either directly from the Hebrew base טפ in its sense of hand – or this טפל PBH may be a withered form of the biblical טפח that meant to attend, care for [so to handle] –

The usages of the words תפל טפל - in the sense of – secondary- subsidiary – can have derived from the biblical תפל that denotes tasteless, insipid, unseasoned – which I believe derives from the word תף [drum] in that the music of the drum is tasteless in relationship to other instruments – but טפל תפל signifying subsidiary can also have been developed from biblical usage of the טפל term in the sense of – attachment – that derived from the טפ sense of hand – or it can be from a possible טפל sense of 'hanging from'

The PBH or Talmudic word טפי [more, add, increase, join] – can have derived from (a) טפה [a drop] – in the sense – a drop more - (b) from טפח in the sense of an attachment – (c) from the base טפ sof [end] in the sense of an addition at the end – (d) from the word טובא that means – better – more – which derives from the Hebrew word טוב [good] – Talmudic טפיתא = surplus – טפתא = additional, secondary – טיפונא = surplus, excess – טוף = a suburb

The Talmudic טפח that means moist – drip probably derives from the Hebrew נטף [drip] and the related PBH טפה tipoh [a droplet] . Jastrow suggested that it may relate to a Talmudic term תפח of the same meaning

²⁰³ Derivatives of טפ base words include – From טלף form - dewlap – [hanging skin appendage] – tulip [flower that hangs down upon detachment from ground] – talon [via Lat. talus] – talpa [Lat. name of the mole – which has huge hands that it digs with] – taupe [pinkish grey color of the talpa mole] & perhaps also 'claw'. – From טרף biblical senses of tearing prey and plucked leaves for sustenance – Ancient Grk. trophe [food, nourishment] – Eng. trophy – triumph, trump. Probably also from

²⁰⁸ This טפס might also relate to the טפ element of טפיד [lit. extremity that is the hand]

²⁰⁹ This hypothesis is proven by the facts – (a) that the words חטף and חתף both mean snatch – (b) there are also other instances of biblical ט/ ת interchange – טעה – - (C) The PBH טפס denotes to climb – which is done by a continuous grabbing hold of items above - and (d) The biblical טפסר means – nobleman – dignitary – which are figuratively social climbers – This term indicates that the PBH טפס climb term – spelled with a ט was really already in use biblically and it indicates that the biblical טפס terms are really forms of a טפ base טפס term that is hand related.

טפ		ףטל & טלף		Aram. ףטל hoof ²¹⁰ apparently derives from the fact that the hoof 'hangs' at end of the leg – by the infix of a ל lammed into the base טפ that denotes – hang]& drip[. ²¹¹ The ףטל [bat] term also entails this ל infix in that (a) bats sleep hanging upside down from branches ²¹² – (b) wing enwrapped tree bats also look like a seepage of drops dripping down the trunk.	I also hold that ףטל can have derived collaterally by means of ל infix into the root ²¹³ #1 עטף [to wrap] in that the bat sleeps with its body enwrapped in its wings ²¹⁴ . ²¹⁵
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טפ base– Ital. troppo [too much] – Eng. trifle – Sanskrit zapha [ankle, hoof] . The words drip – drop – and Ger. trop derive from טפה [a drop] and/or from דלף [a leaking, dripping] – Latin talution [overhang of rock – outcropping of a castle] is either from טפ or from תלה [hang] . Tower of Babel permutations of טפ yielded the hand related words – fist – fight – pat – fetch - among others

²¹⁰ Rav Hirsch has ףטל as denoting also claw – which seems to me reasonable and does also accord with my hypothesis to the effect that the hoof and the claw hang at the end of the leg.

²¹¹ However a טף whose sense is hang down could also relate to the root תלה [to hang]

²¹² As for the ע of עטלף - we find a similar prefix in the cases of – the עכביש [spider] whose main root is כבש [to capture – in that its web captures victims] – and in עקרב [crab] whose root is קרב [battle] in that it fights using its claws . I agree with Rav Hirsch with regard to these – but I disagree with him with regard to the word עכבר [mouse] – whose root I see as עכב [to hinder, damage] and with regard to the word עכשׁוב [viper] whose source I see as עכשׁיו [now] in that the viper stares motionless in silence at its prey for a long time and then suddenly attacks using a venomous bite – but see also - כב base

²¹³ Cf. זעף זלעפה - שאנן שלאנן - גבע גלבע

²¹⁴ Rav Hirsch suggested that bats are named for the fact that they hang by their claws – as he regards claw as another sense of טלף [hoof] The problems with his theory are (a) that the experts do not regard טלף as claw – but as hoof – and (b) Jastrow has the Aramaic claw term as טפרא - which can have derived I believe from the base טף - but it could also be instead a form of the word צפרן [nail] – Also – scores of other animals also have claws – to the effect that having claws might not have been a true reason for calling the bat עטלף . Nevertheless – on the other hand – I do not see the idea of a hoof to claw extension as a major stretch – and the bat is indeed said to possess claws that are especially strong – vis a vis other claw bearing creatures – so that I myself would indeed regard Rav Hirsch's theory as an additional possibility – Note that Rav Hirsch only recognized the א י ה infix phenomena – but not the ל or the others that I have recognized or detected . According to Rabbi Clark he may have perceived what I regard as a valid metaphysical link between the roots טלף and דלף [drip]

²¹⁵ Other conceivable theories that have come to my mind include – (1) A blending of עטף [wrapped] and טלף [hanging] – (2) a blending of עטף [wrapped] and טפ [hanging] – (3) a combination of עט [to pounce] and טלף [hanging] - (4) a combination of עט [to pounce] and טלף [claw] – and perhaps even (5) Bats sleep twenty hours a day – and so one could perhaps see עטלף as intending עטל [the Aramaic version of Hebrew עצל [lazy] and עפ [Hebrew - to fly]

כב	Mastery, control	כלוב (1) כלב (2)	(1) Bird cage, hunter's basket (2) Dog	Hunting dogs located prey – and then also retrieved at times the [shot] prey ²¹⁶ . The base כב signifies mastery, control - for כבה = extinguish - כבל = restrain, fetter ²¹⁷ - כבש = capture, conquer - כבר kvar = already been accomplished - also כברה = sift, sieve [מכבר grating] - and cover – כבס means to launder – which constitutes mastery over dirt. כתב means – to write down – for writing something amounts to an attempt of mastery over forgetting / losing data - by epenthesis of the ת tof ²¹⁸ – Also the stars כוכבים were thought - are still thought by many to play a controlling role in life occurrences –	רכב to ride [i.e. control of a vehicle, horse] – כבשן = furnace /kiln wherein fire is contained - Probably also כאב [ache, pain] ²¹⁹²²⁰ - כבד heavy, weighty - כביר [great, mighty] - כבן PBH meant – to fasten – tie – wrap – cover ²²¹ Also כבס PBH to hinder -
כח	Strength, force, counter-force	כלח	Strength, power, vigor ²²²	Tanakhic כחש = deny [i.e. a counter force] ²²³ - כחד = to destroy – and - to withhold - נכח = opposite, in	Perhaps also - פנח PBH break through, penetrate, evaporate, counteract

²¹⁶ Dogs were called hounds on account of their hunting activities. The word dog probably derives from the Lat. indagare [investigate – track – hunt – related to indicare = indicate] because the dogs traced and indicated where the prey was.

²¹⁷ This may also relate to the base בל that denotes prevention and negativity. See בתל pg...

²¹⁸ כתב may also relate to the idea of - כתו [as a mark] with ו /ב interchange

²¹⁹ ...Unfortunately a bona fide example of a mastery

²²⁰ However, the כאב root may also relate to the root כאה that denotes – afflict – depress – dishearten - distress

²²¹ The כביש is a type of path that masters what would otherwise amount to difficulties in walking – Rav Hirsch has suggested that the כרובים [cherubs of the mishkan] were protective angels [and thus I assume that they would possess a power of control over harm] . The Talmudic כביל is a hairnet - כבב means – burn to coals - כלבוס are tongs, pincers – כברה = a large round vessel - כבר to fumigate, to bleach . Also - a type of mastery that is an element of deceit may play a role in the root כזב [deceive] and in the כשב base of עכשוב [the viper – which sits motionless for a long time and then suddenly kills its unsuspecting prey by venomous bite]

²²² Job 30:2 – עלימו אבד כלח

²²³also denotes – to deceive – and - leanness

				front of - שכח = to forget [a force against memory] ²²⁴ – פבח כרח - to force, compel ²²⁵ - פבח שכח [to find, be present, prevalent – and so – to be encountered [- פבח וכח = to argue – which entails opposition - הוכיח – יכח = to rebuke – reprove – to prove- תוכחה - reproof,	effect of - ²²⁷ - BUT I believe that the biblical כלח that many translate as old age completion – fullness of age – fullness of years [Job 5:26] – is instead a ח affix modification of the root כל that means – all, complete
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²²⁴ שכח forget can also have derived from the base שכ that means – to descend, settle down – in the notion that forgetting entails a falling off from the memory. Cf.

Polish opuszczać [lower, drop, forget] - SEE ????

²²⁵ ... source of Anc. Grk. khru – khros [need – a compelling force]

²²⁷ Perhaps also biblical כסח [cut down, trim] – The un-kosher animal כוח is regarded by most as a type of reptile – but its exact meaning is not known. I tend to agree with those who suggest – crocodile

				admonition. See also the following footnote concerning the root ²²⁶	– that is really a כחל #2 ²²⁸ .
מג	To melt – base of the dual root מגג נמג – [melt]	מלג PBH	Melt off – usufruct –Cf. Talmudic נכסי מלוג ²²⁹	Usufruct are the profits, royalties that melt off from a property/ entity. Cf. מס [tax – which melts off of a property] ²³⁰ –that derives from the root מסמ [melt] ²³¹	

²²⁶ The word כחל כחול is translated – (a) to paint the eyelids blue – and (b) to paint the eyelids with [black] antimony Now I have shown that the base כח denotes against – and in front of – and we know that the Lat. word ante means before – and the Grk. anti means – against – opposed to. The French word mine means – facial expression, appearance as do also the Ger. miene – Pol. mina and Eng. mien. And the Breton min meant – face of an animal. And thus it seems to me that the Med. Latin antimony term may have denoted – [coloring] before the face or against the face – ante – mony – albeit that we have no record of a link between the mony of antimony and the min/ mien face terms. Nevertheless the Hebrew word פנה means – to face, to turn – and the word פנים ponim = the face. It seems to me that this mony element of antimony may derive from the Hebrew פנ featuring face terms פנה פנים - for I can show that the Hebrew פ P became an M in the European words ... (a) Hebrew פחד [fear] to Span. Miedo [fear] - and the Hebrew פה [mouth] to maw [mouth] – Also -. The Lat. uni-versus [world] = turning as one – and therefore it seems to me that the Lat. mundus [world] derives from the Hebrew פנה ponah [to turn, to face] – also by פ to M withering . And the unshelled nut that is called alMOND and MANDel is an oblong shaped nut that appears to point in one direction – so that its MOND element may derive from the פנה term that denotes facing and pointing – And thus it seems to me that the that the word antimony and the black כחל term both intended – before or against the face. Another name for the black antimony colorant, stibium – derives from the Hebrew word צבע tzebah [color] – However – a mony element of antimony that might signify face might conceivably have derived instead from the Grk. mono [one] in that everybody’s face is a one of a kind.

However – with regard the usage of the כחל term as denoting blue – that may have been a sense developement from an original sense as black antimony by transference – in that black coloring and blue coloring were both popular – but the blue denoting כחול כחול may instead have had an entirely different origin – for - I see כחול [blue] as a possible compounding of כ [like] and חול chol [sand] because the original ancient ‘Egyptian blue’ facial coloring material contained 70% silicate – and silicate has the appearance of sand – so that blue כחל can have meant – like sand. A כחל metathesis of כחל may be the source of the word - color And כחל - may be the source of the name of the bluish mineral – cobalt

²²⁸ The כח base is the source of the Ger. gegen [against] – entgegen [contrary to – opposite] – gegend [neighborhood - so – that which is encountered] – Also Eng. against - Also the Luxemburg geint [against] – The Mudnes/ Romagnolo ghegna [face – which is encountered]

²²⁹ A Talmudic term מלג that denoted – to clean off the feathers from a bird by using boiling water may derive from the sense of melting off – but a מלג usage in the sense of plucking by hand may have involved the biblical מלג that denoted – pinching off the head of a bird

²³⁰ A requisition of a percentage of men for army service or for labor also amounts to a type of melting off tax from the main body of available men.

²³¹ ...source of the melt related – melt – moult – mulch – malt – moulder - smelt - omlette – Ger. schmaltz – Perhaps also source of Lat. mulgere [to milk] whence Eng. milk and emulsion

מצ	To extract, suck - ץמצ= to suck, extract	מלץ	מליץ = defense attorney – translator ²³² intercessor, advocate	מץ suck yielded suck related terms – Grk. maston [breast –sucked by infants[- Anc. Grk. mastax [mouth] –Eng. mouth ²³³ – Amer. Slang mouthpiece is a lawyer. מליץ Is an intercessor, advocate – who speaks on behalf of another -	מליץ sweet or pithy talk, parable, pleasance ²³⁴ - is from לויץ [pleasant, enjoy, fun] ²³⁵
מט	Down, fall, descend, totter ²³⁶²³⁷	מלט	Melet – [hapax legomenon] denotes Mortar, clay – It holds DOWN bricks, stones in place	Jeremiah is told to bury, cover stones in מלט Jer. 43:9 - Mortar holds down bricks in place ²³⁸ - מוט = fall [אף תכון בל תמוט] – and מטט = totter, waver. מטה mitah is a bed ²³⁹ – ל' mattah למטה means downward. Rain is called מטר because it fall downward - שמט =	However – מלט may also involve the root לוט [conceal, cover] ²⁴³ in that the smeared mortar also covers the bricks as well ²⁴⁴ The Talmud. מלטט = cover, wrap. ²⁴⁵²⁴⁶

²³² The word מליץ is the likely source of the Polish tłumacz [translate] by Tower of Babel M-L-T-Z permutation to T-L-M-cZ

²³³ The insect name moth derives from mouth.

²³⁴ And so the idea of an intercessor / advocate could entail a combination of – מצ mouthpiece and לויץ sweet talk.

²³⁵ The לץ base is the source of Lat. ludus and ludere [frolic, joke, fun, sport – game – amusement play – whence Eng. ludicrous] and also of letus, leatitia [cheerful, mirth, joy]. Ludus's sense of 'play' is also known to have had a role in the words – allude – delude – elude – collude – prelude – interlude. Perhaps also – lewd. Also etymon of Lat. lascivus = lewd – playful – wanton – frolicsome – mischievous whence Eng. lascivious . Also - The Latin words laetatio [rejoicing] – laetus [happy, joyous, pleasing, delightful]

²³⁶ These usages are not disputed

²³⁷ מט 's MT element may be the source of the words – mattress – moat. מטט Means totter and its TT element is apparently the source of Eng. totter

²³⁸ Mouth related מץ derivatives include – OE muth [mouth] – Ger. motte [moth] - muzzle- Lat. mando [eat, chew] – morde [eat, bite] – morsus [snack] – Eng. moth [eats cloth, clothes]. Mouth to 'word' מליץ – מץ derivatives include — Old Frankish maltho [I say] – Fr. mot [word] – Eng. motto – Ger. melden [report, announce] – Ancient Grk. methos [word]. The ancient Grk. mythos - μυθος denoted - say – speak – recount – utter anything delivered by word of mouth –

²³⁹ מטה is the source of words featuring the mat element that refer to items laid down

²⁴³ So that the word מולט might also intend – it covers, conceals

²⁴⁴ The biblical verb מלט [to escape] may be unrelated to this מלט term - It may be related to the root פלט [escape refugee] by פ / מ labial interchange

²⁴⁵ Julius Furst – who may have been the only one to have discovered the ץ epenthesis phenomenon [5 specimens] before I discovered more than ten specimens of it – has suggested that the word מעט [less] derives from the base מט in the lessening is a form of descent [numerical form] – but see also base עט

²⁴⁶ Perhaps the מט base is also related to קמט [shrink, wrinkle, crease]

					to let fall – release ²⁴⁰ – throw own - detach ²⁴¹²⁴²	
נו	To move something, move away - remove	סלח ²⁴⁷	To forgive, pardon, absolve ²⁴⁸		סחה = to wipe away, scrape off - נסח = tear away, pull down, remove ²⁴⁹ - סחף -to sweep away - סחב to drag ²⁵⁰ – So that סלח forgive = removing a debt, guilt or an offence ^{251 252}	סחי – filth, refuse, disgusting matter ²⁵³ which is to be removed ²⁵⁴ Talmud. אסחי means [I will clean off [- Perhaps also סחר travel about ²⁵⁵ - כסח trim away, prune.
		סלק				

²⁴⁰ ...whence the Hebrew Halakhic year of Shmittah שמיטה

²⁴¹ Perhaps the Talmudic word פמוט [single candlestick holder] – amounts to the prefix of a פ to the root מוט that means descend, down in that the candle is inserted down into the holder

²⁴² The Talmudic word המט [kneel, prostrate] may derive from the מט base – or it may be related to the PBH התחבט [prostrate in prayer, exert oneself]

²⁴⁷ But סלח could also be related to the base סל that denotes highness – and that is the base of the roots - סלד [exalt, leap up] - סלל [raise, lift] - סלת [fine, high quality flour] - סלם [ladder] [Rav Hirsch has סלע as a tall boulder] – in that forgiveness is a lofty quality – Cf. רחם [mercy] that may relate to the base רח that denotes – wide – broad – in that mercy entails a broadness of heart

²⁴⁸ סלח is the apparent Babel source of the Latin 'solvere' [loosen, untie, dissolve, dismiss, depart, explain, remove, scatter, detach] whence the Eng. solve – dissolve – absolve – solvent – solution – dissolute and others. Mozeson relates these instead to שלף [slip off].

²⁴⁹ The biblical root נסח nasoch that has to do with removing. One of its forms הסח appears in the common phrase הסח הדעת [diversion of attention].

²⁵⁰ סחב May amount to a composite of סוח [to remove] and the base חב that denotes – connection, binding in that dragging is moving an item that is connected to the ground.

²⁵¹ It seems possible however that the סלח forgive term is related to the root שלח sholach that denotes 'send away' - maybe also to סלק

²⁵² S. Mandelkern suggests סלה as the possible source of the Talmudic סלק

²⁵³ This סחי term is the etymon of the Talmudic סוחא סוחא סחיתא that denoted – refuse, sweepings, disgusting matter.

²⁵⁴ This suggested relationship between סחה and סחי may parallel a relationship between the words הדיח [scrub, wash] and דלח [roil] [See pg...] [and perhaps also PBH שפסף (scrub, wash) and אשפה (refuse, garbage)]

²⁵⁵ But my encyclopedia manuscript lists also a סחר that is related to the root תחר - see pg...

אס	measure	סלא	To weigh, assess, compare to	A סאה is a [dry & wet] measurement. PBH סלא = weighed, valued – hapax legomenon Eikha 4:2	
עב	thickness ²⁵⁶	PBH ²⁵⁷ עלב ²⁵⁸	insult, humiliate = a 'thick' behavior – Cf. similar use of the word gross	עבה = thick[adj.], & thicken, become fat - עבות = thick multi-ply rope, tangled branches - לעב means to mock, insult [so - thick behavior] - תעב is – to abominate [to regard as morally thick behavior] ²⁵⁹ עבים – are clouds [which are thick masses in the sky] – עב - a thick beam [Ezek. 41:25] ²⁶⁰	עבט = a pledge, a pawn to secure a loan – thick in that it shows distrust of a borrower's word – Probably also עבד [slave] and עבודה [labor] ^{261, 262} assume that the verb עבר that means – to pass by – pass or cross over – to pass overhead – was fashioned by G-d out of this עב base in that clouds are constantly passing by and they are also overhead. ²⁶³ ²⁶⁴ עב May also be an element of עבש [decay, mold]

מא	??base unknown – but	מלא	Means – full, full of i.e.		A מלאך [agent] is one who		However, Rav Pappenheim
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²⁵⁶ ...source of the English – obese, opaque

²⁵⁷ ...i.e. assumed to be PBH – but most likely of the biblical era - instead

²⁵⁸ PBH עלבון = insult, humiliation

²⁵⁹ Cf. תועבה – abomination, disgusting thing

²⁶⁰ Perhaps the words עוה awveh [sin] and עול awvel [injustice, sin] relate as well – by ו / ב inter-relationship as these are also thick behaviors

²⁶¹ ...source of the words – obey – obedient – opus – opera - operate

²⁶² The עבד root that denotes labor and servitude may also relate homiletically to the similar word אבד [loss, lost] in that having to work was decreed upon Adam and mankind as a punishment for his having disobeyed G-d – to the effect that עבודה work amounted to a loss to Adam of his original ability to exist without having to work.

²⁶³ עבר is the etymon of the Eng. over and the Ger. uber

²⁶⁴ The word רעב [famine, hunger] is also a possibility

	apparently denotes – full, many – but מאה means one hundred		plenty - Fullness amounts to 100% of capacity ²⁶⁵²⁶⁶		fulfills the wish or instruction of his boss. ²⁶⁷ מלאך can amount to the affix of a ך to מלא ²⁶⁸ Cf. גנז - גנזך - חור חרך - שם סמך תנ - תנוך - מרא denotes – fat – full –in that –(a) מריא are fattened cattle – (b) מורא is the crop of an animal – which it fills with food – (c) Talmudic		suggested that מלא = מלא [lit. from not] i.e. from there not being room for any more content. ²⁷⁰ – A מא base may be the source of מאד [very, much, might] ²⁷¹
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²⁶⁵ מלא may be the source of the lat. word mille that denotes thousand. Also – by intra - labial withering the Eng. full and the Ger. viele [many]. Anc. Grk. polus/ polys [much] – Lat. pleo – plenus – plene [full, fill]. Even biblical Hebrew itself features M/P interchange phenomena – Cf. עלם - מרץ פרץ מלט פלט [עלם disappear and עלף faint may also be related]

²⁶⁶ A Talmudic principle states - בריב עם הדרת מלך A king's glory, stature is enhanced by the presence of a multitude of his subjects – and I have demonstrated in my presentation concerning the simple Tower of Babel N infix [] that the word hundred may thus derive from the word הדר hadar [glory, magnificence] . This would support my theory to the effect that the number 100 is connected to the concept of full quantity. Yonder from יד [hand] – wondrous from בד [apart] – shunt from צד [side] among scores of other examples

²⁶⁷ It seems to me that Rav Hirsch regarded the word מלאכה as intending – the fulfillment of an intent – although he did not mention a connection to the word מלא

²⁶⁸ מלאך agent, messenger can also have been derived as an א infix into the base לכ that means go – in that a messenger goes at the instruction of his boss. And מלאך [agent] can collaterally also have derived from a root לאך that means – to do an act - and whose base is אך [true, actual, real] in that the agent acts on behalf of his employer – and doing an act creates a reality, an actuality – as I have explained in great detail in my paper.....

²⁷⁰ I do not see no any reason to assume that my מלא theory and that of Rav Pappenheim cannot both be equally correct

²⁷¹ But מאד may also relate to the base אד that denotes – power – mastery – mighty - that is the base of אדון [master, control] - and אדיר נאדר [mighty] - אד was [a powerful vapor that caused vegetation to grow at the beginning of the earth] - איד a great calamity, destruction - אדרת a substantial mantel- אדנים - are sockets that support a column. Radak and Rav Hirsch perceived a root אוד that denoted to cause – to effect results – that was the base of the word אוד [firebrand] – Ernest Klein had this root as אדה and all of them saw אד based roots as involved in the word אודות [about] . Rabbi Pappenheim links מאד to the base that מד signifies measure – in the sense of מד measure to מאד - great measure

					מרא means – fat, strong – (d) The future tense verb תמריא of Job 39:18 is translated by many as – it will spread its wings out [fully] ²⁶⁹	
עג	Little, few, restricted ²⁷²	עלג	(a) stammer ²⁷³ – (b) to mock, belittle ²⁷⁴		עלג stammer is to speak in small bits, a little at a time. עלג – mock is to be-little with the infix of a מעג ל -- = to mock, scorn,	The giant עוג Og was likely so called as a humorous ²⁸⁵ antiphrastic nick-name ²⁸⁶²⁸⁷ - The PBH / Talmudic עגה that meant – “vulgar dialect,

²⁶⁹ Some scholars may be correct in linking their linking of the מלא full root to the root מרא that also denotes fullness – by ר/ל inter-relationship

²⁷² The idea of restriction is conceptually related to those of – few and small

²⁷³ a hapax legomenon in Isaiah 32:4 ולשון עלגים תמהר לדבר צחות

²⁷⁴ it seems likely that the ancient Grk. oligos [few, small, little] - whence ‘oligarchy’ was formed at Babel my means of the epenthesis of an L into this עג [little, restricted] base

²⁸⁵ There is also, however, a Talmudic source that suggests that Ogg was so called on account of the fact that the patriarch Abraham was engaged in the baking of עגות מצות [matzoh cakelets] when Ogg came to tell him of the capture of Lot by the four kings [Gen. 14:13- 14]

²⁸⁶ ...as huge and very tall athletes are sometimes called –TINY -

²⁸⁷ The MOCKINGBIRD is likely so called because of its well known habit of imitating the sounds of other birds – as well as those of amphibians and insects

					deride ²⁷⁵ - - also a type of belittling . עגה = is small cake, cakelet. ²⁷⁶ ²⁷⁷ עגן = [n. anchor ²⁷⁸ , v. tied down Cf. עגונה agunah ²⁷⁹] & thus restricted – לעג la'ag also means mocking, derision, belittling ²⁸⁰²⁸¹ -But it also denotes – stammer in Isa. 33:19 ²⁸² -Biblical עגם and אגם		mocking, slang' likely relates to the עג base of the roots עלג and לעג terms in their sense of ²⁸⁸ 'garbled speech' or their sense of 'belittling'. Cf. Talmudic ²⁸⁹ לשון עגה ²⁹⁰
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²⁷⁵ מעג is apparently – the etymon of 'mock'.

²⁷⁶ We find a similar occurrence in the word 'minute' that means both 'very small' and 'a very small unit of time'

²⁷⁷ This עגה oogah [cake] term is the source of the Eng. 'cake' cookie' and the Ger. kuchen and the Yiddish 'kugel' [kiggel] by ע > K withering

²⁷⁸ עגן [restrict] may be the source of the Anc. Grk. ankur / ankyr – whence Eng. anchor – in that the anchor restricts a ship's ability to move away – but the verb עקר [root, rooted] may be involved – instead – or collaterally

²⁷⁹ ... a woman whose husband has deserted her and who cannot remarry because he did not give her a טט [bill of divorce]

²⁸⁰ ...source of the Ger. lach[en] = laugh and of the Eng. laugh

²⁸¹ The Hebrew עג base may have been the source of the Akkadian egeru [stutter, stammer]

²⁸² In the opinions of most experts the Tanakhic instances of לעג indicate that it possessed both the meaning 'mock, scorn' and the meaning 'stammer, stutter'.

²⁸⁸ Among the bird species that are identified as the biblical עגור are the swallow and the magpie – both of which are described as 'chattering' birds

²⁸⁹ = vulgar dialect, slang [Ernest Klein]

²⁹⁰ Sanhedrin 90a.

					terms denote – saddened, distressed ²⁸³²⁸⁴		
עפ	To fly, fly away	עלף	Faint, swoon – [Isa. 51:20] ²⁹¹		עוף = v. to fly – n. bird. עלף = to faint. עיף oyeif = weary, fatigue. Fainting is figuratively a temporary flying away of the spirit that can be caused by exhaus-tion or by dehydration. ²⁹² עיף describes weariness as		עפר is dust, tiny particles of soil –which fly in a wind. ²⁹⁵ –עפא means a tree branch – because it flutters in a wind – and the same holds true for the ענף [branch] which entails the infix of a נ nunn into the עפ base. The

²⁸³ it seems to me that the primary form of these agam terms may be עגם [spelled with the ע] – to the effect that a figurative sense of ‘sadness’ may derive from an idea that the subject’s soul / spirit has ‘been diminished’ and to the effect that the עגם verb will constitute a ם affix to its עג base that denotes ‘small, little, restricted’ [and with its אגם form being the secondary form]. This hypothesis is supported by the fact that the word צער [distress, sorrow, pain– that is in my opinion a derivative of the base צר [restrict – is apparently of the same base as the word צעיר that generally denotes biblically – young / younger and also ‘small / of low status’ [Psalm 119:141] - i.e. to the effect that the עגם root and the צער root will each possess both the senses of ‘sad, distress’ and of ‘small’. We may find a somewhat similar phenomenon as the Lat. malus and the OCS malu mean bad - while the Polish maly means small / short / tiny - and the Slavic mal particle denotes ‘small’ . Cf. Slavonic maly [small]

²⁸⁴ it seems conceivable that the עג base that denotes ‘smallness’ and [figuratively also -‘sadness’ ?] might be the source of the root ערג that denotes ‘to yearn’ – by epenthesis of the ר - in the notion that ‘pejorative smallest longs for enlargement’

²⁹¹ עלם [disappear] may be metaphysically related to עלף [faint] by מ / פ labial letter inter-relationship in that everything ‘disappears’ when a person faints

²⁹² There is also an עיפ root that denotes – darkness, gloom – and that appears in the forms – עיפה – תעופה- This עיף may also be related to the עלף act of fainting in that fainting often entails a sense of blackness and it is indeed commonly called appropriately –blacking out.

²⁹⁵ עפר probably also contains the base פר as well – as it פדפר denotes breaking – and עפר amounts to tiny bits

					<p>well as extreme thirst because in both cases the soul is near to flying away.²⁹³ עפע v. = to flutter - עפע n. = eyelid – that flutters up and down²⁹⁴. ע' Yo'ef = weary, faint</p>		<p>biblical root #2 עט that means to faint is a secondary form of the 1 #על faint term – by alveolar ל /ט interchange²⁹⁶ – and the על #2 that means – to cover, enwrap - is a secondary form of the root #1 עט whose base is טע [consume, wrap around, envelop] also by ל /ט²⁹⁷</p>
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²⁹³ The י yud of עי and the ל lamed of על are both approximants

²⁹⁴ Rav Hirsch perceived a related root עף - to which he assigned these עפע terms and also the future tense עופ' that is rendered as - fly away, flutter, pass away

²⁹⁶ A biblical עט that denotes late bearing sheep [Gen. 30:42] is likely a sense development of its initial sense of weary, faint

²⁹⁷ See also #2 אלם

							interchange ²⁹⁸² 99300
עט	Eat, swallow, wrap, envelop, devour ³⁰¹	עלטה	A marked darkness – i.e. a devouring darkness – by ל infix ³⁰²		לעט – to eat, gulp down ³⁰³³⁰⁴ - עטף = to enwrap, envelop oneself - - עטה = to wrap, envelop, cover - עט = a stylus – writing / etching tool that eats into a solid material/		עטר [surround, decorate] likely relates as well. יעט is an alternate form of עטה [cover] ³⁰⁹³¹⁰

²⁹⁸ . Consider also פלד [blaze, flame] and פטדה [topaz – a gem that has a flaming color appearance] - Note that there may be a metaphysical relationship between the words בטל [void, invalid, cancel] and בלל [blend] – for the ritual prohibition that exists with regard to certain unkosher foods is nullified when such a material is accidentally blended into a kosher concoction in a proportion of one to sixty [בטל בשישים] – As for the word טוטף - it is probably the result of a reduplication of the ט of the base טפ that denotes – hang – but it could conceivably also constitute a ל / ט interchange of the root טלף that is found in עטלף [bat] – which is also a derivative of the טפ base [hang] . There may also be similar ל/ט connections between the words קטף [pluck] קלף - [peel] – and between קטן [small] and קלון [shame, disgrace]

²⁹⁹ The root עפל that denotes height, high places and ascent [Num. 14:44] may be related metaphysically to the עפ base a well

³⁰⁰ John Parkhurst has attempted to connect the two meanings of עלף - fainting and covering – by suggesting that fainting is like being covered or enwrapped by darkness

³⁰¹ ...in the notion of an item being put into or taken in by another item

³⁰² Jastrow has this as denoting to wrap up

³⁰³ appears to me to have denoted in the hiph'il form - העליט to give to eat - in the word העליטני Gen. 25:30 – but many experts have it instead as meaning - [to gulp, swallow greedily –]

³⁰⁴ this עט base of הלעטני - give me to swallow – to eat – is indeed – in my humble opinion - the Tower of Babel source of a number of eat denoting words – including - the Ancient Grk. esthien [to eat] and the Lat. words edo – edere – esse and esus - that all denote eat and eating . And this עט also the source of the German and Yiddish essen and also of Eng. eat.

³⁰⁹ Cf. יעף and עיף

³¹⁰ Consider also Talmudic עטם [to flank]

					עֵיט - ³⁰⁵ tablet = a vulture or other carnivorous bird of prey ³⁰⁶ – עֵט עוֹט or עֵטָה also mean ³⁰⁷ to pounce upon in order to consume [Sam. 15:19, 14:32] ³⁰⁸		
עק	Press, oppress, constrict	עלוקה	Leech – worm that sucks blood, & suck-ing entails a pressing of the mouth around and		עוק – עקה denote press, oppress, enclose מעקה - is a protective roof fence		

³⁰⁵ ע ayin to R withering – occurred for example in the transformation of Hebrew word עבד [to work] into the Russian robot and into the Ger. arbeit - Also עולם olam [world] to Eng. realm and Hebrew עת [time] into Slavic raz [time] among many others – and thus it seems likely that our עט base - is also the source of the Lat. words rodo and rodere that signified – to consume and to eat into – from which developed the Latin verb rodo that means – eat and gnaw at - whence the Eng. words erode and corrode – that contain the idea of – eaten away – and whence also the word - rodent.

³⁰⁶ please note as well - that the עיט vulture and the eagle are very similar birds – and that the modern Hebrew עיט term is indeed used nowadays to denote both the vulture and the eagle – And thus it is most probably along those same lines that - the עיט term apparently became the source of the ancient Grk. . word aetos – that meant eagle in ancient Grk.

³⁰⁷ Opinions differ as to the actual form of this particular root or usage

³⁰⁸ The word מעט [few, a little bit] can have been developed from a sense of – an original amount that was largely eaten away [so מן עט = מ עט from having been eaten] – but Julius Furst suggested instead that מעט constitutes the epenthesis of an ע ayin into the base מט that means – down, descend – in the notion that idea of few denotes a lowered amount

			against an opening ³¹¹				

The root נסק is regarded as denoting 'ascend' although I see it as denoting also – move away – and I have demonstrated the likelihood of the existence of a family of bases - סק סח תק - that signify mainly 'remove'³¹² – See pg...In light of this the PBH term סלק [raised – lifted – removed] is apparently the result of a ל epenthesis into the סק base – The PBH histalek הסתלק [remove oneself, depart, disappear] is a hithpa'el form of this סלק root

In its numerous Biblical appearances the Hebrew נתק notak/nosak possesses the meanings – 'to forcefully remove from, to tear away, to tear apart'. The Hebrew נסק nosak root is said to appear in Tanakh only once - אם אסק שם אתה in If I *esak* to [the] sky, there art Thou. [Psalm 139:8]. אם אסק שמים is generally translated as 'If I ascend to the sky'.

An apparently related Aramaic or Chaldean נסק verb appears three times in The Book of Daniel in the forms נסק and נסק .

³¹¹ Probable source of the word leech - but לחך [lick] and/or לקק [to lap] may also have played a role in the leech term

³¹²possibly also including the סע base of נסע

Daniel 3:22 states - ... those men who **הסקו** hasiku Shadrakh Meshakh and Abed Nego [into the furnace] . Artscroll translates it – ‘those men who carried up Shadrakh etc.’ - apparently because it understands the Hebrew **אסק** שמים of Psalm 139 as ‘ascend to the sky’ – but Koren JPS has it – ‘those men who had seized upon Shadrakh etc.’ – without any reference to an upward movement.

Daniel 6:24 states - ... **והסק דניאל מן גבא** - **ולדניאל אמר להנסקה מן גבא** . Both Artscroll and Koren [and others, as well] translate the verse ‘... and [with regard] to Daniel he said to take him up from the [lions’] den - and Daniel was taken up from the den’ - so that the Aramaic **נסק** form is this time rendered by all as ‘taken up from’.

And thus we see that Koren did *not* attach an upward flavor to the **הסקו** removal term as it dealt with the [floor level?] furnace – and did so only with regard to Daniel’s removal from the lions den – which was of course located much lower, in a pit. And furthermore, a minority of the non-masoretic translators do indeed render simply ‘and Daniel was taken from the den - or out of the den’ [i.e. without a mention of ‘up’ or ‘ascend’].

And so - in my humble opinion – it seems probable that the true basic meaning of **הסק / נסק** is not ‘ascend’ – or ‘be taken up’ – but rather it means simply - ‘to be taken out from’ – and perhaps even so with regard to the phrase **אם אסק שמים** - that may be implying only ‘If I be taken or removed to the sky’.

Or, alternately – perhaps the **נסק** term possessed biblically both the simple usage of ‘going out of’ as well as the usage of ‘going up out of’ – with the exact intent being dependant upon a particular context.

Among my additional reasons for this hypothesis³¹³ are (1) – The fact of the similarity of the **נסק** root to its likely related similar biblical roots **נתק** notak / nosak [tear away – remove – uproot – clear out – pull away – draw away - cut off – move away] - **נסח** [remove – uproot – remove forcefully – drive out] and also **סחה** [remove, scrape off, wipe off] [Ezek. 26:4 – **עפרה ממנה**] – which do not possess any sense of especially upward movement, themselves

³¹³ i.e. aside from the fact of the opinions that translate the Biblical Aramaic **הסיק – נסק** terms simply as ‘take out / remove’

and (2) – The fact that the Aramaic סלק - that is apparently the result of a ל epenthesis into the Hebrew קו base³¹⁴ – denoted Talmudically and even biblically as well usages not restricted exclusively to ascent – among them– go away – rise – remove / be removed – taken away – pile up – suspend – come to – go up – lift up - this to the effect that there appears to have been an original קו source that was not restricted to only upward motion.

Keep in mind also (3) that there is only one ‘pure’ Hebrew נסק appearance [אמ אסק שמים - Psalm 139:8] in Tanach and the fact that it happens to deal with upward movement does not prove absolutely that ‘upward’ was its only biblical era sense.

The later Hebrew הסתלק - סלק that denote ‘remove, leave’ derive from the the Aramaic סלק - that is – as I mentioned earlier – itself apparently the result of a Babel ל epenthesis into the Hebrew קו [= remove] base – that Aramaic סלק having possessed the usages – go away – rise³¹⁵ – remove / be removed – taken away – pile up – suspend – come to – go up – lift up .

The ל epenthesis principle has not been encountered in any writings as of yet and perhaps it has never yet been recognized at all before this paper – and because of this fact – those few scholars who did recognize at least that the אסק and סלק terms are probably related – assumed instead that the base of these terms is really סלק -- and that the biblical Hebrew אסק is an abbreviated form of אסקל of a Biblical [era] root סלק³¹⁶ .³¹⁷

Noteworthy as well is the fact that beets are called סלקא salka – which was considered a good laxative and diuretic. Erubin 28b states that insufficiently cooked beets may be highly toxic³¹⁸

³¹⁴ See section...

³¹⁵ In the sense ‘rise’ is the Talmudic סלקא דעתך ‘it might rise up in your mind’

³¹⁶ ... i.e. whereas I regard the סלק root as a ל epenthesis into the קו base

³¹⁷ The Eng. sulk – one of whose senses is ‘to be withdrawn, emotionally’ may constitute a Babel event L epenthesis into the קו base

³¹⁸ ...to the effect that perhaps they are seen as ‘removing’ people from his world.

the Hebrew base גג- G-N that denotes – protect may be the source of the Eng. word Chin – and of the Bengali gandadesa - Danish kind - Swed. kinden – Lat. & Span. gena [cheek, chin³¹⁹] – Norw. & Iceland kinn – Tamil kannam — Venetian genasse - Ancient Grk. genus – Mudnes ganasa – Sardinian cantelza³²⁰ & the Armenian cnawt [jawbone, cheek].

³¹⁹ Lat. gena’s other usage – as eye – eye socket may derive instead from עין [eye]

³²⁰ The chin and the jaw protect parts of the face and the head And thus the Lat. jaw term magulum probably derives from the Hebrew מגן mogein - and thus it seems to me that the following have derived from the base גג that denotes protection - The Jaw terms - Anc. Grk. lower jawbone - genus & gnathos – Ital. ganascia – Venetian & Bresciano ganasa – Calabrese gangularu — Welsh gen – Cartisano - ganga. The chin terms – Ger. kien – Dutch, Flem., Limburg. & Fris. kin – Luxem. kenn - Caterisan gangularo – Ancient Grk. geneion – Welsh gen – Tajik chone - - The English ‘chin’ itself probably also relates – as well as the OHG and ON kinn and Goth. Kinnus –.Nevertheless – an alternate source for these G-N terms – especially the chin terms is the Hebrew כנע konah [to kneel, bend in subservience] in that the chin is a bent shape item.

