

## 38A פ - ו - מ - ב LABIAL LETTER INTER-RELATIONSHIP

A list of Hebrew words demonstrating the phenomenon of a conceptual inter-relationship between the labial letters - פ - ו - מ - ב - e.g. נשף - נשם breathe - נוף - נושם blow - נושם - נושם - with emphasis on the link between the memm and the bais & pei

Probable examples of labial M – B –V interchange in Hebrew roots and bases.

Ernest Klein lists examples of presumed מ – ב B/M labial interchange even within Hebrew itself – to wit - (a) מכתב [a letter, a writing] and מכתם [title of some of the psalms of David] – (b) בריא [healthy, fat] and מריא [fatling animal] – (c) Many scholars regard אבנה & נאמנה names of the same river.

Grk. nebras spotted fawn נמר [Parkhurst] Consider also - הרם - הרב - הרף - הרף - הרף

?? גמל גבל ?? בקר מחר

There likely exists also a מ / פ bilabial phonetic interchange as the following word pair members have been suggested as secondary forms of each other – נשם נשף - [breath, blow] - רבץ [trample] - רמס רפץ [attach tightly] - צמד צפד<sup>1</sup> [harmful blowing] שדף שדם - [disappear] עלף עלם [escape]<sup>2</sup> מלט פלט and also קטף and assumed PBH קטם [pluck, lop off]<sup>3</sup> See also pg...

Note the possibility of פ / מ interchange relationship in the word pairs –

זעם זעף . See also pg....

Also בלט and the Talmudic word מלט that means stand forth, project – by B / M labial withering..

A בזר - bazar term that appears twice in the sense of ‘disperse, scatter’<sup>4</sup> might be an alternate form of פזר [to disperse, scatter].<sup>5</sup>

<sup>1</sup> Apud Radak

<sup>2</sup> Perhaps אסף [gather together] and אסם [storehouse] are also related

<sup>3</sup> קטם may be an Aramaic F < M labial withering of קטף - or else – a biblical era קט base derivative in its sense – ‘cut’. Also its parel form קרטם

<sup>4</sup> One or both of these words are perhaps related to French bizarre [odd, fantastic]

<sup>5</sup> However, פזר may derive instead from a פז base – See pg...

There is likely a metaphysical phonetic connection between the similar words קמץ qometz [take a handful, clutch]<sup>67</sup>- קפץ qafitz [jump, clench]<sup>8</sup> and קבץ kibetz [gather together in one place]<sup>910</sup> – as they all entail a concept of ‘closing in in a single place’ and as the פ ב and מ are all labial sounds. See also קפץ...<sup>11</sup>

And so there may be two different קפץ roots. The one that denotes ‘clench’ being a secondary form of קמץ [clench] while the one that means jump, leap may be the result of a ק pro thesis to the פצ base that signifies ‘burst’.<sup>12</sup>

We find similar ב - פ interchanges in the biblical - נשב נשר [blow] -- רבד רפד [spread out bedding, padding] -- רטב רטף [damp / moisten]<sup>13</sup> – but this only according to Rav Hirsch who sees רטף as a component of the hapax legomenon רטפש [refresh, make youthful processes that often involve moistening] - Job 33:25 [ -- סחב means ‘drag’ and סחף means ‘sweep’ – the two being loosely related, conceptually. [And Evann Shoshan does indeed render סחף - ‘sweep, drag’]. There may also be a link between חרף [sharp] and חרב [sword] and חרם destroy. Also בקע פקע<sup>14</sup>

The Aramaic טמע means to sink, to set, hide, cover up – In its sense of sink – it is a withered form of טבע - by B/M labial interchange – but its sense of hide, cover up likely derives from טמן [to bury, hide]<sup>15</sup>.

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<sup>6</sup> The root קמט is variously translated as – sieze / grasp – shrivel / wizen / wrinkle – pressed / oppressed – and as - cut down. According to its interpretation as ‘ shrivel / wizen / wrinkle’ it might relate metaphysically to the קמץ [clutch] root. (extraneous? See pp...)

<sup>7</sup> קמץ is probably the etymon of clench and clutch – and clutch is said to be related to clinch and to cling as well.

<sup>8</sup> Cf. Deut. 15:7 – ולא תקפוץ את ירך – translated as - ‘thou shall not close thy hand / clench thy hand’

<sup>9</sup> Cf. Prov. 13:11 וקבץ על יד ירבה

<sup>10</sup> Jastrow lists also a Talmudic קבץ that is a secondary orthography of קפץ [leap]

<sup>11</sup> The Aramaic קמו [squeeze, contract] is apparently a adaptation of קמץ

<sup>12</sup> The base פצ might be the source of the word ‘blast’ and of Yiddish plotz [burst] in that sense of ‘bursting’ – i.e. by L epenthesis – or they might constitute dissimilations of the related root פצץ potzatz [burst]

<sup>13</sup> A metaphysical link may exist between רטב [moist] and the similar רקב [mold, rot, decay] See also the ק/ח hypothesis pg...

<sup>14</sup> Of פקעות - see pg...

<sup>15</sup> Incidentally – possible instances of מ / ב inter-relationship include the word pairs - נשב נשמ [both describe wind blowing] - רחב - [wide] & רחם [womb that widens as the fetus grows] - חרם חרב [both denote destruction] - מכ [to lower] & בכ [base of נבך to be deep inside] - מסר [to transmit, hand over] & בשר [to give news of] [and perhaps also גבול & גמול] and עקב [bent heel] & עקם [bend, curve] - Perhaps also PBH אבר [limb] and אמור [portion of sacrifice] Yehoshua Steinberg / Milon HaTanakh suggested such a link between the words שלם [whole] and מכתם – מכתב [two reciprocal or interlocking parts]

שאב might be the result of an א epenthesis into the base שב in its sense of 'return' – in that it entails the taken of the item [water?] back with you, from the source [well?]<sup>16</sup> But שאף also denotes – draw a breath

נשב נשמ

עצב close, shut [eyes] - עצב form, shape – both are restrictive

רחב wide - רחם womb which widens as baby grows

זרם stream - זרב flow ???

חלב milk – חלם dream – both happen involuntarily

חבר attach - חמר heap together

חרם חרב both = destroy

חשבון חשוב - חשבון both entail importance

כתב to write – כתם a mark, stain

באש to be repulsive, disgusting - מאס to be repulsive – disgust

בל not – prevent – negative - מול opposite

מן of, from - בן son of – member of

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<sup>16</sup> Rabbi Pappenheim sees it instead as deriving from the שב root in the sense of a ceasing – in that drawing the water causes a stoppage of its previous flow.

low - inner base = deep בך

ממזר - בזר

protrude, shoot out from - מלט escape

to remove from entirely - מערה an empty cave

to be whole, make whole - שלב put together interlocking parts

a host, an army - צום call together

gather together - קמץ to take a handful

to stone, stones - רגב clod of earth [E.Klein endorses this as a possible link]

mourning - אמלל unfortunate – miserable

truth, faith - אבן stone [solid as rock]???

limb, wing - אבר PBH אמורים parts of a sacrificed animal

healthy, fat – מריא fatling מרא full of food – fat – well nourished

transmit – give over – מוסר bosar to give over news, information

גבא - pool – pit – cistern - PBH גמא pit – hole

גבול – boundary, limit - גמל to wean – bring a child to the end of his nursing

גרם - to cause to grow - גרבת a growth attaching to the skin

שמץ a smudge, fleck - שבץ checkering [both of them are failings to a solid surface??]<sup>17</sup>

Cf. פרץ [bursting] and מרץ [intense activity] – כפר אסף אסם collect כפר אסף mastery

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<sup>17</sup> Other possible B/M connections are basil – משל [king, ruler] / Eng. arm and Ger. armel and Yid. arbel [sleeve] – The city – Bombay/ Mumbai – Hebrew big denoting base בג and Grk. mega – מרץ intense and Pol. bardzo [very] – Hebrew בל and Lat. malus. See also pp... [check also המץ הבץ ]