

#30A - SAMEKH TOF ת - ס RELATIONSHIP

סמך	Support, place upon, near ¹	תמך	support	Biblical שמיכה is a blanket [placed atop] ²
סור	Turn aside ³	תור	Explore, tour ⁴	Exploring entails repeated turning aside to see what else there is to see ⁵
סוה	restrict	תוה	To restrict	סוה sonveir dazzling light that blocks vision – תו = a restricting mark, sign – In Paleo Hebrew script the ת is an X- מסוה - is a mask – an item that restricts/ prevents recognition, visibility
סנה	Thorn bush	תנ	Give, extend	Thorns are extensions of the branch
סנסן	Prickly palm leaf	תנ	Give, extend ⁶ base of נתן מתן	Palm leaves are extended from the tree & their leaves have prickly thorn-like edges – see above ⁷

¹ Whence smocking – which are stitchings close together, smock – Perhaps also source of smoke [where there is fire, there is smoke]

² The base of סמך and שמיכה is שם [put, place]

³ Its base סר may be the source of the words סיר [thorn] and סיר [large pot for boiling] – both items from which people turn away – albeit that the סיר [thorn] term could also be the result of a ר / נ interchange with the base סו that denotes thorn. Perhaps Also Talmudic סרך [to interweave] but Hebrew רג is an alternate etymon

⁴ ...whence - tour

⁵ The Aramaic סירא means spy, spies

⁶ ...whence Hebrew תאנה [fig tree featuring widely extended branches - תנין - rendered variously as dragon – long snake – crocodile - sea monster with extended body – also תן jackal – which walks with head extended forward or which [female] puts forth its teats for its babies to suck – Also etymon of Ancient Grk. tenein [stretch] and of Lat. tendo tendere [extend, stretch out] and their many European language derivatives

⁷ Rav Hirsch has סנסן as from a root סנן [to protrude]

סאה	measure	תאה	delineate	These are also related to סוה תוה in that they all entail restriction - Cf. גוה גאה – ראה רוה ⁸ – נאה נוה – כוה כאה
פסג	Distinct ⁹ , distinguish, divide ¹⁰	פתג	Cut, divide ¹¹	Distinguished declaration – judicial sentencing – decree. ¹² Also Talmudic פתגא [piece of cloth, sheet]

– מ סוג ??	Limit, boundary ¹³	מתג	Bridle, bit - which restricts, limits an animal	See also תג תגא pg..
יסוד	foundation	יתד	Tent peg [found -ation of tent] ¹⁴	See also note...
כסף	Silver [n] – to yearn, have a bent for [v]	כתף	Shoulder – a bent, curved item ¹⁵¹⁶	Another connection lies in the fact that silver is called plata in Span. Because it is mined in slabs [plates] – and the shoulders are called platzah in Yiddish because of the plate like shoulder blades
נסך	To pour, libation	נתך	Pour out	

⁸ Rabbi Pappenheim keenly regarded ראה [see] as a feeding of the eye – and thus related to רוה [irrigate]. To his hypothesis I add the word רעה [to pasture]

⁹ ...whence – peak - pinnacle

¹⁰ Possible source of Polish pasek/ pas [belt]

¹¹ Apud Jastrow

¹² Also Talmudic – word – affair - event

¹³whence siege??

¹⁴ Shoresh Yesha saw this יתד instead as a shortened form of יתעד [it will continue to remain established] - This יתד could also be instead a sense development from a different יתד that denotes - hand tool – and that derives from the word יד [hand]

¹⁵ ..whence כתף [porter, carrier]

¹⁶ The base of כסף and כתף is כפ

נכס	possess	נכת	treasure ¹⁷	A נכת term can also constitute an alternate form of the dual form root נכת כתת [to crush] - Cf. נדם דמם - נמג מגג
כסם	To clip	כתם	Gold – clipped off mine walls	Gold is also called בצר betzer [clipped stuff] as are grape clusters בציר - which are clipped from the vine
סמר	Stand up rigid	תמר ¹⁸	Tall and straight ¹⁹	תמר can also be a מ infix into the base תר of the word תור that denotes – line, row
סעד??	To succor for continued existence	ת-עוד	To continue onward [hypo-thetical root]	Cf. עודד [encourage, continue onward]
סלף??	To pervert, to bend/ twist truth	ת-לפ	To bend, twist, coil around [hypothetical root]	לפ is the base of לפס לפת לפס which all entail twisting, bending See also תלפיות
פס	Stripe, strip i.e. a part of a whole ²⁰	פת ²¹	A piece, bit ²²	This פס base is likely a secondary spin-off of the פת base – but the base פס that denotes end, finish is a primary base that appears in the roots פסס and אפס –See next
פס	Talmudic piece	פת	A piece – a bit	

¹⁷ Related to the word נכד [grandchild] by ת/ד relationship. See entry...

¹⁸ תמר is probably a combination of תמ [perfect] and תור [line, row, pole]

¹⁹ ...whence timber, tamarisk

²⁰ ...as in כתנת פסים

²¹ Related to root פתת [break to bits]

²² ...whence piece

כסל	Flank –side wall of an animal, loin	כתל	wall	Both feature the כת / כס base that denotes contain, possess because the wall contain the room and everything inside See כס pg..
פסל	To fashion by different hand motions ²³²⁴	פתל	To maneuver, twist	Both derive from the base פל that denotes - different ²⁵
סרן	axle	תרן	Pole, mast	The biblical סרן that denotes chieftain derives from שר [officer, prince] – It seems of note that the שר officer keeps his underlings in line [שורה]– while the סרן axle keeps the wheels aligned ²⁶
סום	PBH complete, perfect, finished ²⁷	תום	complete, perfect, finished	Note also that the ideas of perfect and complete and finished are conceptually related
נסב ²⁸	Go around, surround ²⁹³⁰	נתב	Path SEE מעגל PG...	Continuous straight path goes around the earth ³¹

²³ ..whence fashion

²⁴ Source of Eng. spell – by Tower of Babel permutation

²⁵ Jastrow correctly compared פתל to Talmudic פשאל poshal [twist, knot to fasten, twist wicks]

²⁶ סרן might also be considered as a metathesis of רסן [reins] as reins and axles both keep things in line

²⁷ סים siyem = to complete. סום Is perfectly granulated spice or drugs

²⁸ Of the dual root סבב - נסב

²⁹ ..possible etymon of swivel

³⁰ A secondary form of סבב

³¹ נתיבה a path may also relate to נוב [bring forth] by ת infix - in that the path extends forward and more

שטע	Rend, tear to pieces	שתע	Be afraid, panic – fig. go to pieces ³²³³³⁴	This שתע may feature the base תע that denotes break, destroy ³⁵ – see תלע in ל epenthesis chart
סמן	Sign of ³⁶	תמן	Picture of תמונה ³⁷	Isa. 28:25 נסמן [designate] סמן is probably related to סמל see סמל pg...
סמל	Sign, symbol ³⁸ - a model for later copies ³⁹ prototype	תמול	Yesterday – i.e. a guide for what to do today and tomorrow ⁴⁰⁴¹	See note # ...Often appears as סמל - אתמול is probably related to סמן see סמן pg...
פסח ??	Skip – so leave unaddressed ⁴²	פתח	Open, - door ⁴³	Probably related as well to biblical פשח פשק and פצח
חסה??	Rely, trust, protect ⁴⁴ -	חתן	Bridegroom i.e. one betrothed ⁴⁵	סן = guarded – fortification, strength

³² Cf. רעץ of רעץ אויב - to cause fear[???] – which relates to רעץ [shatter] Apud Rav Hirsch

³³ The experts have רעץ as break, shatter but Rabbi Clark has it as also denoting – cause fear [for Rav Hirsch alone] If he is correct this might be another instance of breaking denoting fear?

³⁴ Cf. חתת that means both to shatter and to dismay

³⁵ ...that is likely also an alternate form of the base תצ of נתץ [destroy, shatter, raze]

³⁶ Apparent source of Anc. Grk. semantein = show by sign – signify – point out – whence Eng. semantic

³⁷ These terms derive from the base תם in that they intend – perfect match

³⁸ ..etymon of symbol

³⁹ So Radak

⁴⁰ Y.S. Milon HaTanakh relates סמל and שמלה in that a סמל is a מחשבה מלבשת בצורה – apparently in the idea that a symbol is a ‘clothing’ for an abstract concept that lends it form.

⁴¹ תמול can also have been derived from תם [finish] in that yesterday is a day that is finished

⁴² Source of Eng. skip - by Tower of Babel permutation

⁴³ Source of port, puerta – by metathesis

⁴⁴ Etymon of Eng. heed – and Dutch hoed[en] and Ger. hute [look after – tend – heed – wary – guard]

⁴⁵ Another element of חתן is likely חן [charm, nice, beneficence]

סער	Storm which sweeps away items in its path ⁴⁶	תער	Barber's razor – which removes hairs	סער can also be the infix of an ע into the base סר that denotes = turn aside in that a storm moves, turning all about – Also related to סעה [storm – see infix chart]
ספל	A less useful simple or low bowl	תפל	A thing of lesser import, tasteless ⁴⁷	תפל derives figuratively from the word תף [drum] which is the less important and less tasteful musical instrument. See also סף תף pg...

כפס	Rafter, connecting item ⁴⁸	כפת ⁴⁹	To connect, bind ^{50,51}	כפתור = a point of connection - in the stick of a menorah ⁵² - and in the capital [top part] of a pillar/ column - כרפס = strands of flax connected into linen thread, fabric ⁵³ - ^{54,55}
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⁴⁶ Probably related to sirocco

⁴⁷ ...possible source of trifle

⁴⁸ Jastrow failed to notice that this is apparently the source of Talmudic רכפס [joined timber]

⁴⁹ Appears in Biblical Aramaic in the Book of Daniel – and also in PBH Hebrew

⁵⁰ Talmudic כופתא = prisoner stocks - כפיתה = binding, collar band for animals == כפת - to tie, knot - The כפתור term is a Hebrew Torah term but the pure כפת form does not appear in Biblical Hebrew

⁵¹ Talmudic כתף כתופין [to join] is a metathesis of כפת

⁵² However the כפתורים of the מנורה menorah in the mishkon [tabernacle] were only included for the sake of beauty as that menorah was made out of a single piece of gold and not pieced together as regular menorahs are

⁵³ ...whence Lat. carbasus [linen]

⁵⁴ The concepts of connection – joining – attachment – are conceptually related to the concept of – possess – to the effect that כפס כפת may derive from the bases כס כת that denote contain, possess by פ infix?? This theory is supported by the fact that כפס and כפת both signify connection – and also by the fact that the biblical verb רכס denotes – connecting – binding together – fastening. Note that the רכס term that denotes conspiring [Psalm 31:21] is also related to the רכס connection term – in the sense of a negative banding together – as we find also in the use of the word קשר [to connect, tie together] to denote conspire

⁵⁵ The כרפס fabric was made of hemp which is a narcotic – I assume that this narcotic factor was transferred into the name of a mildly narcotic wild lettuce or to a mildly narcotic wild celery that was the vegetable originally used for the Passover seder כרפס

חם	muzzle	חתם	To seal ⁵⁶⁵⁷	חתם could be related to חם warm in that heat was used in applying wax seals ⁵⁸
נסק	Remove, ascend ⁵⁹	נתק	Tear or pull away, draw away, cut off ⁶⁰	Also related to נסח [move away, remove]
חרס	(1) The sun [a ball of fiery gasses], (2) earthenware ⁶¹ made with fire or sun's heat ⁶²	חרת	Writing of Ten Commandments – 'written by G-d's finger' in fire	The roots חרר - חרה denote – burning – of base חר [burn]
סחר	Take the place of - SEE סחר תחר PG..	תחר	Take the place of SEE סחר תחר PG..	Cf. the payment terms מהר & מחיר pg...
סאב Talmudic	Abominate, reject, defiled	תאב	Abominate, reject, defiled ⁶³	probably a secondary form of תעב See pg....

⁵⁶ Probable source of - stamp

⁵⁷ These words feature the related bases תם סם that denote – finished – perfect – complete – which are also conceptually related to the concepts – closed, shut

⁵⁸ May also be metaphysically related to אטם [seal] which is phonetically similar

⁵⁹ Source of Span. Sacar, sacco [take out, pull out]

⁶⁰ Possible source of – take

⁶¹ ...which is made of clay that has been dried by the sun – or put through fire

⁶² Likely etymon of ceramic and of Lat. urceus [pitcher]

⁶³ In a rare biblical usage, in that the usual תאב means – desire - related to אברהם [desire, consent]

חסר	Lack, miss ⁶⁴	חתר	Dig out an excavation	חתר Also denotes rowing – which is a digging by oars into the water ⁶⁵ Both of these are likely related to חור [hole]
סל	Base signifying height, lifting	תל	A hill, heap, elevation ⁶⁶	Also verb סלל [elevate, lift, cast up in a heap] - סלים [ladder]- סלסל - [hold in high esteem] - סוללות [ramps] - סלת [high grade flour] ⁶⁷ - ---סל Basket lifted by a handle – סלד ⁶⁸ leap, jump up – also See also next .. ⁶⁹ See next
סל	Base signifying height, lifting	תלל	Lofty, eminent, towering	Ezek. 17:22 הר גבה ותלול
סל	Basket hanging from a handle strap	תלה	To hang, be dependent	
כסה ?	Cover, contain ⁷⁰ possess ⁷¹	כתה	A class, group – containing a membership ⁷²⁷³	Both feature the כת / כס base that denotes contain, possess – Also - Cover and contain are conceptually related ideas

⁶⁴ Source of Lat. careo [lack, miss] by elision of the samekh

⁶⁵ These words may both derive from a base חר that means – hole – by infix of a ת

⁶⁶ Possible etymon of Eng. particle –ton [whence town] – by L/N interchange – in that towns were built on hills for purposes of defense – Also likely source of -tall

⁶⁷ Rav Hirsch regarded סלע as denoting – high rock

⁶⁸ It could be that סלת is flour sifted three times – in which case it could perhaps be related to the Aramaic תלת [three] albeit that תלת is an Aramaic derivative of Hebrew שלש [three]

⁶⁹ Also - תל = heap, mound - סוללה = siege mound

⁷⁰ Source of ancient Grk. keuthein, keuthaw [cover, conceal]

⁷¹ Cf. בכסה ליום חגנו – In the one that contains our festival day [Psalm 81:4]

⁷² Apparent etymon of Ger. gatung [type, kind, genus]

⁷³ Jastrow assumed its tri-literal root to be כתת- [crush, shatter]

כס	Base signifying contain, possess	כת	Base signifying contain, possess	Cf. נכס נכת
??סחיש	plant growth that springs up Spontaneously in the place of previous growth ⁷⁴	תחת	In place of, under	See also תחש pg.. See also שחיס pg...
חוס חסה	Protect, offer/ seek refuge – pity – so to take care for	חתה	To move fire in a way that takes care to keep it alive, burning ⁷⁵	

SEE ALSO VIDEO / ENTRY CONCERNING סוד - סיד - סדן - סוד - יסוד

⁷⁴ Likely also appearing as שחיס [Isa. 37:30]

⁷⁵ Apud John Parkhurst who also mentions three ancient gentile experts who regarded חתה thusly – although he did not mention the ת/ ח relationship principle

SAMEKH TOF ת - ס RELATIONSHIP CHART # 2 - Wherein either (a) one or both of the word pair terms are presumed to be non-biblical – OR – (b) wherein only one of the three root letters is the same in both terms – OR (c) wherein the conceptual connection between the two terms is weaker, less direct - or less evident that the connections featured in those of CHART # 1

כ-סדר	In an ordered fashion	תדיר	Constant, frequent ⁷⁶	Also – סדר proper order / system is vital to the continued functioning of a organism or organization – and תדיר entails continuing function – See note....
רסן	Rein[s] ⁷⁷ - SEE also רסן רתם pg... ⁷⁸	רתם	Harness, bridle	Cf. word pairs (a) עשן [smoke] and עתם [cover with smoke, darken] ⁷⁹ (b) – גרזן and קרדום [both = axe, cutting tool] – and (c) שטן and שטם sotam [both involving hatred and contrary behavior] - all of which also feature a מ / נ interchange. And probably also (d) - חסן אסם each of which denotes storehouse – (e) תכנן – סכמ
סקל	Stones, obstacle	תקל PBH	obstacle	
רפס??	Stamp, trample, roil, dirty ⁸⁰	רפת	Stable, stall	רפס is also related to – and synonymous with the רפש refes spelled with a sinn – and to the רפש refresh spelled with a shinn

⁷⁶ Possibly related to – the tide

⁷⁷ Source of rein[s] via OFr. resne [reins, bridle]

⁷⁸ רס is the base of the words רוס and רסיס which involve breaking – Also of הרס [to raze] -It appears in רסן because the reins are the brakes of the horse –also מרס press squeeze - break in pieces רסק

⁷⁹ But Radak wrote that עתם is a middle eastern word. It may be that it is middle eastern as well – but I have found a number of instances wherein even masoretic experts have assumed that that Tanakhic words are borrowings from other languages – when it seems to me that the reverse is probably true.

⁸⁰ The word התרפס [Prov. 6:3] that is translated – lower thyself, humble thyself is either a metaphor from the low condition of an animal in a muddy stall – or an extension of the verb רפס [weaken, fall, withdrawing]

סלם??	ladder ⁸¹	תלם	Furrow	Ladders have two parallel poles – similar to parallel furrows ⁸² See next
סוס	Fast animals ⁸³	תות	Fast growing berries ⁸⁴	Originally denoting mulberries
חסל	To eliminate	חתול	Cat – gets rid of mice ⁸⁵	חסיל locust eliminates crops

סחיש	Plant after-growth in place of previous plant growth	תחש	The dolphin - which regularly replaces its skin with a new one	תחת = in place of, under
שסך	Slice in half	שתך	Partnership – two parts ⁸⁶⁸⁷	

⁸¹ ...whence Eng. slalom

⁸² These words derive from the bases תם סם that denote perfection in that their rows are perfectly matched

⁸³ סוס = horse - סוס = fast moth species - סיס [bird known as the swift]

⁸⁴ תות may also be a secondary form of a תוש term [by ת / ש interchange] whose sense would be 'uproot, pluck' as in תיש - תלש - in that these berries are plucked / picked in large numbers

⁸⁵ ...whence Eng. cat, Span. gato

⁸⁶ ...whence Lat. social, socius [partner] and Eng. society – social – associate

⁸⁷ But there is also a Talmudic שתך that denotes – seal, signet ring

תם תמים	Perfect	סם סמים	Perfectly granu-lated spice, drugs ⁸⁸	
פסק	Split open, divide	פתק	Split open, divide	Related to Hebrew פשח [split open, pull apart] ⁸⁹
פסג Talmud ??	Divide, split apart, branch off	פתק	Split open, divide	Related to Hebrew פשח [split open, pull apart] ⁹⁰ ???
סחר	merchant	תגר	[Aram.] merchant ⁹¹	סחר and תגר are both said by many to have possessed a meaning of going around, travelling – that derived from a basic סחר meaning as round ^{92 93} – See also note #...
סבל	Suffer, endure, burden	תבל	The world – G-d's burden ⁹⁴	For other explanations of the תבל term see note....
מס	Melt, dissolve	מת	die ⁹⁵	Death and desolving are both forms of destruction – Also a person's body starts to dissolve [decay] at the point of death ⁹⁶

⁸⁸ However, סמים might also be related to בשמים spices, perfumes, balsam

⁸⁹ ..also to Hebrew פשק [open, spit apart lips, legs]

⁹⁰ ..also to Hebrew פשק [open, spit apart lips, legs]

⁹¹ We find as similar phenomenon in the word pairs שגד - שחד - שלג תלגא

⁹² It seems to me possible that the סחר sense of travelling about actually derived from the סחר usage as travelling merchant – but experts have managed to link roundness to other unrelated usages of סחר a well

⁹³ Cf. peddler רכל which is related to the root רגל [foot, walk around] in the same sense as going all around

⁹⁴ Source of Gmnc. welt [(velt) world] by permutation

⁹⁵ ...whence Eng. moot – and the Lat. mors [death] and its derivatives – including mortal – mortician – murder- Fr. mat [dull, dead surface]

⁹⁶ Consider also the relationship between the biblical words תמותה [death, mortality] and תמס [melting away]

סעה	Storm moving all about ⁹⁷	תעה	Wander, err	
סכמ	amount ⁹⁸	תכן	Contents, amount	Also as מתכונת - Cf. word pairs (a) עשן [smoke] and עתם [cover with smoke, darken] ⁹⁹ (b) – קרדום and גרזן [both = axe, cutting tool] – and (c) שטן and שטם sotam [both involving hatred and contrary behavior] - all of which also feature a מ / נ interchange. And probably also (d) - חסן אסם each of which denotes storehouse – (e) רתם רסן ¹⁰⁰
מסכנו ת root סכז נ	storage	תכן	Contents	
כנס??	Enter, bring into a containment	כנת	A class i.e. containing members ¹⁰¹	To enter into something amounts to becoming contained by it

⁹⁷ סעה is also related to סער [storm – see infix chart]

⁹⁸ ...whence Eng. sum

⁹⁹ But Radak wrote that עתם is an Arabic word. It may be that it is Arabic as well – but I have found a number of instances wherein even masoretic experts have assumed that Tanakhic words are borrowings from other languages – wherein it seems to me nevertheless that the reverse is probably true.

¹⁰⁰ Rabbi Clark has for Rav Hirsch at תכן - sum up, weigh

¹⁰¹ Probably related to the base כס [contain, possess]

פינוח	Grandson of Aharon origin-ally destined to be left out of the priesthood	פחת	Less, few ¹⁰²	
סמד	Perfectly granulated ¹⁰³	תמד תמיד	Perfect in time ¹⁰⁴ i.e. constant	Probable source of סמדר [pollen] ¹⁰⁵ – these derive from the metaphysically related bases תם סם - that denote perfection
סמד-ר ??	Pollen - which enables the plant species to perpetuate	תמד	Constant, always	
הסר ??	Remove ¹⁰⁶	התר	loosen ¹⁰⁷	
כסס	Grind, chew, cut ¹⁰⁸ PBH	כתת	Pound, crush ¹⁰⁹	
נכס	Cut, slaughter	נכת	Wound, bite, injure	Both Talmudic terms ¹¹⁰

¹⁰² Whence Lat. paucus [few, little] pejor [worse] and Eng. paucity – Span. Poco, pequeno, pobre – Fr. pauvre enter alia

¹⁰³ Jastrow listed סמידא as finest flour – and סמידתא as pollen – which seems to indicate the involvement of the Hebrew base דם [powder]

¹⁰⁴ ..whence Lat. semper [always – at all times – forever]

¹⁰⁵ But many have סמדר as denoting first buds

¹⁰⁶ ...often intends as to remove an impediment or a troubling element .

¹⁰⁷ Albeit that הסר is from סור and התר is from מתיר

¹⁰⁸ Possibly related to PBH כסס [rub, scour]

¹⁰⁹ Related to כתש [pound] - Probable etymon of – crush by rhoticism

¹¹⁰ Jastrow linked them respectively to above כתת כסס

נסח	Move, remove	נתקן	Tear away, draw away ¹¹¹	
לפס אלפס- ??	Tightly covered [pot]	לפת	Cling to, twine around – also bread condiment	SEE ALSO ...

ספר??	Book – i.e. connected pages & chapters	תפר	Sew, stitch together ¹¹²	?? see next
ספר??	Tell, recount – a connecting of words & ideas	תפר	Sew, stitch together	?? see previous

גס	Coarse – rude – bulky- rough	גת- גתית	Wine press	גרס – a probable ר infix into גס = crush – grind – pound – make grits ¹¹³
דסד??	Sodom wicked city destroyed by G-d ¹¹⁴	ת-דד	= will be destroyed, doomed	דד base is the source of doom, damn enter alia

¹¹¹ Possible source of - take

¹¹² Probable etymon of - tapestry

¹¹³ This base is the source of PBH אגס [pear fruit] – which has somewhat of a rough / unsmooth texture

¹¹⁴ Rav Hirsch may be correct in linking דסד to the שד – דס base words that denote flat in that דסד was situated on a flat land plain

סג	Boundary, fence ¹¹⁵ adjoining ¹¹⁶	תג תגא	crown ¹¹⁷	A crown sits at the edge or top of a body, etc.
סבר	Deep into, entangled ¹¹⁸	תוך	Tovekh - inside ¹¹⁹ secondary form of תוך Toekh	See also סכך תוך - with ו / ב interchange
שבס	Checked i.e. repeated pattern	שבת	Sitting – so called because it is the position that we usually RETURN to i.e. שוב after standing, running, or lying down	
פס	PBH hollow denoting – element of –	תפ ¹²⁰	Drum – which is hollow inside – and like an upside down pot	This פס is a spinoff of תפ and perhaps unrelated to the פס terms that denote – end, finish - See note # ... Also basins and pots are of similar form

¹¹⁵ PBH סג meant – fence, basket

¹¹⁶ Whence siege – sedge ??

¹¹⁷ ..whence Eng. tag

¹¹⁸ Of base בכ [deep]

¹¹⁹ Source of Ger. zwischen [between] whence Eng. [be]twixt – [be]tween

¹²⁰ Whence Ger. topf [pot] – also - תף is the source of the words -- thimble – tympany -- tambourine – timbrel – cymbal -- the medieval tabor/ taber and tabret drums – timbre, the Grk. tympanon [kettledrum] – tempo – Persian tabir [drum]. Also source of Eng. pot – by permutation.

	door frame and bowl terms			
פרסם	To spread word, fame	פרתם	Well known Important official	See also פרס פרת pg..

עמס	To load on – from base עם [with]	עמת PBH	PBH עמת = join, connect , attach	Also biblical עמת Opposite, against [also a type of being עם – with]
חמס??	Violence, robbery	חמת	PBH Anger, get angry, hot	Both from base חם that denotes – warm, hot
כרס	Rounded belly	כרת	Round tree trunk	Both from base כר [round, circle]
בסר??	Half ripe	בתר	divide	
עסק	To be busy, thus pressed for time ¹²¹	עסק	To flee, be pressed to vacate	Both may derive from the base עק that denotes pressure, oppression – See next
עסק??	To be busy, engaged	עסק	To be worn out	Apud Brenton's Septuagint Psalm 6:8
סכסכ??	To benefit – be accustomed to,	תקן	To repair, establish, straighten	

¹²¹ Possibly related to עשה osaw [make, do]

	prepare, pay close attention				
תרח??	Lingering odor, trailing behind element	תרח	Terakh father of Abraham – only odious trace of idolatry in line of Jewish forefathers		

פחס ¹²² PBH	See note	פחת	Less, few - pit		
כעס	anger ¹²³	כעת	Now		Anger is often now – so wait a bit and it may pass ¹²⁴ - [homiletic connection]

¹²² to batter – beat out of shape – squash – flatten – squeeze – compress – all negative activities. Another פחס term that meant – to overstuff, cause an overflow, overspill may be antiphrastic

¹²³ ...source of Eng. cross [angry]

¹²⁴ Moving a bit further on this homiletic bent - Note also the similarity between the Hebrew base כס of כוס [cup] כיס [pocket] and נכסים [possessions] that apparently signifies [to contain, possess] and the word כעס [anger]. It seems to me that G-d may have fashioned the כעס term out of the כס contain term – by means of the epenthesis of the ayin – and that this may have been intended as a homiletic teaching – telling us that anger should be contained.

The word כעס also appears four times in the Book of Job – in the form כעש. This may simply be a stylistic matter of alternate orthography – as the ו and ש often interchange in Tanakhic words. Or – it might be instead another homiletic message to the effect that one's anger at having been wronged should at the very least not exceed the level of wrongdoing – in that כעש can be seen as intending - כאשר עשה = כ עש [as he did to you – and not more] My grandson Nachum Taller also offered an astute suggestion that led me to realize that the Paleo Hebrew ayin is indeed a circle – to the effect that G-d used a circle wherein which anger could be completely enclosed – to convey even further the idea that anger should be contained. This Paleo Hebrew circular ayin is incidentally the source of the ancient Grk. omicron – whose sound corresponds to that of the ayin

סחרה	Round items - Round links of chain mail -movement around ¹²⁵	תחרא	Round links of chain mail ¹²⁶¹²⁷	A round based connection may also lie in the fact that a סחרה buckler is a small round shield See also note #... Some have the verb סחר as denoting – moving all around
??קלס	Derision, mockery treating lightly	קלות	Levity, lightness	mocking, jeering, belittling amounts to making light of – a derivative of קל [light] ??? Or relate to Talmudic קלת [disgrace of...]
מתלעס ?? mitla'as	Theoretic hithpael form of לעס ¹²⁸ [chew] so = a chewer	מתלעות	= teeth [chewers] plural form of מתלעת mitla'ath ¹²⁹	So מתלעות corresponds to מתלעס by ת/ס relationship – see also מתלעות in ל epenthesis chart
??סלע	Rock, boulder	תלע	worm	Worms often live under rocks ¹³⁰¹³¹

¹²⁵ סחר round may derive from the base סר that means – to turn aside – because if you continue to slightly bend a straight line at the exact same angle that straight line will become a circle

¹²⁶ תחרא might also relate to חור [hole] in that the chain mail links all fit into holes present in other links

¹²⁷ תחרא might also relate to חור [hole] in that the chain mail links all fit into holes present in other links -Or perhaps a blend of חור hole and תור row as there are rows of hole bearing circular links

¹²⁸ A probable combination of base עס of עסה עסס [press, crush, squeeze] and לע [mouth related] See chart

¹²⁹ The plural form should have been מתלעות but - Cf. טבעות taba'oth which is the plural form of טבעת taba'ath

¹³⁰ Cf. חגב khagov grasshopper species probably related to חגוים khagovim [pl. rock crevices] wherein certain grasshopper spevies live

¹³¹ However תלע worm might also relate לע [mouth term] in that worms eat away at vegetation – also possibly relate to תעה [wander, err] in that worms wander about

??סלעם	Locust species	תלעת	worm	Both are insects that consume crops etc. and both possess the base לע that indicates – mouth related Cf. the roots – לתע - לעה - לעע - ילע - בלע - לעז - לעט - לעס
??שביס	Talmudic band that holds hair-net down – so that hair sits in place	שבת	A sitting - shevess	biblical שביס is a head ornament
??פיס	appease	פת	Piece, bit	Sometimes you can appease an adversary by giving him just a piece of what he wants you to give him entirely [homiletic]
				-
נסח	Tear away, uproot, pluck	נתח Talmudic	Distrain – remove by force or by court order ¹³²	
רסן	Reins – brakes of a horse	רתם	The Aroma of רתם broom tree tames, breaks in wild horses	

¹³² Maybe also distantly related to biblical נתח dissect, cut into pieces

לפס	Round pot - Talmudic	לפת	To twist around	SEE ALSO pg...
סכך	Anything interlaced or inserted ¹³³	תוך	Tovekh inside	See also תוך סבך
סלסל	To twirl, tease hair	תלתל	Hair-locks curled	
סמידא ¹³⁴	Talmudic pollen	תמיד	Always, constant	Pollen is essential or a plant or flower's reproduction. So as long as plants pollinate there will continue to be plants
חטא 1- -2 חסית	1- Aram. lettuce – 2- PBH peeling plants, alliacea	חתה	Rake away, scrape, remove from source	Food plants whose consumption entails the removal/ peeling away of layers
סוף PBH	Come in turn, to happen, be a cause ¹³⁵	תכף PBH	Immediate succession, immediately after	

¹³³ So Jastrow - E.g. סכתא סיכא [pin, nail - also thorn Cf. סכך [שיכים – to be caught, to stick. Apud Jastrow in the idea that these are stuck into – albeit that he may not have been aware of the ת / ס principle-and the connection to תוך And so Perhaps also שכין סכין knife – I assume that the words מסתכל סכל - מסתכל which mean to look intensely really mean to look deeply and that they also derive from this סך base

¹³⁴ However סמידא also means finest Flour and so it is possible that these terms do also relate to the Hebrew word סם סמים - a finely granulated powder

¹³⁵ Likely Related to base קף that denotes round, going around

סלף	Twist, twist around, pervert	תלפיות	Rounded drum towers	תלפיות drum towers will also relate to the word תף [drum] – by ל infix – See also pg...See also lammed epenthesis chart
סעף	Tree Branches – extensions & end points of a tree ¹³⁶	תועפת	Re'aim horns & mountain peaks – which are also extensions & end points ¹³⁷	
נסר	To saw – tool with serrated blade	נתר	All translators have לנתר as – to leap, to hop, jump with them on the ground BUT ONE non-masoretic Bible ¹³⁸ has it instead -THAT SCRATCHES with them upon the earth!	Lev. 11:21 ¹³⁹

¹³⁶ Derived from the base ספס that denotes – end by insert of an ע But ספס branch can also relate to עפ [fly] in that branches fly in the wind

¹³⁷ Others translate תועפת instead as – strength, glory, swiftness, heights

¹³⁸ The Aramaic Bible in Plain English

¹³⁹ It is also possible that this נתר is an Aramaic form of the root נשר that denotes to fall, drop. Parkhurst suggested that a נתר leaping forward usage is a sense development of a more common usage as – to loosen binds - related to מתיר - Or it seems to me that this נותר may relate to the word נשר [eagle] which flies straight?]

סלא	To weigh, which entails hanging an item at one side of a scale ¹⁴⁰	תלה, תלא	To hang	
סלה	To make light of ¹⁴¹	התל & תלל	To make fun of, make sport, mock	
??מסיבה	A sitting around a table	נתיבה	A path –	so called because any continuous straight path will go around the earth – See נתב נסב
סעל Talmudic	help	תועלת תעלה	Help, benefit	Jastrow listed a term סעל [Koheles Rabbah] that possesses the meaning – help
??מוסרה	Fetter, chain	מיתר	Rope/ cord holding item in place	However, some see מוסרה as form of מאסרה and deriving from אסר [to restrict] – Also, a מיתר that denotes bowstring is a form of יתר [bowstring] which derives from base שר [continuity] ¹⁴²

¹⁴⁰ Gesenius perceived a link between סלא to weigh – and the base לו that denotes – lift, height in that placing a weight-stone on the empty pan of a bi-lancia scale causes the other pan to rise

¹⁴¹ Apud JPS Bible 1917 – Psalm 119:118

¹⁴² ...on account of its elasticity

?? אסר	Confine, restrict prohibit ¹⁴³	אתר ¹⁴⁴	A place	?? A person is restricted to being in one place at a time
כסן PBH	To rebuke, chastise [to set straight]	כיתן PBH	Beaten flax i.e. straightened out ¹⁴⁵	Both from base כן [to correct, establish, aright] ¹⁴⁶
שבת PBH	To lay a foundation	שבת PBH	To lay a foundation	From base שבת - to set, lay down
בלס Talmudic	Dirty, rotten, ¹⁴⁷ bad	בלתי	Not, without	Both are negative types whose base is בל that denotes - negativity
?? PBH ספן	Respect, mind	ת-פן	Theoretic – will regard, respect the face of	Cf. venerate which is related to veneer and intends – facing, face from Hebrew פנים - פני [face] – See also ספן in ...document
סדר	Order, system, arrangement –	תדיר	Constancy – that is an element of	See also notes pg.. See next

¹⁴³ Related to עצר [arrest, restrict]

¹⁴⁴ Albeit that אתר derives from the base את that denotes – stand – in the sense of a place to stand – Cf. קום [stand up, rise] and מקום] place[

¹⁴⁵ Whence כתנת [originally a linen/ flaxen tunic]

¹⁴⁶ But Jastrow links כיתן to כתת [beat, pound, crush] – Also כסן rebuke could be a derivative of the חסד that means rebuke, revile

¹⁴⁷ בלוסה

	that supports permanence ¹⁴⁸		order & of permanence	
טו	Base denoting fundament ¹⁴⁹ , that is basic to permanence	תד	Base of & תמיד תדיר that denote constancy –which is type of permanence	See previous

Perhaps also ספח [attach] and תפר [sew]

But PBH ביסי is from Grk.. basis [base] that is from Hebrew בית [house, base] - PBH קיסר is from Lat. ceaser that comes from Hebrew כתר [crown]

There are also at least two specimens of ט - ס connection - מטפח מטפח [both = kerchief] - חסם muzzle, stop up, obstruct and חטם hold, restrain, muzzle – Maybe also אטם close up and אסם granary¹⁵⁰

Perhaps also סלון [thorn] and תלונה complaint [form of לון]

Often one ת /ס pair term is a metaphysical secondary spinoff of the other – That is how one ספ term denotes – end, finish – but another ספ that means stripe, strip is a spinoff of the פת term that means – piece, bit.

In some of these word pairs the change between the tof and samekh is merely due to the Aramaic modification of a term

¹⁴⁸ That is indeed fundamental to permanence

¹⁴⁹ Base of יסוד [foundation]

¹⁵⁰ It is possible that אסם magic is related to אסם [a powdered spice etc.] while Talmudic אסם = [ash, powder]

The **בן פלת** of **בן פלת** **און** may be a prophetic indicator of the fact that **און** reconsidered his initial misguided decision – in that **פלט** means - to consider – to weigh / balance in one's mind

Maybe **תפר** sewing – each stitch is a link to the next – and **מספר** number – each number is a link to the next

Also a possible homiletic link between **סגלה** [special treasured one]¹⁵¹ and **תגל** [will be joyous – root **גלה**]

נתן give & **נסה** a trial, test ??? [only homiletic]

I could not [initially] see my way clear to include herein a **תמל** / **סמל** word pair - that is, however, until I read the commentary of HaRadak¹⁵² [concerning the **סמל** term], who derived - from the phrase **תמונת כל סמל** [Deut. 4:16] - the sense that the **סמל** term especially denotes 'a prototype upon which future versions are to be modeled'.¹⁵³¹⁵⁴

However Ibn Janach and Gesenius have **אתמול** as denoting – **את מול** the one before – in that yesterday is the day before today – It is also likely that **אתמול** derives from the base **תמ** that means finish, complete in that yesterday is a day that is already finished.

some scholars believe that the **רתק** of Koheles 12:6 means – break – in which case it could be related to the PBH **רסק** that denotes break, crush – but I wholly agree with Evann Shoshan who translates it there as denoting instead connect – and along the same lines as its meaning in Nachum 3:10

G-d kept the fact of His having created the world somewhat of a secret – because He wanted people to realize on their own that they owe thanks to a Creator. In light of this there may be a metaphysical link to be found in the word pair **סוד** [secret] and **תודה** [acknowledged thanks, gratitude]

Perhaps also **תודה** [thanks] and **יסוד** [fundament] in that gratitude is fundamental

From a homiletic perspective I can see two ways in which there may be a connection between the words **סוד** [secret] and **תודה** [thanks, gratitude] - (a) Because Deserved thanks that are owed to a benefactor are very often not given but are kept secret instead. (b) – Because the

¹⁵¹ Possible etymon of - single

¹⁵² Rabbi David Kimchi 1160 – 1235 C.E.

¹⁵³ Please do not, however, regard this statement as a blanket endorsement of all of HaRadak's opinions / theories.

¹⁵⁴ Eng. mode, model are from Hebrew **מדד** [measure]

great amount of thanks that we really owe to G-d for having created us is really an unknown secret - We won't realize how much thanks we owe until we get to the other side. G-d likely used this secret as a test to see which people would seek Him out in order to give thanks.

Jastrow saw in the base ספ two different senses – (a) an end – [which is a universally recognized meaning] – but he also perceived in it a sense (b) hollow – which he assumed to be present in the word ספל [bowl] and in the word סף [door lintel – the border of a door opening – which makes up a hollow – albeit a very limited one dimensional hollow] . And thus – if he is correct – we will have a ת / ס link between ספ [hollow] and תוף [drum] – which is a hollow item] ¹⁵⁵תפ¹⁵⁶

If תרפים [minor household idols] were kept near the hollow doorway [סף] the term may constitute the infix of an ר into the corresponding base תפ - Otherwise - תרפים may derive from the תפ concept of hollow – in that they were of lesser importance

Another ת / ס link *may* be present in the biblical word סוס [horse] and the assumedly post biblical תות [mulberry, strawberry]. Rav Hirsch describes the סוס horse as 'a very fast animal' – and Tanakh also mentions a bird called the סיס [Isa. 8:7 - ketib is סוס] - which is translated as 'the swift' and as the 'swallow' [another fast flying bird] . Tanakh also mentions a moth called סס [Isa. 51:8] – and – based upon the similarity of that name to those of the speedy סוס and סיס - that moth name may have referred to a very fast flying species. For example – the Convolvulus Hawkmoth [Agrilus convolvuli] – which is native to that biblical part of the world - is known to fly as fast as 50 mph.¹⁵⁷

And mulberries and strawberries - תות are very fast growing plants They produce much fruit and they multiply quickly, as well.¹⁵⁸ . But see also נתש¹⁵⁹section...

¹⁵⁵ It seems that the סף term that denotes hollow is a spinoff derivative of a תף = hollow

¹⁵⁶ The תפ base has two main characteristics – (a) in its sense as drum it embodies the senses of secondary and lacing taste – (b) In its sense of drum it may share a sense of hollow with the ספ base of סף doorway frame & ספל bowl – Compare also חלון window – which derives from חלל [hollow]

¹⁵⁷ - [www.times of malta. com](http://www.timesofmalta.com)

¹⁵⁸ A ססתי / susasi / susati term appears in Cant. 1:9. Rashi attributes it to the סוט sut verb in the sense of 'seduce, ensnare' – and others see it as denoting a mare [female horse] in spite of the fact that it lacks the middle vav and in spite of the fact that the comparison of the composer's beloved to a horse may seem strange .

¹⁵⁹ תות may be a secondary form of a תוש term [by ת / ש interchange] whose sense would be 'uproot, pluck' as in תיש - תלש - in that these berries are plucked / picked in large numbers [See section..]

The **סב** base of **סבב** & **נסב** that denotes to go around – and - round and round may be related to an Aramaic base **תוב** that denotes – return and that is a form of the base **שב** [return] in that going all the way around an item involves returning to the starting point

I would like to point out as well that some of the things that I have revealed so far may perhaps also help us to understand the biblical word **תבל** taivel that means – the earth – or the world.

It seems to me that some or all of the following factors may have influenced G-d's having employed the word **תבל** to denote the earth – or the world – to wit -

(a) I had mentioned earlier that the word **סבל** means – to suffer, to bear a burden – and therefore – in light of the **ת/ס** interchange principle that I have demonstrated throughout this work/ presentation – we can regard this **תבל** term as related to the biblical **סבל** sovel and consider that G-d can have called the earth **תבל** because – He has accepted upon Himself the burden of caring for the earth and for all its inhabitants – and because He suffers the wrongs that its inhabitants commit.

Perhaps, however – i.e. in light of our **ת - ס** principle – we can also [to bear a burden, to suffer] in that.¹⁶⁰

¹⁶⁰ To the effect that the earth and its inhabitants are the willfully accepted personal 'burden' of The Almighty, so to speak The Almighty is indeed described as **הסובל ומעלים עין** - 'The One who suffereth [transgression] and looketh aside' – in the High Holy Day prayer – **וכל מאמינים**

Along similar lines it seems possible that the word עולם olam that denotes 'world' derives from the word עול oel that means 'yoke,[fig. burden, responsibility] in that G-d has undertaken and placed upon himself the responsibility of caring for the needs of the world. And the word עולם can indeed be understood as the עול burden that is them.

- (b) I have mentioned earlier that the verb בלל bolal means to blend – and I have mentioned in a footnote at that point that this בלל root is the source of the words בליל [mixed ingredient fodder] – and of תבלול tavlul [an abnormal blending of the white and black of the eye.]. Now the Latin word universus – means turning together as one unit – and the universe was indeed so called by the Romans because it is a mixture of many things turning together as a single unit. And therefore in light of this it seems that the תבל term that means world or earth can have been fashioned out of the root בלל and intended to signify – that the world is a blending together of many things. [That is, even without the element of turning] Chaplain Col. Jeremy Steinberg indeed reports that The Vilna Gaon says that it stems from בלל [mix up, blend] because it is a mixture of many different items and beings –¹⁶¹
- (c) I had mentioned earlier that Tanakh does also occasionally feature an Aramaic style term – as occurred in the cases of – שריד – סגד – שרד . And therefore it seems conceivable that the word תבל taivel can have been fashioned out of the Aramaic base תב that means sit and that is a Tower of Babel derivative of the Hebrew base שב that means sit and to dwell – for the world – the תבל - is the thing wherein mankind dwells . Some scholars have indeed suggested a similar theory for the origin of the word תבה taivoh [ark, chest]¹⁶² that is an item wherein things sit and and people sit or dwell¹⁶³Note as well that Noah's ark – wherein Noah's family and all of the animal dwelled throughout the flood event - is called תבה in the Book of Genesis

¹⁶¹ John Parkhurst suggested that תבל denotes the globe of the earth that is a blending of land surfaces and seas and water bodies

¹⁶² Perhaps – as a lesser possibility the word תבל could be regarded as a form of the word תלה [to hang, to suspend] as in the phrase תלה ארץ על בלימה [Job 26:7] He [G-d] suspends the earth from nothing – so that earth תבל would mean – the suspended one – by תלה - to תול to תבל - or by ב epenthesis into the base תל of תלה

¹⁶³ This T-V-L תבל term may have been the source of the German word welt [world] which is pronounced VeLT and which is also the forerunner of the Eng. term world – by means of a Tower of Babel TVL > VLT permutation. Or it may have developed straightly from חלד [world] However – the Eng. noun welt that denotes a protrusion derives from the Hebrew root בלט bolet [to shoot forth, protrude] that is mistakenly assumed to be a word of later, Mishnaic Hebrew – that did not exist in biblical times.

(d) The Ksav v" hakabloh saw תבל as denoting – the physical world and as related to a base בל that denotes spoilage – rotting – wearing away – as in the words – מבול – בלה – נבלה – נבל and in a few others that he assumed or imagined to belong to the same category – in that almost everything in the physical world eventually spoils or wears away. Col. Steinberg informs concerning the word תבל that Rabbi Pappenheim sees it as deriving from בלל [wear out] in that everything in it eventually wears out¹⁶⁴

Some imagine that – in that one of its senses that means ‘the earth, the world’ – the biblical term תבל taibail relates to the root בלל bolal [to blend, mix] as the world is a mixture of everything that it contains. Rav Hirsch also saw it as signifying ‘the chaotic earth’ [at Psalm 9:9] - in that בלל may also mean ‘confuse’ - and Gesenius sees it as possibly deriving from יבל yoval [deliver, yield] in the sense of ‘that which brings forth [all]’ .¹⁶⁵

Yehoshua Steinberg of Milon HaTanakh also linked the word תבל to יבל in the sense – ארץ נותנת יבולה – so that it intends – a planet Earth that yields produce.

Consider as well, perhaps - תאב אל = תבל G-d desired

There is a theory to the effect that the world is called עולם olam from the root עלה [to ascend] because G-d created the world as an opportunity for souls to go higher . In light of this idea it may be possible to regard תבל earth as a ב infix into the base תל that denotes – height, elevation.

Cf. ALSO – the Latin universus [world] means – turning as one – This supports the idea that תבל refers to a mixture of many elements

¹⁶⁴ The תבל term that denotes ‘the earth’ or ‘the world’ may intend the idea – ‘it will turn negative’ or ‘it will come to naught’

¹⁶⁵ Rabbi Wertheimer also mentions a number of תבל theories at תבל - ארץ - Among these are – (a) תבל relates to the word מתובל that means ‘interlarded [mixed] of many things’ – (b) It relates to the word הוביל [to deliver] in that men are delivered into the earth at death – (c) R. Wertheimer also cites a number of theories suggesting that תבל refers to the Land of Israel – one of them involving the idea that Israel is מתובל composed of everything one could need – and another suggesting that Israel is the spice / condiment of the earth [as the Aramaic תבלא denotes ‘spice’].

And so – in light of this particular type of word connection – we are going to review next the possibility of a similar connection between the word רסן resen that denotes reins – and another biblical word – the word רתם rotem.

Now there is also a biblical Hebrew word רסן that means – reins, bridle¹⁶⁶– as in the reins of a horse – and this רסן term does also feature a רס element, as you can see . And – even though the purpose of reins is to restrict or restrain the forward movement of the horse - It seems to me that this word רסן resen apparently relates to this break denoting רס inner base as well.

And why do I think that the word רסן resen relates to the רס base that means break ? The answer lies in the fact that the reins of a horse serve to ‘break’ its forward motion and in the fact that they are thus figuratively similar to the ‘brakes’ of a car.¹⁶⁷

¹⁶⁶ רסן is the etymon of rein, via O. Fr. resne [rein] by elision of the samekh as occurred also in Heb. פסגה pisgah [peak] > peak.

¹⁶⁷ Shoresh Yesha suggested that the word רסן [reins] denotes רץ אין [not run]

So that here, once again – the relationship between two English words - the verb break and the plural noun – brakes - has helped us to recognize the connection of the Hebrew word – רסן - to the inner base רס of ¹⁶⁸הרס רוס רסט ¹⁶⁹--

And incidentally - the biblical Hebrew root רסט raseis that denotes ‘to shatter, break into bits’ -is in my opinion obviously the Babel event withering etymon of the ancient Grk.word rhattein [to dash – shatter – break]. There is hardly ever an incidence of double T [tt] in ancient Grk. – and so the rhattein double T is an apparent fortition of the רסט term’s double samekh סס. ¹⁷⁰

Now – the biblical word רתם rotem has two usages –

(a) A רתם tree is defined by most experts as the broom tree¹⁷¹ - The broom tree is a very short tree – not more than five feet tall]¹⁷² and its wood has special qualities – as I shall explain

¹⁶⁸ One might find noteworthy the fact that – with regard to the indicator word pairs אחד hold - רג motion – and רס brakes - the ח base is also the etymon of the Eng. hold terms – and the word רסן is the etymon of the Eng. word rein[s] via the OFr. Resne [reins, bridle strap]

¹⁶⁹ And the similar form presumed PBH מרסן marsan [crushed grain used for animal fodder] likely relates to this ‘break’ theme, as well. The Talmudic term רסק resek [shatter, crush, mash, chop] likely derives from the רס base as well

Julius Furst linked [grind, pound, crush] גרס -- [break apart, split] פרס - along with הרס in a sense of breaking – among a few others that I regard as farfetched . There is also a PBH word רסק that means – break into bits – crush - chop

¹⁷⁰ It may be of note that Rav Hirsch has described the root קרס as denoting – bend until near break. And it seems to me that the root רמס [trample, tread, stamp] that Rav Hirsch regards as denoting – trample in order to crush [Apud M. Clark] may be the result of a מ memm infix into the רס base.

¹⁷¹ It is thought that the tree was called broom because its stems were often cut and made into brushes

¹⁷² Genus Cystius Scoparius

(b) The biblical words רתם and רתמה denote – harness – - which is a set of straps and fittings that fasten a horse or some other animal to a cart – wagon or plow. The harness and the harnessed animal are controlled by the driver. And so the רתם harness is an item that ties the animal and restricts its ability to move as it pleases¹⁷³

Now - the information that I have encountered concerning these two rotem רתם usages indicates that there are three different connections between the רסן reins that restrict and restrain and between the רתם rotem term items – i.e. from a perspective of restraint and restriction – These three are namely

- (1) The רתם harness ties and restrains the animal
- (2) The very short רתם tree is restricted by its nature to a short height – in comparison with other trees¹⁷⁴
- (3) The word theoretician Shoshan Yesha has correctly reported that coals made out of rotem tree wood have the extremely strange quality of retaining and maintaining live fire within themselves even for many months after they have already outwardly appeared to have been fully extinguished . Shoshan Yesha quotes a Chazal to this effect – and Artscroll alludes to this fact in its commentary to גחלי רתמים Psalm 120:4.¹⁷⁵

And Shoshan Yesha did indeed correctly suggest that the רתם rotem wood has the same name as the harness specifically because its strange physical nature restrains the fire from going out – just as a harness keeps the cart attached to the animal.

And thus there are three factors that connect the רסן term to רתם terms – from a standpoint of restraint and restriction. Julius Furst and Yehoshua Steinberg of Milon HaTanakh did indeed recognize our first link – that is – the conceptual similarity between the רסן reins and the רתם harness – and they pointed out the relationship between the words - רתם & רסן And the Israeli lexicographer Evann Shoshan does indeed define רסן as רתמה

¹⁷³ A R-S-N > R-N-S permutation of may be the source of the R-N-S Span. arnes[es] [a harness] and the Eng. harness.

¹⁷⁴ The concept of 'restriction' may apply to the רתם noun - which denotes 'broom tree' [Psalm 120:4 and Kings I 19:4] as the broom is a very low growing tree and thus 'restricted' heightwise, in comparison with other trees.

¹⁷⁵ King David employed these dangerous rotem wood coals as an analogy to those of his enemies who appear harmless on the outside but who are really very dangerous on the inside

But it turns out that – thanks to Wikipedia – I have found a factor by which we can also link the rotem רתם term to the רסן resen from a standpoint of breaking as well. For -Wikipedia advises that according to folklore - the smell of the broom shrub/ tree¹⁷⁶ רתם was said to be able to tame wild horses and dogs – And thus it seems to me that the tree had the effect of BREAKING wild horses of their wildness – and / or – as we say – the Rotem’s smell enabled a person to BREAK IN an initially wild horse¹⁷⁷

And so the rotem also restrains wild horses from their wildness.

And thus it seems possible that the רתם term is a metaphysical spin-off of the- רסן

Now – Rav Hirsch did also suggest the presence of a metaphysical link between the רתם wood term and the similar root רדם that means to to be in a deep sleep – in that fire figuratively sleeps inside רתם wood coals – to be awakened again later. And my dear wife Marion suggested a ת /ש interchange relationship between רתם and the word רשם roshem¹⁷⁸ – that means – impresson – in that the רתם coals give the impression of being extinguished – even though they are still very much alive and burning inside

And it seems to me as well that Rav Hirsch may be correct in his assumption that the biblical hapax legomenon עתם [one time appearance in Isa. 9:18 – נעתם הארץ-] - which is translated as – to darken – and also as - -charred and to cover with smoke – is also related to these words חסם חטם חתם אטם – It is related figuratively, that is – in that these ideas involve blockings - - and the word נעתם amounts to a blocking from sight .¹⁷⁹

And it seems that even the biblical word רתם [harness, bind, tie up] may belong to this חסם חטם חתם אטם group, as well – for its fits conceptually with the other restraint type terms – and the letter ר does also belong to the ע ר א ה family of guttural letters. .

¹⁷⁶ Google advises that some species have the smell of vanilla

¹⁷⁷ In light of this horse taming fact it seems possible as well that the רתם tree term is related to the mishnaic word תם tomm that denotes – tame – [as in שור תם] and that is likely the etymon of tame as well - The Talmudic term שור תם denotes an ox that is not known to have ever gored or attacked anyone

¹⁷⁸ The biblical usage of רשם is as – to inscribe, to register and as such it may relate to the word שם sheim [name] – and the PBH רשם that means – to make an impression – is likely as sense development of the ideas of inscribing and registering - but here too my wife has suggested that the making impressions sense of the PBH רשם which has a רש particle that likely denotes possession - may relate to to the רשת term that means net – in that catching by net – and making an impression are both types of – taking.

¹⁷⁹ It appears that this עתם connection was exclusively of Rav Hirschand some scholars have also included the root רדם hadom – that denotes – footstool – the footstool being an item that blocks one’s feet from touching the floor. Rav Hirsch associated with some of these roots the word אדם [man] in the notion of – to be earthly [blocked from spirituality?]

Perhaps רתם wood could also relate to רם [high] because of רתם coals' high grade quality in retaining fire much longer than other woods

If we consider that רסן reins are a controlling element – it may be possible to regard רסן as a metathesis of סרן [(a) chieftain – (b) wheel axle] or vice versa ??

Rotem is called genesta/ genista in Latin – probably because it stores and conceals heat / fire for very long periods

Charoseth חרסת reminds us of the hard labor slavery of Mitzrayim because it is the same color as חרס [earthenware] which was the same material of which bricks were made – but the word חרסת may also remind us of the fact that we were liberated by G-d on Pesach because it corresponds closely to the word חרות that means – freedom, liberty

In his worthy and informative Bible Hebrew etymology blog concerning the root שמר shomer - Chaplain Lt. Col. Rabbi Yehoshua Jeremy Steinberg has suggested that the word סמר that denotes stiffen and nail מסמר and that also appears in the form משמר masmer in Koheles 12:11 may be related metaphysically to the to the similar root שמר that denotes [to guard, to watch over] in that nails are used to seal items against theft and loss and in that they are also used sometimes as obstacles that prevent access to damaging elements to the effect that they are items 'that guard' and they also protect items by fixing them before they can break beyond repair.¹⁸⁰

The Hebrew word סמר somar means to stand stiff and high – and the word סמדר smadar is defined by some as 'early buds that are still stiff and hard' – while the Hebrew and Aramaic word פרס poras means 'to divide' – and the biblical and Aramaic word פרדס pardes is defined as a separated or walled off beautiful orchard or plantation. And thus it seems to me conceivable that a ד dalled may have been infixed into each of these terms between the 2nd and third root letters. It may thus relate conceptually to the garden term גן which derives from the base גנ that denotes 'guard' in that a garden is a guarded / tended area. And it may relate to the orchard term כרם kerem whose base is כר [circle] in the notion that the orchard is a circle / clump of trees apart from other orchards ????

¹⁸⁰ Jastrow also mentions a second סמר that denoted – take heed – beware – which he saw as a derivative of Hebrew shomar שמר [to guard , watch over]

Other **סמדר** suggestions - **שם דר** put – round = grapes placed round the stalk [Parkhurst] - **סמים** smell & **הדר** adorn [Gesenius] – A conceivable **סמד** somad base of the biblical word **סמדר** smadar [newly budded grapes¹⁸¹] *could be* metaphysically related to the similar Hebrew **צמח** tzomakh root [to bud, sprout- Smadar **סמדר** might be a combination of **סדר** = sweetspice [odor] – dwells [in it]. Gesenius suggested – **סמם הדר** sweetspice – beauty Perhaps **סמדר** relates to **תמיד** [constant] in that plants blossom – and give off scent year after year.

Jastrow regarded **סנוור** as a safel construct of **נור** - in which case it would also be related to the word **תנור** – but I have **סנוור** instead as a form of **סוה** - Perhaps both theories are correct

And – as for the PBH word **תקלה** [obstacle] it seems to me that – when the ‘stone removers’ were **מסקל** m’sakel the obstacle stones – each removed stone was called [by backformation] something on the order of ‘a **סקל** sakol or a sokul’ and this **סקל** term entered at the Tower event into the Aramaic language as a word in the form **תקלה** that bore the sense of ‘removed stone’ and that also developed the meaning ‘obstacle’ – and this **תקלה** word eventually re-entered into PBH Hebrew in that same usage of ‘obstacle’ [which Hebrew still possesses today].¹⁸²

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This **סקל** root can also involve a base **סק** denoting remove, instead

סקל has two main usages – (1) to remove or lift up stones in order to clear a path or a field – (2) to stone someone, to pelt him with stones

The **סקל** that means remove or lift up stones can constitute one or more of the following

¹⁸¹ ...three appearances in Shir HaShirim

¹⁸² Ernest Klein sees **תקלה** instead as a derivative of the Aram. **תקל** [weigh, balance] that is related to the Hebrew **שקל** shaqel [weigh, balance] via a development of ‘weigh > heavy > too heavy to bear > obstacle, stumble’. [I of course regard **תקל** as the Tower of Babel Aramaic withering of **שקל**]

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- (a) The base קו that signifies to remove – with a ל affix
- (b) The base קו that signifies – to raise, lift – with a ל affix
- (c) The base קו that signifies both to remove and to raise, lift with a ל affix
- (d) A ו prefix to the base קל that means light – in the sense of lightening the path [by removing the stones]¹⁸⁴
- (e) A ק infix into the base לו that means – to raise – higher
- (f) A metathesis of the root קלו that means – to remove [PBH]
- (g) The root קש means – weigh – and the word קשו is a derivative of that קש denoting stone – because stones weigh a lot. And so to קשו a path means to stone it – which is an enantioemic way of saying – to un-stone it. Apud Gesenius. Mrs. Matla Shajnfeld suggested instead that the קשו term could denote – a stone – because stones were used for making a scale balanced – and a word for balance is קש

– in light of the fact that the Babel permutation of the Hebrew קל [light, easy] qal > laq [See section....] ultimately yielded the Lat. levis that denotes both ‘lightweight’ and lift, raise [as levir] as well as the Gmnc. leucht that means ‘lightweight’ – whence the English ‘lift’ [The modern Dutch oplichten does indeed mean ‘lift up’] – it seems to me that the קשו term may constitute – in its sense of ‘clearing away stones’ – a ו samekh affix to the base

The קשו that means to stone someone, to pelt him with stones can constitute one or more of the following

- (a) The root קש means – weigh – and the word קשו is a derivative of that קש denoting stone – because stones weigh a lot – To קשו someone means – to stone him – which means – to throw stones at him
- (b) It can be a euphemism from the idea of simply raising, lifting stones which derives from The base קו that signifies – to raise, lift – with a ל affix –
- (c)) It can be a euphemism from the idea of simply raising, lifting stones which derives from The base לו that denotes – lift, higher – with a ק infix -along these lines רגם [to pelt, stone] could amount to the infix of a ק into the base רם [high, lift]

See also קלו in pg....

¹⁸⁴ And/or intends making the path easier to walk on

Talmudic ספן [to respect, regard, honor, esteem] may be a form of theoretical פנ ת - which would intend – to properly acknowledge the face of – and would derive from the word פנים [face] as I believe to be the case with the word venerate – which I believe does also derive from the Hebrew פנים - Cf. Eng. veneer which = a facing . Cf. סעד which = ת עוד - Consider also – to save face means to retain respect

And so ספן paneling can also amount to פנים – ס - to put on a [new] facing SEE ספן ENTRY IN HEBREW INNER BASES ¹⁸⁵

There appears to be a biblical ע / נ inter-relationship in the word pairs – נקר עקר – נקד עקד - נימוק עמק - נקב עקב - עמל נמלה - עתק נתק

In light of this there may also be a hidden relationship between עתק haughty and נסק to go high, ascend

Incidentally – It was on the basis of our ת / ס principle that I had entertained the possibility that the Aramaic תג - תגא tog, taga – which denoted ‘crown, crownlet’¹⁸⁶, apostrophe¹⁸⁷ - might relate to the PBH Hebrew סיג siyag¹⁸⁸ and to the biblical נסג nosag [to encroach]¹⁸⁹ in

¹⁸⁵ ספן also relates to סוף [end, finish] in the sense of a wall finish – and it also relates to צפן [hide, conceal] in that the paneling hides the wall behind it – but like the other ספן usages [the half submerged ספינה boat - שפון the partially submerged murex shells in the sand] ספן only implies partial concealment – because everybody still knows that there is a substantial wall behind the paneling that hides it

¹⁸⁶ These תג - תגא terms may be ?????????? the Aramaic ancestors of the Lat. tegere [to cover – whence Lat. proteger = protect and the Eng. protect [Cf. ‘cover me’] and detect (un-cover)] and Fr. protégé’. They are likewise the probable sources of German cover words decke [whence Eng. deck and tuch. Tuch often denotes kerchief but its origin is as cover. Cf. the Ger. words for ‘tablecloth’ – tischdecke and tischtuch. Also the German dach and verdeck signify ‘roof’ – the covering of a house. And perhaps even Ger. tisch [table] itself will relate – for the tisch term is phonetically similar to the decke term and a table’s top is in a way a covering of its legs. The Lat. toga signifies a garment that wrapped with effort around a wearer’s body and thus it may relate to tegere [to cover] or it may derive instead from טרח torach [to bother, exert effort] with the elision of its ר . Latin tectum = roof. The Eng. thatch that denotes roofing may derive as well. Also – detect – protect – tegument – tile – and Yiddish teekh [equiv. of Ger. tuch] . Also Ger. ziegel [tile, brick] . See also Talmudic #1 תכא = table, chair [E. Klein] – tray [Jastrow – who compaes it as well to Assy. = shield] . See also desk, disk which may relate instead to דק thin [קג...] But see also סכה and כסה

¹⁸⁷ ... that is also – ‘markings atop letters’.

¹⁸⁸ ... albeit loosely so

¹⁸⁹ Some regard נסג as ‘distancing away from, receding’ but I have found that this imagined sense of the word is probably only an idiomatic truncation of the phrase נסוג אחר wherein the idea of backing away [from an edge] is found most of appearances in that sense – to the effect that Radak is quite correct in his assertion that נסג is related to the PBH סיג siyag – a fence – and that the נסג term really basically means ‘to encroach upon’ – hence the biblical and

the sense of ‘some thing at the edge of’ – as apparently occurred in the case of the biblical **גֹּסִי** sig [= dross, i.e. waste expelled at the outer edge].

Now - I must admit that – in my research in the Jastrow dictionary - it initially appeared that I had not found sufficient evidence of such a connection – but I did come across entries in which the Aramaic **אִיגֵי** and **אִיגֵי** terms were rendered ‘twig’ and the **גֹּסִי** term was translated as ‘sproutings’. It did not – however - dawn upon me initially how these senses could be related to the Hebrew **גֹּסִי** base [that means ‘edge’] terms – that is – until I read in Douglas Harper’s Online Etymological Dictionary¹⁹⁰ – that the English noun ‘tag’ is traced back to an M.L.G. ‘tagge’ meaning ‘twig, branch’. At that point I realized that the ‘twig’ of MLG tagge and of Aram. **אִיגֵי** – the ‘sproutings’ of Aram. **גֹּסִי** - and the Aram. **אִיגֵי** crown – do likely all derive from the Hebrew **גֹּסִי** base [that means ‘edge’] - in the sense of ‘something at the edge of’ – as was indeed the case of the biblical **גֹּסִי** [dross]. This to the effect that **אִיגֵי** - **תג** is indeed most probably a Hebrew to Aramaic product of the / **ג** / **ט** principle.

And it is thus apparently exactly in that sense of ‘something at the edge of’ that the Hebrew **גֹּסִי** base is also the ultimate source of the English noun ‘a tag’ and of the verbs ‘to tag on, tag along’.

The English ‘mousetache’ and its earliest known source – the Doric Greek ‘mystax’ [mousetache] – derives from a combination of the Hebrew **גֹּסִי** [border item] and Hebrew mouth origin word **מִצֵּץ** motzetz [Lit. ‘the sucker’]. See section for more concerning the word ‘mouth’.

And later, I chanced upon the biblical word **מִתֵּג** metheg – which denotes [in four Tanakhic appearances] – a muzzle or other restricting / limiting element for animals [specifically donkeys] – and which also denotes a geographic area, a district – [in a single appearance II Sam. 8:1]. This to the effect that it is precisely the common ‘fenced off’ denominator of ‘restrict’ and ‘district’ – that links the **תג** based **מִתֵּג** to the **גֹּסִי** base in the sense of ‘fenced off, border’ even more closely than noted above – and involving once again our **ת** / **ט** conceptual link principle.¹⁹¹

halachic term - **מִסִּיג גְּבוּל** ‘encroach the border of’. The **גֹּסִי** base is also the source of the later Hebrew **גֹּסִי** sug [a category – i.e. something that is enclosed on all sides] – and the Aram. **אִיגֵי** sugya [an entire subject matter] and it is also the etymon of Eng. siege [to surround militarily upon the borders]. **גֹּסִי** is also occasionally spelled instead with a **ש** sinn e.g. **נִשׁוּג** [Sam. II 1:22 and others] . See section..... for much more information concerning these words.

¹⁹⁰ See ‘tag’ entry in Harper’s OED.

¹⁹¹ This is the source of Medieval Hebrew **מִתֵּג** - a vertical line reading sign that indicates a stop??? It may intend – ‘keep from approaching the border of’

גוּ is likely also the source of 'siege' [to close a border around an enemy city, fortress] – and probably also of 'sedge' [reeds, rushes – Cf. Low Ger. segge] as these grow 'at the borders, edges of bodies of water'. The biblical יַם סוּף yom suf is likewise called 'Sea of Reeds' [יַם סוּף = reeds] because reeds grow at the end סוּף יַם of the land that borders a body of water¹⁹²

The meaning of the Aramaic גוּי sogi [to be enough, suffice] derives figuratively from the idea of 'reaching the desired limit, border'.¹⁹³

גוּ – in its sense of 'a border' - is also likely metaphysically related to the Hebrew סוּג sogar – which means 'to close'- wherein a third radical ר was affixed to the גוּ base¹⁹⁴ - in that borders are items that 'enclose'. And a similar idea may hold true in the case of the word סוּגוּל segulah [of the base סוּג = unique, exclusive] – that denotes 'treasure' – in that treasures are kept 'sealed off'. The word 'exclusive' does indeed itself derive from the Lat. clausus [shut, close]¹⁹⁵

Now – it had dawned upon me that there may be a 'homiletic' type of connection between תַּמּוּל [yesterday] and the similar word סַמַּל samel – which denotes 'symbol, sign of, form' – a connection centered about the idea that 'the events of yesterday do serve - or should serve as a model or as a teaching upon which a person should base his actions of today and tomorrow' - but I had initially intended to omit this hypothesis from this paper as it seemed to me perhaps a wee bit 'forced' - and because – [as the reader may have recognized by now] – I generally do not involve myself in matters homiletic.

It seems to me however that those translations that portray The Almighty as having ideally desired only to scatter the Israelites – are not really in accord with the next phrase – אֲשַׁבֵּיתָהּ מֵאֲנוּשׁ זָכָרם - that clearly indicates His future desire to destroy them utterly , and not simply to scatter or hurt them.

¹⁹² Note bene - I am *not* suggesting here that גוּ and יַם סוּף are related terms – but יַם סוּף suf and יַם סוּף sof surely are.

¹⁹³ However, the Aram. word סוּגוּי sagi that means 'greatness, multitude' derives from the biblical שוּגַ and שוּגָה that denote 'growing, height, greatness, might'

¹⁹⁴ See section....

¹⁹⁵ Clausus may have derived from סוּגַ by a S-G-R > G-R-S > C-L-S permutation plus withering process.

And therefore it seems to me that this אפאיהם term [a hapax legomenon] may instead constitute a development of the Hebrew word אף af that means 'even' – but herein only in the [rare] antiphrastic sense of 'not even' – to the effect that The Almighty is saying – 'I would have caused it to be that *not even a one of them* would have remained – or – that even one of them would *not* have remained - I would have blotted out the memory of them from the cognizance of mankind.'. In *this* understanding there is stylistic balance between the two threatening phrases – and no contradiction between them.¹⁹⁶¹⁹⁷

And – in light of this – it seems to me possible as well that the biblical word אפס efes - that denotes 'zero, complete restriction, the extreme end of... ' may also be an antiphrastic development of the word אף 'even' - [by the suffixing of the third radical ו samakh] in the sense of 'not even - - not even one'. But see also אפס in section ...

This to the effect that the אפס term may itself have derived metaphysically from two sources – (a) as a ו affix to the base אף in an antiphrastic sense of 'not even (anything)' – and (b) – as an א prefix to the base אפס in its sense of 'continuously diminishing, ending, gradually vanishing'. And in this case the ו of אפס would be taking the place of what would usually be an ת suffix

Note also that the possible אפא base of this אפאיהם may be an alternate א / ע interchange form of the term אפע of Isa. 41:24 ופעלכם מאפע whose meaning is translated as – 'nothing, naught, less than nothing' . These אפא and אפע terms in this sense support the hypothesis of an אפ element in אפס

Let me explain next the very special conceptual relationship that exists between 'burning' and 'engraving' – that is – with regard to the biblical hapax legomenon - חרות -

¹⁹⁶ i.e. in my suggested understanding we do not have one verse saying 'I will scatter them' and the next verse saying 'I will wipe them out utterly'.

¹⁹⁷ Compare this style to our hypothesis concerning מדבר as intending [devoid] of even a single [useful] thing – pg...Also in Psalm 95:11 אם יבאון אל מנוכתי has omitted the phrase 'I will never allow it to happen'. Cf. as well the use of the root בגד which denotes 'coat' – to mean 'turncoat'.

There is a phonetically and structurally similar biblical word חרות choruss – that is spelled with a ת tof/sof at its end – and that apparently means ‘engraved’. Now – from a morpho-logical standpoint - this חרות term might also relate significantly to the חר = burn base - but the only way that such could be the case would be if the engraving it records somehow involved an element of heat or fire. And so one might correctly ask – ‘How could such be the case – as ancient times man did not utilize fire for engraving – but only used hammers and chisels?’

This is what I found -

The חרת type form appears Tanakhically only once [Exod. 32:16]. – i.e. only in the חרות form. The narrative in which it appears advises that when Moses witnessed the Israelites worshiping the Golden calf – as he descended from Mount Sinai bearing the tablets of the Ten Commandments in his hands – he understood that it was vital that he shatter the tablets, at that moment, in the presence of his sinning people.¹⁹⁸ The narrative greatly emphasizes the extreme severity of the event in its stating of the fact that the tablets that Moses was about to break had been fashioned and engraved by The Almighty himself. And the commentators note as well that the Torah states that when Moses brought down [at a later date] a ‘replacement set’ of tablets – that second set was fashioned by him [and not by G-d].

The specific verse reads -

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת

‘And the tablets [of the Ten Commandments] were the handiwork of the Lord and the writing / script was the writing / script of the Lord – choruss = engraved – upon the tablets.’

¹⁹⁸ The reasons for this reaction are beyond the scope of this particular work

Now – please note, if you will, that there are basically five Hebrew roots employed by Tanakh to denote the concepts of engraving and/or inscribing. These are namely - פתח¹⁹⁹ - כתב - חרש - חקק^{200 201} and [our subject] חרת . It is of great significance then - that – although each of the first four roots appears throughout Tanakh numerous times - the חרת²⁰² term - in one or both of its possible senses – term appears only once in all of Tanakh – i.e. specifically here in this verse [in the sense of ‘engraved’] that deals with the shattering of the tablets that had been written exclusively by G-d. In the discipline of Bible exegesis, a philological circumstance such as this is generally regarded as bearing purpose.

And therefore I suggest that – in light of this understanding and in light of the facts that –

() The חרת form qualifies morphologically as a ‘neutral’ gradational or variant form of the חרר and חרה terms, which both denote ‘burning’

() The חרס [sun] term and the חרש earthenware term both apparently possess a conceptual link to the חר base - this to the effect that there is evidence of its conceptual and orthographic expansion by means of a third letter.

() We have shown so far the great probability that there is often a conceptual link between the individuals of ‘pairs’ of tri-literal Hebrew roots that share the same two letters in the same position and that differ only with regard to their third radical ט or ת - and in this case the חרס [sun] term – which features a ט samekh - is definitely fire related.

¹⁹⁹ פתח ‘s original meaning – opening – seems to indicate a carving out of the letters / characters

²⁰⁰ This appears to be the only verse wherein the חרש verb denotes engraving, albeit that Ernest Klein portrays engraving as one of the regular usages of the term

²⁰¹ See our explanations of these terms and of their Babel derivatives in sections

²⁰² A fifth חרש term appears only in the predominantly Aramaic Book of Daniel.

() The חרות term is a key element of the verse Exod. 32:16 – one of whose purposes was to emphasize the fact that the tablets were entirely made by The Almighty, alone.

() There is the statistical fact that the חרות term is apparently not the term that is normally used to denote ‘engrave’ – which indicates that there is something special about its use in this instance.

() The חרת term – which I am here regarding as ‘fire related’ – may be related to the חרה root [= burn, figuratively ‘burn with anger’] as seems to be the case as well with the words pairs - נחת²⁰³ נחה [rest, resting, lay down] – צבה צבת - [standing up, tying in a standing bundle²⁰⁴] and שרה שרת shoroh [see section...]²⁰⁵See also page ...

() Consider also the fact that Biblical era man could only engrave in stone through the use of a hammer and chisel – but G-d could do so by other means as well, and the use of intense [divine] fire is conceivably one such method.

And also...

() The fact that the כתב - חקק and חרש פתח terms – which were not utilized here - do not seem to bear a connection to a sense of ‘fire’ anywhere throughout Tanakh.

²⁰³ This נחת nachas / nachat is apparently the origin of the English night, the German nacht, ancient Grk. nyx and Lat. noctis [night] in that night is ‘the time of rest’. Note that the English term was indeed originally ‘night time’ [i.e. the time of נחת rest].

²⁰⁴ Rav Hirsch has צבה as denoting – exalt – swell - distinguished

²⁰⁵ Rav Hirsch and Ernest Klein see in some usages of the Tanakhic צמת a sense of contraction and/ or congealment – and in that sense it may similarly relate to the roots צום [fasting] and צמא and צמה [thirst] – concepts that also involve [inner] contraction.

.... In light of these facts – it seems to me probable that in this instance the Torah employed the חרת term in order to subliminally indicate that The Almighty had personally fashioned and engraved the first set of לחות Luchos / tablets *by means of fire*.²⁰⁶²⁰⁷

]And thus the ת / ס words חרס and חרת [and the חרש term, as well] - are also conceptually related.[

Note, however – that Rabbis Pappenheim and Hirsch sees חרות instead as חור = hole related – in the sense of ‘letters bored through the stone tablet’²⁰⁸

And Radak sees חרות instead as a variant of חרושה²⁰⁹ [engraved, etched] Jer. 17:1 – לוח לבם חרושה על - [charush on the tablet of their heart?]. This is the only instance of the חרש form that can be construed in the sense of ‘engrave’ – and it may relate to the חרש term that appears frequently in the sense of ‘artisan’s work’. [See also pg...].²¹⁰

Rabbi Pappenheim assumes that the חרות term relates to a midrashic opinion to the effect that the letters of the luchos [tablets] of the Ten Commandments were hollowed out of their stone or sapphire material – or bored through - so that the word חרות choroos derives from the fact that each of the letters formed a חור [hole] in the stone. This seems to me fairly plausible, although it seems to me that if it were truly so, the verse might have used the words חלול / נבוב [hollowed] - instead of stating חרות

²⁰⁶ I recall having heard of a tradition to the effect that the Ten Commandments were engraved in fire – and if that is so – then perhaps my theory has provided / discovered a biblical text ‘anchor’ of that tradition. Also – מימינו אשדת למו [Deut. 33:2] is translated by Artscroll – ‘From His right hand, G-d presented them with His fiery Torah’. Rashi seems to comment that the luchos were written by G-d’s right hand in black fire upon white fire – wherein he has apparently quoted a cryptic midrash Tanchuma [Gen. 1] that may be describing the divine writing of the original spirit world prototype Torah.. This likewise cryptic Rashi seems to me difficult in that it makes perfect sense that G-d wrote the luchos in fire with His right hand – but the idea of black fire upon white fire would seem to apply better to a writing upon a Torah scroll than to an engraving upon stone tablets – see also pg....

²⁰⁷ If such is truly the case, then the use of word חרות to denote everyday engraving done by humans would reflect a lack of appreciation of a Godly miracle.

²⁰⁸ Rabbi Pappenheim compares this to כרות from כר / and גלות from גלה

²⁰⁹ As תור toer [row] may be a variant form of שורה shura [row] Also ברוש and ברות [evergreen trees] - among others

²¹⁰ One might alternately see this חרות term as a secondary form of the root חרט - that is the name of an engraving tool or stylus - but it is usually the secondary orthography bearing the ט that takes the place of the primary ת bearing method

It may also be possible, however, that this rare חרות term is instead an alternate spelling of חרוט - that would relate to the חרט biblical cheret – a chisel, or engraving tool – or that it is a rare variant spelling of חרש by ת / ש interchange.²¹¹ See also חרץ . A homiletic midrashic account states that we should derive from the Torah's use herein of the 'freedom related' word חרות that the Jew's most real and meaningful condition of true liberty depends upon his adherence to the commandments of the Torah – or that adherence to the commandments will free a person from his otherwise being controlled by his evil inclination [yetzer horah]

²¹¹ Apparently one of these Hebrew roots is the Babel etymon of the ancient Grk. charassein [to engrave]

Perhaps also יסורים afflictions, sufferings usually regarded as divine punishments – These are said homiletically to relate to the word מוסר mussar – [admonishment – reproach intended for improvement of moral behavior] in which case these יסור afflictions may also relate to the word יותר [more] in that they amount to more than simple verbal admonishment

Perhaps a link between סכל [to look at] and תכלת tkhelet

Perhaps biblical כסח [cut of, prune, trim] is related to PBH חתך [cut, cut off, incise]

– Why did Hashem use the same תחר form in the word תחרה tacharah that denotes competition and in the word תחרא that means - chain mail armor? And I did indeed spend some time trying to figure out the answer to that question – and Boruch HaShem – I believe that that answer was directed to me as well – after a fairly short while –

But before I attempt to answer that question – it may be a good idea for you to study closely for a moment this picture of chain mail armor – PHOTO [preferably featuring thick rings]

OK – you have seen now the illustration – so let us proceed to the explanation -

As you can see -

In the ‘knitting’ or connecting together of chain mail rings, each metallic ring is threaded through the empty centers of the rings that adjoin it on all sides – to the effect that each ring of the chain mail is - in a manner of speaking - occupying some of the space of each of its neighboring links . And thus – when you consider that to say ‘occupying the space of ‘ is tantamount to saying taking the place of’ – you will realize why it is that the תחר form was used by G-d to denote both ‘competition’ and ‘chain mail armour’! Or in other words - You will realize that תחרה competition term and תחרא chain mail armor term both share the conceptual common denominator – ‘taking the place of’ !

And so - it seems to me now – in my humble opinion – that you have heard so far a number of interesting revelations concerning the תחר form – But nevertheless - please do not assume yet that the revelations or chiddushim are finished – as I have still a few more interesting insights to share with you concerning this very matter right here - in this video – and then – a few more insights yet – that concern other matters as well

So kindly let me have your attention a little while longer, if you please –

If you will recall – I had demonstrated a bit earlier on – the ת /ס interchange principle [or interchange phenomenon] - the last video specimen of this interchange having been the word pair נסב and נתיב that I discovered .

But now that you have been informed about the ‘take the place of’ sense of the תחר root – that starts with a ת - we can proceed to enter into an analysis of the similarly spelled and similarly sounding root סחר that begins instead with a ס samekh – to determine if the תחר and סחר roots are also conceptually related

Now – this סחר root appears in at least four different biblical terms

() First – there is the word סחרה socheira that is paired with word tzinah צנה – that denotes ‘full length shield’ in צנה וסחרה in Psalm 91:4 Some experts assume that סחרה must therefore mean the smaller type shield that is called in Eng. ‘a buckler’.²¹² But I would suggest instead that this סחרה armour is instead simply a secondary orthographic spin-off form of the תחרא chain mail armor term that starts with a ת - by ת / ס interchange – wherein each metal ring occupies the spaces of its neighboring links

() Next there is the word סוחר socheir that denotes ‘merchant’ – Why is the merchant called סוחר ? – Apparently, according to the theory that I have developed - it is because a merchant first takes some of his money and exchanges it for merchandise that he can sell [hopefully at a profit] – and then he takes that merchandise that he has bought and sells it – which means – bottom line - that he is constantly exchanging merchandise for money – This to the effect then - that in the סוחר term – money and merchandise are constantly taking each other’s place – to the effect that the סוחר socheir merchant term is really a ס samech featuring form of the תחר root that possessed the sense ‘to take the place of’²¹³

And the post - biblical word סחורה schora –[merchandise, wares] is of course simply an extension of the סוחר merchant term. Cf. ‘Toirah is der besste schoirah!’ Which means Torah is the best merchandise – and that includes of course – in my humble opinion - philologically related Torah, as well!

() Next we have the word סחרת socheres in The Book of Esther Chapter I verse 6 -- - The verse tells us that the flooring of the king’s banquet hall was made of דר dar and of סחרת socheres – which many of the experts regard as referring to a tessellated

²¹² Yehoshua Steinberg – Milon HaTanakh links סחרה to תחרא in this translation – and he also suggested two other ת / ס links that I do not see, as well
²¹³ also

floor – made of two materials²¹⁴ - Now tessellated means – of a checkerboard pattern like - for examples light colored square tiles alternating with dark colored squares. I'm sure that you are all familiar with this type of flooring pattern SHOW PICTURE

And it seems to me that in the phrase דר וסחרת - the word דר is related to the דור dur term that means dwell – so that it refers to the main prominent colored squares – which were the 'resident' tiles whose color matched with the general color theme of the banquet hall – while the alternating סחרת tiles – were of a different color – albeit one that contrasted well with the main 'resident' color – to the effect that the סחרת material²¹⁵ was the one that was regularly taking the place of the main דר color or material – in every other tile square on the floor.

Or perhaps – 'alternately' – according to a few authorities – who see the word דר as denoting instead - 'a row' – much like the דור generation term signifies a row of humanity moving through a period of history – the סחרת socheres term will still similarly denote a row of flooring whose color repeatedly takes the place the other - main - colored row in front of it – in an alternating pattern manner²¹⁶

And finally – there is the word סחרר of Psalm 38:11 לבי סחרר עזבני כחי my heart is סחרר scharchar – my strength has left me – that is an ABCBC reduplicate construct of the סחר root. This סחרר term is translated variously as – [my heart is] spinning – turning round – palpitating or fluttering - and as - – dizzy – and if you will give a bit of thought you will realize that spinning and turning around and around – which are also activities that cause dizziness – involve movement wherein each new turning step is in the place of a previous step.

Along these lines, we have indeed noted in section.... i.e. with regard to the סחר form סחרר - that its conceivable sense of 'spinning around' entails the constant exchanging of one physical position with the next – and its other probable sense of 'dizziness' involves the continuous replacing of one attempt at 'balance attainment' by another.

לבי סחרר - my heart spins – so from סחר turns round and round

²¹⁴ ...described as stone used with marble in paving

²¹⁵ This סחרת might thus alternately be the root of the assumed 'tesserare' ancestor of the tessellate term. Other possible sources are explained in my manuscript

²¹⁶ Many non- masoretic translations have סחרת as 'mother of pearl'. Is also translated as – costly or precious stone – apparently relating it to the commercial sense of the סחר term – but others have it as black marble and others yet suggest simply a variety of colors

Radak attributes to the סחר root the idea of 'round, around'. He has the סוחר merchant as one who goes all around buying and selling his wares – and the סחרה armor term as a 'round shield' (Romance language - rodelle/ rondelle)

And I also assumed that the reduplicate word סחרחר s'charchar [to spin around, palpitate (spin around dizzily?) also related to the סחר term in its sense of 'take the place of' – in that a new location takes the place of the former, at every step. However – if we consider now this ח epenthesis principle – it is also possible to see the סחר root – i.e. in its 'around' related usages - as a metaphysical ח epenthesis development of the inner סר base of the Hebrew root סור [to turn aside] [סחר < סר] - in that a continuous turning aside from a starting point at a [same] constant degree of curvature will result in a circular line / track – to the effect that a constant סר [turning aside] will result in a circle / roundness – one of the senses that has been attributed to סחר

The PBH סחר term that denoted 'enclosure' derives either from (a) from the סחר sense of 'around' in the notion of 'restricted all around'- (b) as a withering of the Hebrew סהר that means 'prison' – (c) as a withered form of the Hebrew סגר [close]

And so there you have now a reasonable and complete portrayal of the biblical סחר root wherein the סחר root does indeed appear to constitute a secondary form of the תחר root – related to it both conceptually by meaning and also by the ת / ח interchange²¹⁷

²¹⁷ However – Some regard the biblical סחר root as denoting 'go around, surround, turn' – and there are indeed a PBH / Talmudic סחר usages in these senses. It seems to me however that these 'go around' usages are sense developments from the idea that merchants often travel around to buy and sell wares – Cf. also 'travelling salesman'. The PBH סחר also meant – traveler and beggars. In line with this סחר = round theory – some authorities regard (a) the סחרה armor term as denoting a round shield/ buckler [and thus smaller than a full body length צנה sheild] – But Gesenius attaches this shield term to the concept of 'round' in the notion that it is a protection that [substantially] surrounds the body – a translation that others assign to the accompanying term [צינה] (b) the סוחר socheir merchant as – one who goes around buying and selling – (c) סחרחרת that is translated either – 'spinning' – or 'dizziness' – both relating to the idea of going around. (d) One Talmudic opinion sees the דר term as denoting 'row' and the סחרת term as related to roundness to the effect that the phrase דר וסחרת is to be understood as – floor surrounded with rows of bahat בהט and marble stone [Megaila 12a] . Some regard the סוחרת paving stone material term as deriving from the fact that merchants סחר deal in it – while Rabbi Clark has for Rav Hirsch – 'tradesman's stone'. It seems to me possible to attribute to a סחר sense of roundness even a סחרה translation as 'chain mail' in that chain mail is knitted together out of roundish metal links. My manuscript details

that we have - demonstrated amply along the way in this video presentation – as you have seen - and wherein that initial תחר root is itself a ת / ר metaphysical spinoff of the root תחת . And – unlike the situations in the other ר / ת cases that I mentioned above – a in this case it would appear that it is the תחר root that ends in ר that is the spinoff of the תחת root that ends in ת .

And this to the effect as well that the תחר / סחר pair is yet another specimen of the ת / ס inter- relationship .

Next on the agenda is an analysis of the biblical root תחר - This תחר form falls into four or five categories - to wit –

- (1) Many see the תחר verb of - as denoting – do not fret – do not be agitated or - get upset – when you see that evil people experience success
- (2) In such verses as - some see תחר as denoting instead – do not become envious of evil people who are successful – but –
- (3) But – others have it instead as - do not contend with - – and do not seek to rival – i.e. seek to compete with evil people [who are successful].
- (4) In Jeremiah 12:5 in the phrase ואיך תתחרה את הסוסים the similar תחרה verb of four letters that features an extra ה heh at the end – clearly means – ‘How can you race against horses?’ wherein the sense of תחר is not envy – but ‘compete’
- (5) And in Exod. 28:32²¹⁸ the similar four letter noun תחרא that ends in an א aleph –is generally translated as ‘chain mail armour’– a kind of ancient times and medieval armour protection that entailed a shirt and pants etc. made of metal rings linked together vertically and horizontally in rows to yield a layer of body armor that offered a measure of protection against enemy arrows and spears – This תחרא term appears in Tanakh in Exod. 28:32²¹⁹ within a description of a garment worn by the Kohain Gadol [High Priest] .

also another theory that would explain the metaphysical independent origin of a conceivable biblical era סחר term whose meaning was ‘round’. It seems to me of great importance – with regard to this matter - that the Talmudic term תגר that is a withered form of the biblical Hebrew סחר term that denotes merchant – trading – also possessed the same ‘travel about’ secondary sense of the PBH Talmudic word סחר

²¹⁸ The opening of the Kohen’s garment shall be like the opening of a coat of chain mail – כפי תחרא יהיה לו –

²¹⁹ The opening of the Kohen’s garment shall be like the opening of a coat of chain mail – כפי תחרא יהיה לו –

Talmudic סחרתא סחרנותא = neighborhood – surrounding – round about

It is also possible that the תחרא worn by the Kohen was worn under an overgarment to the effect that its name תחרא is related to the root תחת that means – under, below

Now - Please consider also the following information -

- (a) Many experts regarded the biblical חרה PRONOUNCE CHET - REISH – HEIH - root as denoting most basically ‘burn, kindle’ – and they do also relate this חרה burning root to the similar חרר root that means ‘burn’ .
- (b) However, the most common and frequent usages of the חרה verb are in the sense of ‘anger’ – along with the similar related anger denoting biblical words חרון and חרי . You will often find this in the biblical anger term חרון אף
- (c) And some of these experts do indeed also see the חרה that denotes often – anger – as related to the חרה and חרר burn terms in the sense of ‘burning anger’ .

Now – with regard to the opinion that תחר means ‘fret, be agitated’ - it seems that the experts who regard the biblical תחר terms as denoting ‘agitation – fretting – anger’ – assume that this תחר is simply a form related to the similar terms חרון חרי and חרון אף that are said to derive from the חרה term that denotes ‘burning’ in that anger is figuratively regarded as a burning

And with regard to those who see the תחר term as signifying – envy

It seems that many of those scholars who saw the תחר usage as signifying ‘envy’ - and even some of those who saw it as denoting ‘compete’ as well - have also assigned it to the חרה anger term - And this is - in part – probably to the fact that – the חרה verb that denotes anger appears to share a חר base with the תחר terms that denotes ‘compete and - envy’

() – Nevertheless –it seems that none of the experts who linked the תחר envy and compete terms to the חרה anger term did explain exactly how these concepts are related to the idea of anger²²⁰

() Perhaps they felt (a) that the envious person is upset / angry about the fact that another person possesses an item or status that he doesn't have and / or that he wishes were his instead - - or perhaps they held (b) that a link between envy and anger derives - from the fact that a person is angered by the fact that someone else is attempting to acquire an item or status that is his, or one that he would like to acquire for himself.

Be that as it may, however, it seems to me that – in reality - the key element that is involved in envy is not anger - but 'passion'. Now – the idea of passion does also relate to that of burning – for - burning is a metaphor for passion in general - and passions are said to be 'burnings'. And even in modern Hebrew the idea of passion is expressed by the use of the fire and flame related terms התלהב and להיטות - And the range of passions includes anger – hate – envy – love - enthusiasm among other feelings. People are said to burn with anger – they burn with hate – and they burn with envy

And Gesenius did indeed note that in Nehem. 3:20 the similar phrase - החרה החזיק is translated – He ardently / enthusiastically reinforced [a dilapidated structure] – which amounts to - in my opinion - 'he passionately reinforced'²²¹

And we can probably also link the תחר compete sense to passion as well – because envy is often a stimulus of competition

²²⁰ However, some scholars do not mention any connection to fire or burning – and suggest simply that the תחר envy term derives from the root חרה that denotes 'anger'

²²¹ The phrase לחרחר ריב denotes 'to kindle strife, contention' [Prov. 26:21]

And thus it seems to me that the תחר envy / compete - term probably derived directly from the חרה term that means 'burn'- simply in that – envy is a passion – and in that passions are said to burn – and this to the effect that there is no need to link a תחר envy sense indirectly to חרה burning via a חרה sense of anger – as we can link it directly to the חרה burn sense.²²²²²³

And so – bottom line — whether the תחר envy / compete term derives via a חרה sense of anger or directly from a חרה sense of burning passion - it does seem reasonable either way to assume that HaShem fashioned the words תחרה & תחר that mean 'envy, compete' out of the חר base that means – burn – i.e. by the prefixing of a ת tof to the חר base.^{224 225}

And thus we can also say now – in light of this - that –in its usage as – fret / agitate – and in its usage as 'envy' - this תחר term constitutes another specimen of tri-literal roots formed by means of a ת prefix to a Hebrew inner two letter root — as I had mentioned concerning the חר inner root earlier on

²²² It seems to me that the key element that is involved in envy is 'passion'. Now - burning is a metaphor for passion and passions are said to be 'burnings'. And even in modern Hebrew the idea of passion is expressed by the use of the fire and flame related terms התלהב and להיטות - And the range of passions includes anger – hate – envy – love - enthusiasm among other feelings. People are said to burn with anger – they burn with hate – and they burn with envy

²²³ This to the effect that חרה anger and תחרה envy/ competition terms do each relate to the - חרה burn root - in that passion context directly – so that there may not be any point in attaching envy to חרה via a concept of 'anger' – as one can just simply attach it to the idea of 'burning passion'.

²²⁴ It may be of note that preliminary sports competitions / races are sometimes called 'heats' Cf. also the phrase 'in the heat of anger'

²²⁵ It seems probable that תחר can mean both fret and envy – depending upon the context - – but the quadri-literal verb תחרה definitely means 'to compete'. However, תחרה might just be instead a poetic form of the תחר verb that may possess all three meanings – anger – envy – compete. Some see the אל תתחרה verb as a hithpael second person future form of a root חרה - to the effect perhaps that the תתחר forms will be shortenings of תתחרה - but I see תתחר instead as a קל qal second person future form of a root תחר that is in turn the result of a [metaphysical] ת prefix to the same inner base חר of the חרה root [Ernest Klein agrees with this] – this to the effect that the one time תתחרה form might perhaps be a poetic lengthening of תתחר. It also doesn't make sense to me to suggest that תחר is the source of 'envy' – while חרה is the source of 'compete'.

And furthermore – this hypothesis of the development of the תחר = compete term from a חר base of the burn denoting root חר does also accord with my theory to the effect that a תגר term of אל תתגר במלחמה Deut. 2:9 – which means [do not] challenge, provoke [war] derives from a גר base of the word גור that means 'to scare'... [This תגר not to be confused with the Aramaic תגר that denoted 'merchant']. See pg...

Nevertheless – it seems to me that there is also something else – something rather unusual about this תחר verb . For - in light of the ideas that I have imparted a few moments ago - it appears to me that there may also be another way – and indeed - an entirely different but equally plausible way - in which The Almighty can have formed the תחר root -

Please let me explain –

There is in Hebrew a very prevalent biblical root תחת tachat / tachas -. This תחת term denotes variously – (a) under, below, underneath, and beneath - (b) in exchange for, in return for – (c) in place of, instead, or as a substitute for– (d) a lower or bottom part²²⁶ –

And so – in light of all this – it seems to me that a major sense of the word תחת tachas that denotes both ‘beneath’ and ‘instead of / in place of’ – a major central sense of it - is the concept - “IN THE PLACE OF” . And consider if you will, that even the תחת that means being under or underneath something is also a form of being in its place .

And in Exod. Shmos 16:29 G-d did indeed command the Bnei Yisroel – שבו איש תחתיו sit / remain each person *in his place*.

And so now with this idea in mind – I ask you to consider that – while it is true that the passion known as envy is often a component of the concept of ‘competition’ – another important aspect of competition is the desire to occupy the place of the person who is ahead of you – that is to say – to occupy the place of the one whom you are racing against or competing with, and who may now be slightly ahead of you !

And so – in light of this idea – it seems to me that the תחר term that denotes ‘compete’– and that therefore often involves as well the element of trying to take the place of the person who is ahead of you – and that also happens to end with a ר reish - can have fashioned by G-d metaphysically - as a ר / ת connection spinoff of the conceptually related תחת root that means ‘in the place of’ – and that ends in a ת sof - exactly in line with what I have explained before with regard to the word pairs קשר קשת and עשר עשת etc. !

This being to the effect then that the תחר תחת word pair is likely yet another example of ר / ת conceptual inter-relationship or spinoff - that I have mentioned a few moments ago–

²²⁶ and also – (e) because of a behavior on the part of... in תחת אשר

And if you think into it – you will recognize that even the תחר that means ‘envy’ will fit into this formula – in that envy amounts to the envious person wishing he were in the place as the person whom he envies – at least with regard to one particular matter.

And so – such being the case – I would ask you to consider now that this means as well that – while the תחר term that means fret or anger does derive specifically from the root חרה that denotes ‘burn’ - the תחר term that means ‘compete’ can have been developed collaterally – in two different ways -

(A) It can have been developed by means of a ת prefix to the burn, fire denoting base חר - in a sense of ‘passion’ as I mentioned before –

And -

(B) It can also have been fashioned as a ר / ת spinoff from the root תחת that implies – in the place of

And so therefore – if you will recall the chiddush that I have demonstrated earlier concerning the likelihood of two origins of the פון term that denoted ‘panelling’ - and the already known explanation of the two origins of the ארב term - this תחר reality will serve as another wonderful example of a word development that G-d could have done for either of two [or more] reasons – and that He most probably did indeed ultimately do for both of them – in my humble opinion . !

And also - if you have interest – you can find the explanation of yet another fascinating case of ר / ת relationship in the video that I have called Video PART II at.....

My manuscript does indeed contain yet another fifteen or so of these ת / ח specimens – as I have mentioned before.

חרר is the source of Talmudic חרתא [strife, anger]

תחרא might also relate to חור [hole] in that the chain mail links all fit into holes present in other links

תחרא might also relate to חור [hole] in that the chain mail links all fit into holes present in other links

Or perhaps a blend of חור hole and תור row

It is also alternately possible that a סהר = round root derives from the root 'סור 'to turn aside' – by ה epenthesis – in that a constant and consistent turning motion may result in a circle. Cf. the אפן ofan [wheel] that apparently derives similarly from the root פנה ponoh [to turn] See also אפן in ...

And I also assumed that the reduplicate word סחרחר s'charchar [to spin around, palpitate (spin around dizzily?) also related to the סחר term in its sense of 'take the place of' – in that a new location takes the place of the former, at every step. However – if we consider now this ח epenthesis principle – it is also possible to see the סחר root – i.e. in its 'around' related usages - as a metaphysical ח epenthesis development of the inner סר base of the Hebrew root סור [to turn aside] [סר < סחר] - in that a continuous turning aside from a starting point at a [same] constant degree of curvature will result in a circular line / track – to the effect that a constant סר [turning aside] will result in a circle / roundness – one of the senses that has been attributed to סחר

The PBH סחר term that denoted 'enclosure' derives either from (a) from the סחר sense of 'around' in the notion of 'restricted all around'- (b) as a withering of the Hebrew סהר that means 'prison' – (c) as a withered form of the Hebrew סגר [close]

A main purpose of chain mail armor was 'to deflect glancing blows' and thus the Hebrew armor term סחרה socheirah might constitute a ח epenthesis into the סר base of סור [to turn aside].

Rabbi Pappenheim [in Yerios Shlomo] regards תחרא]which I see as an alternate form of [סחרה] as deriving from the fact that chain mail mesh links feature holes [חור ים] – and in his other sefer [Chaishek Shlomo] he has it instead as denoting a garment worn behind another [behind chain mail armor] – and deriving thus from the word אחר achar [after, behind] - but I have suggested in section... that these two [alternate] terms תחרא – סחרה may derive instead from a סח inner root that denotes 'taking the place of' in that each chain mail link fills the space of the one adjoining.²²⁷ ??? See pg... - or ultimately from the root תחת See pg..

²²⁷ This being to the effect that I have in reality myself suggested two possible origin theories with regard to סחרה - and there may not be any reason to imagine that G-d could have employed either of these methods.

Y.S. has – Aram. סחר = go all around – Hebrew שריון הסובב את הצב = סחרת - shieldings used for flooring? Although others have it as type of marble - סחרה = a shield that surrounds the soldier – although the Targum has it – a round shield

Please consider as well the excellent theory of John Parkhurst in סחר - Parkhurst saw the סחר root as denoting – movement back and forth – going all about. He has the סוחר as a travelling merchant/ pedlar traveling all around to buy and sell his wares - The סחרה is a small shield/ buckler that the soldier moves about in different directions in order to parry the blows of a combat adversary. The סחרת is a flooring of marble – whose natural swirl pattern goes all over the place – and the סחרחר term denotes fluttering or palpitation – which amounts to highly irregular movements to and fro. This seems to me a brilliant theory and very much worthy of mention – even though it does not fit in to my own – It seems to me that if this theory were correct it might accord with another theory of my own to the effect that a סחר root is a development from the סר base of סור [to turn aside] in that a going all about – irregular motion activity would entail repeated turnings aside

There is a Talmudic term סער that means – go around – visit that may be a secondary form of the סחר term that is regarded as – going around, traveling of merchants – These may be related to the biblical סער סערה that denotes – storm – a phenomenon that does also – go around

If one keeps going around and around סחר in a circle he will become סחרחר dizzy

סחרחר if you go around in circles you get dizzy

A suggested relationship between the סחר senses of merchant and traveler would be paralleled by the assumed link between the meanings of the Anc. Grk. word poros – trade, merchant and passage, voyage

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Also – the סחרה chainmail armor may relate in the sense of turning aside the enemy arrows and blows.

A סד element appears in the words - (a) יסוד [foundation] –(b) סדין - סדן sheet & anvil – which are flat surface items – (c) סדר[order, in order – arrange – regularity - succession – row - system] – (d) סוד secret, counsel – I believe it will be to our advantage if we approach the possible relationships that exist between these four categories from a perspective of foundation as the main or central item.

Now it seems to me that the true base of sheet & anvil which are flat surface items – is really the base סידalled that appears in the words סיד [plaster or lime that is used in flattening out a rough or uneven surface [among other purposes] – and that

²²⁸ This being to the effect that I have in reality myself suggested two possible origin theories with regard to סחרה - and there may not be any reason to imagine that G-d could have employed either of these methods.

appears in the word sodeh – a basically flat field – to the effect that the element of is really only a secondary form of – so that we can immediately remove its sense of flatness as a major ingredient of a base. Nevertheless, the idea of flatness is still significantly related to the idea of foundations – in that the foundations of buildings are built upon flat surfaces [or at least optimally so] . Note also that I have demonstrated in Chart # that there is both a metaphysical connection and a phonetic connection between the Hebrew letters samekh and tof - that appears in more than forty word pairs - as we find for example in the cases of the word pairs סמך תמך - both supportings - פסל פתל - both pourings - נסך נתך - both maneuverings - wall כתל- and - כסלים flanks of an animal – which are its walls – And so in light of this I shall suggest that the word יתד yated – a tent peg – derives from יד' - in that the tent pegs are the foundations of the tent.

Okay - So now we have already connected foundation to flat items – and we come next to the word [order, system] - Now as you all know – a proper and well- functioning order or system is essential to the continued operation and existence of an organism or of an organization – to the effect a proper seder / order is fundamental to an organism or to an organization – And so there we have a connection between the element of the word foundation – and the element of the word that means – order – system . And so now we have already connected to flatness and to order/ system – which leaves us now with the matter of a connection between the foundation – and the word that means secret. And I promise that I will address this last item in a few minutes – but before I do – I would like to mention first a few more things that are related to the word seder that I think will appreciate hearing or learning.

Now - - Please consider for a moment that seder orderliness and system involves an element of consistency – of constancy – It is rare to have orderliness in an organism if its functioning method is always changing. And so in light of that fact – and in light of the interchange principle that I mentioned before – it seems to me that the word seder is metaphysically related to the similar word todir – that means constant – frequent - regular – permanent . And indeed it seems to me that the words seder and todir share a base pair יד – יד whose senses are indeed constant and regular – so that the term is the result of a affix to that יד base. And it seems to me as well that the יד base concepts of constant regular and permanent are elements of the יד' foundation term – and especially so in light of the fact that a foundation is key to the permanence of an edifice.

And along these same lines – I believe that the word *tomid* – that means – constant – always – is the result of *mem* infix into that same *base*. And this *base* is apparently also the ultimate Tower of Babel source of the word *tide* – which denotes the alternate risings and fallings of the sea that generally occur twice a day at any given place – to the effect that the tides are a constant occurrence. And the word *tidy* does also relate to this *תד טד* base pair in that *tidy* means – orderly, in proper order.

Now - some of you may be familiar with the Yiddish word *geseider* that means always, constantly. For example The Yiddish expression – *ehr loift geseider* – means – he is always running – constantly running Now I checked and I found that unlike many other Yiddish words that were taken from Medieval German - this Yiddish word *geseider* did not exist in German— And therefore I realized that this Yiddish word *geseider* – is instead really an adaptation of the a Hebrew ---סדר כ' K' – *seder* - that means literally – as is the regular order of things. So that the Yiddish expression – *ehr loift geseider* – which means – he is always running – constantly running – really means that running is the man's regular and /or constant method of moving.

And so now I shall discuss the word *sod* that means – secret and counsel – as I promised earlier.

It seems to me that G-d chose to make the word *sod* that denotes foundation – to also feature the word *sod* that means – secret – because the reality is that G-d has kept the methods by which He created the universe a secret from mankind – and this is so even to the extent it that some people who do not want to live their lives in accordance with the rules that G-d has stated in the Five books of Moses – and who do not want to act totally in accordance with the principles that G-d has implanted within the human conscience - are able delude themselves into imagining that the universe developed out of nothing – and into believing that there is no G-d – no G-d that they will someday have to answer to . And Maybe we'll get back to that idea at some point later on -

But getting back for now - to the philological aspects of the word *sod* – It seems to me therefore – that G-d included the idea of *sod* - secret into the word *sod* foundation – because the idea of secret is ultimately a major factor of the concept of foundation.

And Please note also that the Aramaic word *roz* means both – secret – AND FOUNDATION!. And along these same lines – it seems to me as well – that the Latin word *elementum* which means – the rudiments – the first principle – the origin and beginning – was likely

fashioned by G-d – in the Tower of Babel event - out of the Hebrew word **aleim** – that denotes hidden, concealed – disappeared, invisible – because the point by point origin of the universe and the methods by which G-d created the universe are hidden from us.

And indeed the Hebrew **olam** which denotes universe – contains the same **aleim** root that denotes hidden, concealed

As for the usage of the word **avon** – counsel – it may derive from the fact that counsel usually involves serious matters – and that it is usually offered in private.

And so I have now already explained to some degree – many of the inter-relationships that exist between the words **foundation** - flat surface - order regular & constancy – and **secret** - that all feature the element **aleim** -

NEW VERSION

Foundation, fundament shares a **aleim** element with **order, system, regularity**

Order is fundamental to existence – continued operation of an organism or an organization. And therefore it seems to me that the **SD** base denotes order and that it is the base of **SDR** – and that that is the reason why G-d did also put it into the **yesod** term.

HERE MENTION **aleim** / **aleim** inter-relationship

So let me demonstrate now how this **aleim** / **aleim** inter-relationship will enable us to support this theory of **Sd** = order –

You see – there is a word **TDR** that means constant regular – frequent and there is another word of similar meaning **TMD** that denotes always – constant. It seems to me that these two words share a base **TD** that denotes constant – **TDR** is the result of a **R** affix to **TD** and **TMD** is the result of an **M** infix into the **TD** base .

Now – It is well known that the concept of order / system is closely related to the concepts of constancy – and consistency. And it seems to me that This relationship is reflected in the **aleim** / **aleim** word pair - **SDR** order and **TDR** constant / frequent – regular

And therefore the fact of the fact of the existence of a TD base that denotes constant and the fact of the apparent relationship between SDR and TDR further indicate that a SD base that denotes order, system does also exist as well

And this theory is indeed also supported by the fact of the existence of a Yiddish word that is well known to speakers of Yiddish - Now - some of you may be familiar with the Yiddish word geseider that means always, constantly. For example The Yiddish expression – ehr loift geseider –means – he is always running – constantly running Now I checked and I found that unlike many other Yiddish words that were taken from Medieval German - this Yiddish word geseider did not exist in German--- And therefore I realized that this Yiddish word geseider – is instead really an adaptation of the a Hebrew ---סדר כ' K' – seder - that means literally – as is the regular order of things. So that the Yiddish expression – ehr loift geseider – which means – he is always running – constantly running – really means that running is the man's regular and /or constant method of moving.

And so this word geseider further supports the idea that the Hebrew words SDR and TDR are conceptually related.

And incidentally - this טד base pair is apparently also the ultimate Tower of Babel source of the word tide – which denotes the alternate risings and fallings of the sea that generally occur twice a day at any given place – to the effect that the tides are a constant occurrence. And the word tidy does also relate to this טד base pair in that tidy means – orderly, in proper order.

And so now we have already perceived a connection between SDR order and YeSOD THIS NEEDS FINISHING

It seems to me indeed that the סדר and תדיר terms are both likely derived metaphysically from a דר base that some lexicographers regard as denoting 'row' – See pg... - i.e. by the pro-theses of the ת / ס – in that maintaining order often entails the arranging of member items in neat rows.²²⁹

²²⁹ One might theorize instead that there is a תד inner base that denotes 'constancy' and that it is the base of תדיר - as well as of יתד [peg that holds a tent in place] and also of תמיד [always, constant] – by the insertion of a מ into the תד base – but the fact is that I have not found sufficient evidence of the presence of a מ epenthesis principle. But later comment – I have now found reasonable indication of a מ epenthesis . See pg... See also תמיד pg...

I assume that the roots סדר and תדר may both involve the base דר in its sense as – row

There may be a continuity / permanence related metaphysical ת / ס connection between a תד inner base of the word תמיד [always, constantly] and the presumed PBH תדיר [constant, permanent] and a סוד base of יסוד [foundation] - in that a purpose of an edifice's foundation is to secure / facilitate its continuity / permanence. The word סדר seider [internal order, system] may derive from the same סד base as יסוד in that the constant maintaining of the proper סדר [internal order] of a being or of an institution is fundamental to its continued existence / permanence. See also pg... Also – the basic operating system of a being or institution is conceptually analogous to the foundation of an edifice. Also the foundation of a building is a determining factor for its overall structure and order. But see also תם תמד pg....

The Hebrew term תדיר tadir means 'always, constant and permanent' and it is assumed to be post-biblical - [as it does not appear in Tanakh]. We shall, however, explain now that it may instead be a biblical era Hebrew term that simply never entered into Tanakh.

Now - תדיר tadir means 'constant' – and with regard to a particular item or person - the attribute of 'constancy' implies that a certain behavior, manner or circumstance constitutes 'the normal or usual order of things'. Now - if we pronounce תדיר tadir's ת as an S – as is indeed often the reality in the case of the un-dageshed ת – we will come up with a 'word' on the order of 'sodir' – and that sodir could conceivably basically have the same spelling as the Hebrew word סדר seder [or seider] – a word that means 'order, order of, system'. See also pp....

Now – please note that the Yiddish language is a blended language composed mainly of Middle High German and Hebrew. And note as well that one popular Yiddish word denoting the English word 'constantly' is 'ke-seider' [pronounced also 'ge-syder']²³⁰. The Yiddish 'her tut geseider' means 'he constantly does'. As I have not located record of any such geseider term among the Germanic languages - the word is apparently based upon the Hebrew כסדר - k' seder or k' seider [meaning – 'as is the normal order'].

²³⁰ Another term - 'shtendik' [always] corresponds to its cognate term 'standing' – as in 'a standing order'.

And thus it seems that the סדר and/ or תדיר root is the source of the Eng. word tidy [good condition – in season - timely – neat – orderly – habit] and of the OE tidlic [temporal, timely] – Perhaps also of Eng. tide and of Germ. zeit [time – period – hour - tide]

Now - a 'Yidlish' phrase on the order of 'Irving does XYZ ke-seider' [ge-syder] would *literally* mean 'Irving does XYZ as is the normal or usual behavior or manner'. However – when taken idiomatically – this 'ke-seider' phrase would actually mean – 'It is Irving's normal manner or behavior to do XYZ' - and that would in turn amount to the idea - 'Irving always / constantly does XYZ'. Consider also that occurrences or behaviors that recur regularly are said to be part of 'the general *order* of things'

This to the effect, then, that תדיר is apparently either an Aramaic ת < ס Babel derivative of the Hebrew סדר – or - perhaps more likely – it is a form of a 'biblical era' Hebrew תדר root that was related or alternate to the סדר root – but that simply and by chance never entered into Tanakh – in which case we would add yet another ת / ס word pair to our list.²³¹

It seems to me indeed that the סדר and תדיר terms are both likely derived metaphysically from a ד ר base that some lexicographers regard as denoting 'row' – See pg... - i.e. by the pro-theses of the ת / ס – in that maintaining order often entails the arranging of member items in neat rows.²³²

A שדרה seidrah term [spelled with a ש sinn] that appears in Tanach three times in the sense of 'rows, ranks' – and once in the assumed sense of 'an architectural arrangement' [1 Kings 6:9] - is apparently related to the סדר root. Radak sees it indeed as an alternate orthography.²³³

²³¹ Jastrow attributes תדיר to a תדור root that means 'תמיד' but I have not found mention of such a root in the Evann Shoshan concordancia – and neither in Jastrow's own Talmudic dictionary as well. If such term does exist in that sense – Jastrow's theory with regard to תדיר might make for a theory superior to mine. Gesenius links the Chaldean תדירא [circuit] to a [Chaldean?] word דור dur that means 'perpetuity'.

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²³³ The traditional Hebrew term for 'prayerbook' is סידור siddur [Lit. 'the order of (prayer)].

On a [perhaps somewhat] poetic note, we have pointed out the ‘foundation’ related link that exists between the word יסד [foundation, fundament] and יתד [tent peg - see pg...]. And we have also demonstrated the presence of a link between the words סדר [order, system] and תדיר [constant] - constancy being a continuation of the original general order of a thing. But there may also be a ‘message’ in the seeming phonetic relationship between the words - יסד [fundament] and סדר [system, order] - i.e. in that the proper maintenance of an item’s essential ‘system’ is often ‘fundamental’ to its continued existence. But see also pg....

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סיד May relate to סוד secret in that the plaster hides the bricks – and it may relate to סדן שדה that mean flat in that it evens out / flattens an uneven surface

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The **סוד** term may relate to the **שיד** term in that plaster /mortar are used for building foundations. The biblical **סוד** – which denotes ‘penal foot stocks’ - apparently relates to **שיד** in that – just like plaster / mortar - their purpose is to ‘hold things securely [down] in place’.

And a message may lie as well – in the similarity between the word **סוד** [foundation] and **סוד** [secret] – in that the ultimate ‘foundations’ of the universe are a secret – and they were intended by The Almighty to remain a secret forever.²³⁷

And we do indeed also find a similar message in the morphological similarity between the words **עולם** [a world, universe] and **נעלם** [concealed, disappear] – in that –

- (a) The ‘world’ to come and other ‘worlds’ that may exist presently [or that may have existed before this one] can not be perceived by us.
- (b) From the perspective of the soul, this world ‘disappears’ from before us ‘before we know it’.
- (c) The Almighty – who created and rules the world – and many of the forces that He employs in regulating it – are invisible.²³⁸

In light of our **ת - ס** principle – it seems possible that the name of the ancient city of Sodoem **סודם** – that was eventually doomed to destruction by the fact of its own evil misconduct – subliminally embodied a prophecy of its fate – in that **סודם** could be an alternate form of **תדום** i.e. ‘it will be silenced, doomed’

CONSIDER ALSO **עולם חסד יבנה** kindness/ chesed is a foundation of the world

Homiletic approaches for **עולם חסד יבנה** Consider the following possibilities – (a) [Your **חסד** i.e. G-d’s] lovingkindness will continue to be built up **עולם – ל** by Him forever - — (b) Mankind can build up the world **עולם** further by doing kindness – (c) G-d created the world to allow mankind the ability to do kindness (d) The World was built by G-d as a kindness to mankind – but in (c)

²³⁷ One Talmudic word for ‘foundation’ is **סוד** - an apparent adaptation of Hebrew **סוד** [foundation]

²³⁸ Rabbi Pappenheim may be correct in regarding **סוד** as a derivative of the words **סוד** [on, atop,] and **סוד** [rise, go up]. He quotes the phrases - **וּבַהֲעֵלוֹת הָעֵנָן** [Exod. 40:36] and **הָעֵלֹ מִסִּבִּיב לְמִשְׁכַּן קָרַח** - [Num. 16:24]. He cites as analogous the clear link between **צל** and **צלם** [See pg...] - and the [possible] link between **לח** and **לחם**

and (d) one might need to apply an al tikri and read the word יבנה [will build, will be built] instead as Y-aw bonoh [G-d built] - (e) a world of kindness will be built – (e) a world of kindness will eventually be established - And so the word תוח might perhaps derive from חסה [care for] and/or it may relate to the fact that kindness is a foundation יסוד of the world.

Also – with regard to counsel – good counsel/ advice is also fundamental for success in any type of project/ endeavor

With regard to סלם and סלם . תלם denotes 'ladder' – an item that enables the user to reach heights and that is composed of rungs set into a two part frame – with the rungs being matching both in the fact that they connect the two sides in a matching parallel and even manner – and in that the rungs are evenly spaced . And the Hebrew תלם term is said to denote – (a) ploughing furrows – which are basically evenly spaced and parallel – and (c) a high ridge .

And thus it seems to me that סלם and תלם constitute a ת / ס word pair in two ways – (a) – in that they both possess height related meanings – wherein they will derive respectively from the likewise metaphysically related height denoting bases סל and תל - [See סלל etc. pg.... and תל = hill, mound pg...] ²³⁹ and

(b) in that they both involve perfectly matching and parallel features – wherein they will both derive from the base תם that denotes 'perfect, complete' – by means of ל epenthesis – and wherein the סלם term is an ת / ס spinoff of the תלם term.

The biblical word סלם sulom – a ladder - is mentioned in the narrative of Jacob's dream of the angels ascending and descending a ladder [Gen. 28:12]. The assumedly Post biblical word תלם tolom is a ploughed furrow and a ridge. The סלם [ladder] term may relate to the סלה and סלל roots in their sense of 'raising' – but – in light of the fact that ploughed furrows are basically parallel to each other – the סלם and תלם terms

²³⁹ Although I have not found any strong indication to support – it is not out of the question that the תל base is the ultimate source of the Eng. word 'tall'

may be instead – or also collaterally – be related via the ת - ם principle – as both of them involve the element of parallel rows. This matter is discussed in greater depth in section...²⁴⁰²⁴¹

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The word יתר yeser has a few senses – and it is indeed a secondary form of at least two different words.

²⁴⁰ סלם is the probable source of the word ‘slalom’.

²⁴¹ ...to the effect that סלם could simply be a secondary form of תלם [parallel rows] or else it could be instead the result of a ל epenthesis into a base מם that was itself a secondary form of the ‘perfect’ denoting base תם - in the notion that the outer posts of a ladder are both parallel to each other and ladders are also generally perfectly matched regarding the spacings and settings of their bars.

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In its sense of 'remnant, survive, advantage' יתר relates to the word נותר nosar – which is an alternate form of נשאר nish'ar [remain] – and related to שאר sh'or [remainder, remnant, the rest of] – and which is in turn a member of the more broad שר shor base group that embodies the concept of 'continuity'. [See section...]

But in its sense of 'tying rope, binding rope' - the יתר word probably relates to the word אסר osar – [to restrict, to bind].

The מיתר term generally denotes 'rope that held in place the curtains of the mishkan' – and in that sense it may relate to אסר in the sense of a 'binding rope' – and be similar to the plural word - מוסרות .

Nevertheless, the יתר and מיתר terms may also both relate to the concept of 'stretching' and thus also to [שר] 'continuity' - i.e. -in their sense of 'stretched rope'²⁴⁴ – and especially so in their usages of 'bowstring' [Psalms 11:2 & 21:11]

The יתר term also denoted 'hypotenuse' in medieval Hebrew.

Many of the יתר form usages are either in the sense of 'remnant leaving over' [that which continues onward] – or in the sense of 'more than יותר' or 'extra' – which are also types of continuances.

In Genesis 49:3 יתר שאת ויתר עז the word יתר yeser means more than [more than the others in rank and in power] - 'more than' being a type of continuity.

In Psalm 79:11 - הותר בני תמותה means 'allow the doomed to survive [i.e. to continue] yet longer but Radak writes that some see this הותר as intending 'free the bonds of...' - This term is related to מתיר [loosen, allow] which is a ש ת interchange of the base שר [continuity]

²⁴⁴ i.e. in addition to the sense of 'binding or tying rope'.

The word יתרון means 'a gain – a profit' – i.e. a thing that continues onward from an investment

However – it seems that there are two different roots involved in the יתר related terms that denote – ropes – strings – binds – namely מיתר and יתר. In those cases wherein they serve as restraints / bonds [Cf. Judges 16:7] – they derive from the word אסר [to restrain / imprison / prohibit] – but in those cases wherein they refer to the stretchable stings [as in the יתר bowstring term - Psalm 11:2] they probably derive instead from the תר base that is a secondary for of the base שר that denotes 'continuity' - ת / ש interchange. See pg.....

Incidentally – the סור soor root means 'to turn aside, change direction'- and it seems to me an element of a סר base that means 'change direction, change position'. The word אסור asur [forbidden] may relate to סור in the sense of 'something from which one must turn aside'. The ABB reduplicate סרר sorer means 'rebel' – which is in a way - 'to turn aside from the accepted path'. מסר moser [to give over, to hand from one to another] also involves change of an item's current position from one to another. The הסר hosair term means – 'to remove' and the likely related יסר yosar form [to chastize, punish, discipline] seems to entail the idea of causing another [or others] to divert from a current [improper] path by disciplinary measures.^{245 246}

²⁴⁵ I am not sure of the possible connection between these concepts and the word מוסרות moseros [restrictions, fetters]. There is an opinion of a later masoretic authority that relates סרר [rebel] to the word סרן seren – as 'an officer suppressing rebellion' – and סריון sirion as 'officer's armor' - but it seems to me that סרן seren is probably instead a Philistine version of the Hebrew שר 'sar' [officer] and that the Tanachic term סרני פלשתים means simply 'Philistine leaders/ officers' – while the סריון term is simply an alternate orthography of the biblical שריון shirion [chain mail armour] that is related to the שרשרת sharsheret [chain] term . See also section...

²⁴⁶ Cf. ענה eenah to pain - that is similar to the root ענה anah [to answer, respond] - the idea being that The Almighty generally inflicts pain as a punishment for someone's improper behavior.

The word מוסר mussar [disciplinary teaching, rebuke] may derive from (a) the sense of סר - as 'an element intended to cause another to leave his improper ways'. להסיר – means 'to remove' (b) from the root אסר that denotes 'prohibit, restrict'²⁴⁷ - and from (c) מסר in the sense of 'something [advice] transferred from the [moral] instructor to the one being counseled.'

Rabbi Reuven Klein adds [from Rabbi Pappenheim] that מוסר relates to the word אסר [to bind, tie up] in that it reminds the sinner that he is bound by a code of ethical behavior and he adds [for Rabbi Yakov Tzvi Mecklenberg] that מוסר helps the sinner to 'tie down' his yetzer horah [evil inclination] .

Most of the lexicographers regard the biblical מוסרה mosorah [fetter] as a further sense development from יסר [to chasten, punish] – but I favor [here] the opinion of Gesenius who sees it instead as a streamlined form of מאוסרה - in the אסר sense of 'to restrict, to fetter'.²⁴⁸

סור means 'to turn aside, turn away'. אסר means to keep something away, to restrict.

The Tanakhic נתר nateir root mainly possesses the usages - 'to remove – to move out of place – to leap / jump . Cf. יחרד לבי ויתר ממקומו [Job 37:1] and לנתר בהן על הארץ [Lev. 11:21] . And thus it may perhaps be seen as a conceptual bridge between the תור [explore] term and the סור [turn aside, move out of place] term.

²⁴⁷ This possibility offered by Rabbi Pappenheim

²⁴⁸ Klein also sees it this way

However, these סור terms do not relate to the similar נתר type words [in the sense of 'loosen'] מתיר matir [loosen, permit] and התיר hetair [permission] – as those are in reality alternate forms of the Hebrew שרה shoroh [permit, loosen] i.e. by ת/ש interchange – and they are also related to the word שורה shura [straight line].] Cf. התר אגדות מוטה Isa. 58:6]. The ancient mineral material נתר 'natron' that is mentioned in Tanakh and that was used as a detergent²⁴⁹ may have been so called because it was used to 'loosen מתיר dirt off of clothing'. See also our comprehensive article concerning the ש-ר base in section...

It is however also possible that the תור explore term is related to the שר [continuity] base as well – in the same manner as שרירות [the unhindered desire to move forward as one's whim may lead him] – for exploring generally or often operates on a similar 'unhindered whim' principle. See pg...

See also סור תור - pg...

David Curwin [Balashon] suggests that the תור verb may relate to the תור name of the dove species sent out by Noah to 'scout out' for dry land, as תור is indeed a name for such birds and the dove / taub terms do indeed likely derive from תור . Nevertheless the name that the Torah assigns to the bird in this instance is not תור - but יונה - and this speaks against that 'tour' hypothesis

²⁴⁹ ...among many other purposes

Okay – let us divert now to a discussion of the Hebrew root עגל agol - that signifies ‘round’ and ‘circular’ . It seems to me - first of all that the עגל root is itself the result of a metaphysical prefixing of an ע ayin to a two letter [bi-literal] inner base גל that signifies ‘round’ ‘rotate’ and ‘roll’. This גל base has many Hebrew derivatives – and among them are for example - גל gahl [a curled wave] גלגל galgal [a wheel] - גליל Galil [Galilee] an area of rolling hills in Eretz Yisroel – and מגל magol [a curved scythe tool]. Many more derivatives are known to myself and to the early authorities as well²⁵⁰ –

Now - the גל base was also expanded - by prefix of the ע - to yield the derivative עגל agol - that denotes ‘round’ - as I mentioned - and that עגל is the root of the word עגלה agoloh – a wagon – whose name obviously derives from that fact that it goes on rolling wheels – which are round גל things.²⁵¹

Now –All of this brings us now to a discussion of the עגל based Tanakhic word מעגל ma’agal. The מעגל term appears in Tanakh in two basic senses -

- (1) In I Samuel verses 26:5 & 7 the word מעגל refers to the inner circle within which King Saul was sleeping – surrounded by other outer circles of soldiers for his protection. מעגל also denotes ‘encirclement’ in I Sam. 17:20. Prof. Marcus Jastrow has the Talmudic מעגל as denoting ‘ring’ and ‘wagons surrounding a camp’

HOWEVER

²⁵⁰ and these are also listed in my book manuscript.

²⁵¹ And wagon is apparently the source of the British wagon word ‘wain’ – albeit that this does not seem to fit in the case of ‘wainscot

(2) In 14 other Tanakhic appearances the worthy Tanakhic concordancia of Avrohom Evann Shoshan has מעגל as a path, road.

This to the effect that we find the biblical מעגל seemingly denoting for some reason – both ‘circle’ and ‘path, road’

Now – a few of the masoretic authorities have attempted to find a common thread for both the Tanakhic מעגל circle usages and the path usages - and they have suggested that the biblical מעגל path must be referring to a circular path - but it seems to me that usages like ינחני במעגלי צדק [Psalm 23:3] ‘He leadeth me in paths of righteousness’ and פלס מעגל רגליך [Prov. 4:26] ‘ponder / carefully measure the path of your feet’ are talking about plain and simple regular paths – and metaphorically – about moralistic paths - but they are not referring to circular ones.

And it seems that Artscroll as well had hoped to find a common thread for both the Tanakhic מעגל circle usages and the path usages – and so it has one or two of those 14 path מעגל’s as denoting ‘circuit’ and a few others of them as denoting ‘course’ – which could therefore also be regarded as signifying a circular path – but at the end of the day - even Artscroll has four of the מעגל appearances as denoting simply ‘path’ – and *not* at all a circular path .

Others — have suggested that מעגל means ‘to take a stroll – a walk around – a little tour’ – because the עגל root is synonymous with the root סבב - [that means around, surround] and because the modern idiomatic Hebrew phrase עשה סבוב does indeed mean ‘to take a walk around – to have a stroll’²⁵² – but the reality is that a number of these verses are clearly talking about paths of life – moralistic paths – and they are definitely not talking about merely strolling around.

Cf. again Psalm 23:3 ינחני במעגלי צדק ‘He leadeth me in paths of righteousness’ – i.e. ‘plain paths’

And so the question remains – Why should the word מעגל have denoted biblically both ‘circle’ and ‘path’?

It seems to me that I am boruch HaShem also fortunate to have been allowed to realize the following hypothesis –

It seems to me that this dual usage of the מעגל term is once again indicative of the profound wisdom of The Almighty – who created the Hebrew language – because in the very beginning - when G-d created the Heavens and the earth – and when He created the Hebrew language – He knew that the planet earth was round - or that it was to be round at its future point of creation . And G-d was also quite aware of the fact that – if a person will walk upon the round planet earth on a straight path – and if he will continue

²⁵²See Y.S. Milon HaTanakh

walking in a straight path – walking – walking straight ahead – that person will eventually come back to the point from which he started his walking – and the path that he will have walked will have ended up being a complete perfect circle.

And thus – by employing the מעגל term in Tanakh both in the sense of ‘circle’ and the sense of ‘path’ – G-d has alluded in a subliminal manner - to the fact that He knew from the start that earth is round.

Now please note as well - by the way - that the idea of a straight path around the earth is not merely theoretical - for there are midrashic opinions to the effect that when the earth was first created – there was a solid land mass that circled the globe – and that the continents were separated from each other only later – as a cataclysmic aspect of either the Great flood of Noah – or of a flood that is said to have occurred in the days of Enosh - or as an aspect of the Tower of Babel event as is described by a midrash .

And note also that a theory of later continent development by process of land mass separation has indeed also been proposed by geologists / scientists as well. This theory is known as the Pangaea theory.²⁵³ This to the effect then, that – not only does my circular path around the earth hypothesis make sense theoretically – but the current formations of the continents – that do not truly accord with a hypothesis of walking around the earth in a perfect circle – nevertheless do not – in themselves – indicate even a technical flaw in my ‘straight path around the earth’ theory.

And so – I have now proposed a profound theory that explains in a theistic manner the origin of the Hebrew word מעגל that means ‘path’

But nevertheless - for those of my viewers who may not be convinced of the correctness of my מעגל hypothesis – I would like to assure you that in another few minutes I will present it once again but from a different perspective and in a much more spectacular manner – so please ‘stay tuned’ – as they say -

And so - we turn next to a discussion of the bi-literal inner base סו sov – This סו inner base appears often in the root form סובב sovav that signifies – ‘around – surround – rotate – revolve - turn’. A related סוב form root also denotes ‘surround’ – Cf. Psalm 118:11 סבוני גם סבבוני . And the Tanakhic word מסיבה m’sibah denotes in my opinion - ‘sitting or rather – a reclining – but *around* a table’ [Job 37:12]²⁵⁴²⁵⁵

²⁵³ Albeit that their suggested date for the event is slightly off by a few hundred million years

²⁵⁴ The סו base of this מסיבה term might be the source of the Lat supinus [lying on one’s back]. An alternate candidate is שפל shofel [low lying]

²⁵⁵ This term is found once in this usage – in Shir HaShirim 1:12 – עד המלך במסבו . . Some believe that it means simply ‘to recline’ – in which case it might constitute a rare form of שש sheiv [to sit] Cf. the word banquet that is said to derive from the Ital. banca that denoted ‘bench’ – but it may instead intend – to recline around a table – and relate instead to the base סו that denotes ‘around’

Now – you will recall that I mentioned a few minutes ago that there is a class of Hebrew verbs that have two root forms - one form being a reduplicate form ABB – while the other possess the form - B A נ. [NUN – A – B]. or א ב ב - נ א ב

And you may recall that I offered a few examples of this phenomenon – such as נמג מגג and נקב קבב . And another one of them was the dual root סבב and נסב .

For it is known that the root סבב that denotes ‘around – surround – revolve’ also possesses a second root form – which is נסב nasov – and this נסב nasov also means ‘around – surround – revolve’ . [Cf. Bamidbar / Numbers 34:4 ונסב לכם הגבול - and the border that goes around for you] –

Now – as many of you are aware - there is a biblical term נתיבה - נתיב nethiv - nethivah / nesivoh that is similar to the נסב root and that denotes ‘path, road’. We do indeed also use that term in the beautiful prayer עץ חיים היא that describes our Holy Torah – when we say of the Torah as we return it to its ark.- דרכיה דרכי נעם וכל נתיבותיה שלום - Its paths are paths of pleasantness – and all of its roads / paths are peaceful.²⁵⁶

Now – I will ask you now to recognize that the root of this נתיבה path term is, of course נתב- spelled nunn – toph – bais – and with this in mind I will ask you also to remember and to consider the following points that we have demonstrated thus far in different segments of this video – namely -

- (a) That the ו and ת often interchange in biblical Hebrew – as we have demonstrated earlier – to the effect that the roots נתב and נסב might be metaphysically related
- (b) That the נסב root that denotes surround – around - is a dual form root that also has another form - סבב

²⁵⁶ it appears to me that none of the experts – masoretic or otherwise – have correctly detected any clear or meaningful connection between this נתיבה term and any other biblical Hebrew word. Solomon Mandelkern notes that one opinion links it to the word נתעב [despised] and another has suggested נדב [donate] Yehoshua Steinberg Milon HaTanakh comments at the root כונן – יסוד – הושב – ענינו – נתב - He suggests that נתיב derives from the Aramaic יתב that is a form of הושב and He quotes Isa. 58:12 משובב נתיבות לשבת - to the effect that he may regard it as denoting – a path that brings one back.

(c) That the dual form root סבב/נסב denotes 'go around – surround' – and that it is therefore synonymous with – or at least conceptually related to - the term עגל [round] that is the base of the מעגל term that means 'circle'

And finally - I will ask you to remember also –

(d) That I have suggested earlier in this video that a path is called מעגל from the root עגל that denotes 'round' because any continuous straight path on earth amounts to a circle

AND SO - IF YOU WILL JUXTAPOSE THESE FACTS AND HYPOTHESES - YOU WILL REALIZE THAT THE BIBLICAL נתיבה PATH TERM DERIVES FROM A ROOT נתב THAT ITSELF CONSTITUTES A SECONDARY ת / ס INTERCHANGE FORM OF THE ROOT נסב - THAT ITSELF CONSTITUTES IN TURN THE ALTERNATE FORM OF THE [RELATED] ROOT סבב THAT LIKEWISE MEANS – 'AROUND' -

AND THUS YOU WILL THEN REALIZE AS WELL THAT THE WORD - נתב WAS DESIGNATED BY G-D TO DENOTE 'PATH' - AS A SYNONYM OF מעגל BECAUSE - JUST LIKE THE WORD מעגל - IT TOO EMBODIES THE IDEA OF AN ENCIRLING OF THE EARTH - OR A 'GOING סביב AROUND THE EARTH'!.

And so now that I have expressed this point it should seem apparent that my מעגל and נתיבה 'path around the earth' theories will prove each other, mightily²⁵⁷. And for those of you who may have interest – a footnote in my written website presentation does mention two possible alternate reasons for the מעגל term's dual meaning – so that you can recognize that my theory is still superior to them, as well²⁵⁸

²⁵⁷ And so the similarity between the Hebrew words מסיבה mesibah [a sitting around a table] and נתיבת nesivah is not at all a coincidence in this case

²⁵⁸ And so – I have now proposed a profound theory that explains in a theistic manner the divine origin of the Hebrew word מעגל that means 'path'. But – I must tell you – to be perfectly forthright – that I also knew of two other מעגל origin theories wherein the word can be explained instead as a man-made development from the עגל term that means 'round' – to wit –

(a) A theory has been suggested ??????- to the effect that the מעגל path term derives from a 'possibly real fact' to the effect that the first paths of ancient times were created by means of the wearing down of wagon wheels upon flat easily travelable grassy areas. The wear and tear of these wagon

And now – in light of my מעגל and נתיב term origin theories [see pg...] it seems to me as well that the path term שביל shvil might constitute the affixing of a ל to the שב base of the word שוב that means ‘return’ – i.e. in the notion that a continuous straight path will eventually take a traveler back to where he started²⁵⁹

A similar idea operates in the case of the word חזר that means to return – which I assume to have been fashioned out of the base רז that denotes circle, circular in the words זר נזר אזר – because another way of expressing the idea of returning to a particular point or to a particular condition is the phrase – to come full circle –

wheels are thought to have inadvertently created the first paths used by mankind – before intentional path clearing or paving methods were adopted [mentioned by Jeff Bemmer] Cf. also – the idiom – beat a path to his door . The result being that a road is called מעגל because roads were made by wagons – and the Hebrew word for wagon is עגלה agoloh . The 18th Cent. British Cleric and philologist John Parkhurst suggested a similar theory to the effect that מעגל paths were so called because they were constructed for the special purpose of accommodating the traffic of wagons – carriages – chariots – which employ עגול[round] wheels – And theory B

- (b) It is indeed also possible that the מעגל term did in reality *originally* denote specifically circular paths or courses – as has indeed been suggested by at least one masoretic authority - and that the term was over time gradually ‘sense developed’ to apply to any kind of path – circular or straight. Such sense developments are indeed a common and perhaps universal phenomenon in language development.

And so it had seemed to me earlier that there were two other more or less reasonable theories that might explain how a מעגל term came to mean ‘straight path’ – even without resorting to my own theory that proposes the profundity of a divinely fashioned word.

Nevertheless, I have just now demonstrated to you by means of my נתיבה addition to it – that my theory of the divine invention of the מעגל term is the apparently the most appropriate and correct one of the three or four theories – for it appears now – in light of the נתיבה term - that this מעגל matter entails even a good deal more profundity than what I had suggested at first –

Or in other words - now that I have expressed this נתיבה point - you can recognize that this נתיבה factor demonstrates that my ‘around the earth’ hypothesis was in truth the correct approach to answering the aforementioned מעגל ‘path / circle’ difficulty – and that the other theories that I mentioned earlier as possible alternate causes of the מעגל term - i.e. the wagon wheel theories and the sense development from circular path theory - are not correct - for it should seem quite apparent now that my מעגל and נתיבה ‘path around the earth’ theories prove each other, heartily.

²⁵⁹ Or alternately the שביל term may derive from the שבל base of the Hebrew word שבלת shibboleth – [ear of corn] – in that ancient Roman roads were said to be made of spica testacea [earthenware ears of corn] because the individual pavement bricks were made of corn ear shaped bricks – and or because the pavement bricks were laid out in rows that yielded the appearance of an ear of corn.

And indeed – the word נתיבה path might also relate to this concept because some theorists have נתיבה as an Aramaism related to the Aram. words תוב תבב that mean – return, go back – These תוב תבב terms derive from the Hebrew שוב [return] and thus נתיבה could also convey the same idea as שביל - namely a path that will take you back to where you started – because the earth is round

. And along similar lines – you will recall that I have explained earlier that the earlobe term תנוך is the result of a ך suffix to the תן base that signifies 'give, extend' – i.e. in the sense that the lobe is an extension – and I had also explained that the treasure house term גנך is likely the result of an ך affix to the base גנד that denotes 'hide away or safekeeping' – that derives in turn from the base גנ that means protect and that is the base of the words הגן [protect] and מגן [shield] – Now - There are scholars who regard a ך base as denoting 'circular, or round' and therefore it seems to me that those scholars could entertain a hypothesis to the effect that G-d can have intended the word דרך [path, road] to be the result of a ך suffix to the דר base that signifies – circle – because any straight continuous path on earth would amount to a circle

And along similar lines – it seems to me probable that the Eng. word way which denoted originally a path, a road – and its cognates and predecessors – OE weg and OHG weg – may all derive from the Hebrew word חוג khug – that denotes – circle, globe – by ח ches to V/W withering²⁶⁰ – as occurred for example in the cases of חד khad [sharp] to whet, whittle - חום khom to warm - חזה khozoh [see] to vision- חלהl [world] to welt [Ger. world] - חיל –[wealth] to weal, wealth - חזר khozar [return] to Ger. wieder [again] - חטה khitah [wheat] to Wheat - and many other instances²⁶¹

²⁶⁰ Lexicographers have assumed that the Lat. via [way, road] is cognate to way

²⁶¹ Another possible way etymon is the word עגל agol [round, circular]

And let me also inform those of you who have an interest in etymology – that it seems to me probable that the Hebrew inner base גל - that I have explained to be the ultimate base of the path term – מעגל is likely the Tower of Babel source of the Lat. word callis that means – path – lane – and that is the source of the Spanish word calle – that denotes ‘street’²⁶².

Now – please consider as well that these connections that I have demonstrated between the words denoting ‘circle’ and ‘path’ seem to me to indicate the fact that it was G-d who created these words – for the Gentile world believed that the earth is flat until Columbus proved otherwise in the year 1492 - which is the secular year 1492 - . And even though the Torah mentions that the earth is round in חוג הארץ [Isa. 40:22] it seems to me doubtful that any humans – including even scholarly Jews or Israelites - would have thought to profoundly name the concept of ‘path’ for the theoretic idea that the basic continuous path is a circle

And so you can now appreciate as well the reality that - as more and more insights or secrets concerning Hebrew / Lushon Koidesh are revealed to us –our ability to perceive still more and deeper insights becomes greater as well - for these later insights are built upon the earlier ones.

With regard to maagal note also that the Hebrew אורח ארח orakh [path, manner, way, route] became the Lat. orbit that denoted – rounded path – wheel, ring, orbit, hoop, circle

And - in light of my belief that a supernatural Divine Being created the universe – I assume to have perceived yet another of the possible reasons why that Divine Being had chosen to employ the round related עגל based מעגל / circle term to also denote ‘path’. For – it seems to me that – being that G-d - The Creator - had created the human brain and its inner workings – He had surely have also known that - when ‘lost in a forest’ - people who lack directional aids/ guides will - because of their [divinely programmed] physio - neurological nature[s] - generally ‘end up’ walking in a circular path – [a recent finding of the Max Planck Institute of Germany.]²⁶³²⁶⁴

²⁶² Perhaps also Ancient Grk. keleuthos [way, road, path]

²⁶³ Although I have striven to compose this paper in a purely scholarly and academic fashion - I shall take the liberty to declare my belief that – while much of our basic ‘nature’ has indeed been pre-programmed into our being by G-d – man was nevertheless created with the ability to differentiate between right and wrong – and created with the ability to choose properly between them [i.e. with the rare exception of miraculous cases in which that choice has justly been restricted by G-d – Cf. Exod. 9:12].

²⁶⁴ Note that the fact that I have mentioned a second reason for G-d’s having chosen the word to denote ‘path’ does not of itself detract from the validity of my first suggested reason [see pg...] – as it is well known that G-d often performs his deeds for more than one purpose. E.g. consider that the genital organs serve both for excretion and for reproduction – and that the female breasts serve for the purposes of nursing – pleasuring – and procreation.. Indeed even the

And please recognize as well that - while it is admittedly possible that ancient man had made this same discovery – it nevertheless doesn't seem possible that practically minded people – who realized that the purpose of paths is to enable people to get from one point to another – would have named the path concept מעגל after the fact that lost persons walk around in circles. This to the effect that the 'lost people factor' can have been a secondary reason for G-d's choice of the מעגל term – it would not have played any such role in a development of the term by humans

And incidentally – there is also another thing that G-d knew about paths that could have caused Him to name a path מעגל - This is a fact that the cavemen did not know – and that was discovered recently by researchers at the Max Planck institute in Germany- namely – that people who are lost in the woods and trying to find a way out do often naturally wind up wandering in circular paths – without knowing why – and often without even realizing that they are doing so.

And so this would make or yet another reason why G-d called a path a מעגל - another subliminal and profound reason that G-d would have known – but that cavemen would have been unaware of. And in any case - it surely would not have been considered even by intelligent people as a practical reason to call a path a circle – for it is NOT practical – but nevertheless – it IS quite profound.

נתיבה a path may also relate to נוב [bring forth] by ת infix - in that the path extends forward and more

theory that people really do things for only one main reason should be applied only under specific circumstances – because when your wife sends you to the supermarket because she ran out of eggs and milk and pampers - the reality is that she would have sent you out even to get only any one of those items. And also you would sometimes go to the supermarket to buy a bunch of basically unimportant items – none of which you would have gone for by itself – but now you have gone to the shop to in order to get the whole bunch of them.

But there is also one other particular inter- relationship principle of Hebrew language – one that that is somewhat more subliminal and that is currently virtually unknown by the secular experts – and it even appears to have been left entirely unmentioned by the masoretic authorities

Now - It is well known to students of Tanakh and to Hebrew language experts that the letters samekh and sinn – which both possess the same or very similar S sound – are often interchanged in Tanakh – as I mentioned just a moment ago - - but I am going to demonstrate to you now the virtually unknown fact that the letter ס samekh is also very much related to the letter ט . – in both of its harder and softer forms - טof – with the dagesh - and סof – without it.

Here are a few examples of this phenomenon - which I call – the ט/ס relationship principle -

- (1) The word סמך somakh that features the ס samekh - means ‘to support – to lean on for support - to be near – to rest or place upon’ – and it relates to the similar word תמך tomakh - spelled with a טof - that means ‘to give support to, to maintain’

And You will note that in Gen. 27:37 וּדְגַן וְתִירֵשׁ סִמְכָתִיו - and in Psalm 51:14 וְרוּחַ נְדִיבָה תִּסְמְכֵנִי - the סִמַּךְ term does indeed denote – EXACTLY – support – uphold

And next there are -

(2) The word נִסַּךְ nesekh that denotes ‘pouring’ and ‘libation’ – The similar biblical נִתַּךְ notakh - that features a תּ tof - biblically connotes ‘to pour out [anger] [II Chron. 34:25] – and to pour [molten metal]’ [II Kings 22:9]²⁶⁵

AND there is also

(3) The biblical word חָסַם - spelled with a סּof - means – to seal – to block- to stop up – and the similar biblical word חָסַם - spelled with a סּamekh - means – to muzzle – to close.

AND also –

(4) The word יָסַד spelled with a סּamekh ס means – foundation – and the word יָתַד yoted / yosed spelled with a תּsof means – a tent peg - . And it seems to me that this similarity is reflective of the fact that the pegs that help to hold a tent upright and in place – so that they amount in reality to the tent’s foundation²⁶⁶

And a G-d willing - future presentation will also reveal a whole lot more about the יָסַד and יָתַד terms.???

²⁶⁵ נִתַּךְ is said to be related to the verb הִתַּךְ that means - melt

²⁶⁶ Julius Furst [1805-1873] has suggested instead that יָתַד is related to the biblical word אֲטַד that denotes - thorny plant, briars

Now - Biblical Hebrew features many more such inter-related ת – ט word pairs – and Post biblical Hebrew has many more yet. I have recognized all together - more than thirty such ת – ט word pair specimens

Now – I have mentioned this ת ט principle because it will play an important role in a number of the word categories that I will be presenting as indicators of the existence of bi-literal bases – as you will soon begin to see.

And so now that I have introduced this ת ט principle – we will move forward to our fourth example of two letter bases –

It seems to me that there exists in biblical Hebrew a two letter base ט כ - whose basic sense is – to contain, and – to possess . Possessing and containing are – by the way - ideas that are conceptually related.

For example – there are the containing words ט כִּי [a pocket, pouch²⁶⁷] - ט כּוּס [a cup or drinking glass]²⁶⁸ and כּוּסֵא [a chair] – for the chair figuratively contains the body of the person who is sitting on it . And indeed - the biblical word ט כֶּסֶה [throne] – which is purely in form - is apparently related to the כּוּסֵא chair word. All of these are types of containers of some sort – and they all feature the base ט כּ – this to the effect that the base ט כּ denotes – possess –contain.²⁶⁹

Most experts have the biblical bird ט כּוּס as – owl – and Radak mentions also falcon – in which case the element of possession may relate to the fact that falcons were used for hunting – but Gesenius is probably correct in agreeing with Borchart who translates ט כּוּסֵא as – pelican– on account of its very prominent beak pouch²⁷⁰. Some Pelican species do live in desert areas such as Nevada – Arizona and Arabia –for certain seasons of the year at the very least

²⁶⁷ ...whence the Aramaic / Talmudic terms כּוּסֵא - כּוּסֵא that denote pouch, bag. Also the Ancient Grk. kustis/ kystis that meant – pouch, bladder – and the Pol. Kieszen [pocket, pouch] whence the Yiddish kesheneh [pocket]

²⁶⁸ Source of Anc. Grk. kotule [cup, socket] whence cotyledon

²⁶⁹ The Talmudic word כּוּסֵא that denotes bag derives from Hebrew כּוּסֵא [pouch, pocket] Apud Jastrow – and the כּוּסֵא that denotes – cushion, pillow probably stems from כּוּסֵא [chair] – although Jastrow assigns it to כּוּסֵא and E. Klein to כּוּסֵא [cover] .Note also the development כּוּסֵא > Fr. chaize > Eng. chair Also the Aramaic כּוּסֵא [chair] - The Talmudic כּוּסֵא that meant – band of charm – may derive from Hebrew קֶשֶׁת [bow]

²⁷⁰ Cf. כּוּסֵא

And indeed – there is also the Hebrew word נכסים nekhsim whose singular form is נכס nekhes - that means exactly – possessions²⁷¹. Its base is כס as well.²⁷²

And there is a difficult verse חגנו בכסה ליום חגנו - [Psalm 81:4]. Blow the shofar in the month - חגנו בכסה ליום חגנו means to the day of our holiday – but there is a good measure of dispute concerning the meaning of the word בכסה – which you can read about in the footnote listed in the expanded written version of this video – but in light of what I have explained concerning the כס base – it seems to me, in brief, that the חגנו בכסה ליום חגנו verse may intend - Blow the shofar in the month – in the one that contains – the day of our festival

And there is also a good deal of uncertainty with regard to the phrase in Exod. 12:4 - that speaks about the Pesakh lamb that the Bnei Yisroel were commanded to slaughter and eat on the night that they were going to be taken out of the Egyptian bondage. That verse states - איש לפי אכלו תכסו על השנה . And it seems to me that what the verse likely intends – is – Every person who eats of the lamb — will be regarded *as having been included within the category of those who have fulfilled their obligation to eat of the lamb* - as long as he eats his usual portion .

²⁷¹ נכסים also denotes – property - assets - wealth

²⁷² It seems conceivable as well that the word כסף kesef [silver] derives from the base כס in that silver is an item that people want to possess and that many people do hoard – [but another candidate is the base כף ???] The כסף term usage as silver may derive from its verb sense as desire, yearn – and that would accord with my hypothesis to the effect that the Span. And Fr. Argent terms that denote silver derive from the Hebrew word ערג orag [to yearn] . My book manuscript contains a good deal more of information concerning Another candidate is ערך orakh [to estimate, to esteem]

This to the effect, then, that the תכסו term is employed by the verse – because – the כס base denotes – contain – and when you are included in the something – in this case – when you are included in the category of those who have fulfilled their mitzvah obligation – then you are – CONTAINED in the category of those who have fulfilled their obligation.²⁷³

And concerning this verse as well, you can read more about in the footnote listed in the written version of this video – which is a somewhat expanded version

So please note therefore that in both of these instances – בכסה ba-keseh and tikhasu תכסו – the כסה term will relate to the concept possessing or containing.

And so – I state again – that the existence of all of these words – נכסים – כוס – כיס – כסא and כסה has indicated that there is a Hebrew base כס that means – contain and possess.²⁷⁴

²⁷³ In Exod. 12:4 - the verse states - איש לפי אכלו תכסו על השה - Some experts attribute a sense of counting to the root כסה - and they consequently translate this phrase as – according to what each person can eat you shall make your count regarding the lamb – And Artscroll renders – everyone according to what he eats shall be counted for the lamb.- and some others have it as - according to what each person can eat you shall apportion the flesh of the lamb –

Also – it seems to me that the phrase ולקח הוא ושכנו - - במכסת נפשת intends that the two neighbors shall choose a sheep whose size is large enough that all of the members the combined households shall be able to be adequately included in its eating – or to be contained in its eating

It seems to me that Pappenheim regarded the phrase as stating – that those who eat of the lamb will only be regarded as having fulfilled their obligation if they have contributed to the cost of the purchase an amount sufficient to cover the cost of the portion that they have eaten. And – with regard to these other interpretations of the experts – please note that I have always agreed with the principle of שבעים פנים לתורה - at least to the extent that I believe that a Torah phrase and/ or instruction can legitimately be regarded as intended to possess every one of a number of meanings – provided that none of those meanings irreconcilably contradicts any of the others.

²⁷⁴ Shoresh Yesha suggested a link between כיס [pouch] and כסה [cover] in that others usually cannot see what someone is putting into a pouch – or because what is put inside cannot not be seen as a result. Rabbi Pappenheim and Julius Furst also regarded כס based terms as denoting items that have covers or that are used as coverings of various types and senses. Menachem ben Saruk saw the plural term כסתות of Ezek. 13:18 as denoting –bags and sacks –but others have it instead as denoting cushions or magic bands.

Now – I had mentioned before the Hebrew word נכסים nekhsim whose singular form is נכס nekhes - that means exactly – possessions. And its base is כס as well.

Now – it seems to me that this word נכס does also happen to have a ת / ס relationship partner – a partner namely - in the biblical term נכת nekhoes - that is spelled with a ת tof and found in the phrase בית נכת in [Isa. 39:2] - - which – according to some of the experts - means ‘treasure house i.e. house of treasures or possessions" For It seems to me that the root of this נכת בית term is נכת

And yet another example of the ת / ס principle can even be found in the pairing of the כס inner base with the plain old Hebrew words כת kot and כתה kitah that denote – a class – a sect – and a containment / category²⁷⁵ – because these are items that contain members – that possess memberships. So that a כתה is in effect – a type of container

Now – to get a little bit technical - one might think to contend with this particular hypothesis – because the כת and כתה terms are said not to be mishnaic – and not biblical — But the reality is that – in the biblical Book of Ezra - in chapter 4:7 there is an Aramaic phrase ושאר כנותיו מתרדת טבאל that is translated by some – Mithradate Taba’el and the rest of his associates or companions – but it seems to me that a more correct translation will be – and the others of his class / the rest of his group.

And this will mean that the Aramaic noun כנת konnit - that is the root of the Ezra word כנותיו - will be an Aramaic derivative of the Hebrew כת כתה [class, sect] that entails the infix of a nunn - just as the Aram. word אנת ahnt is a form of the Hebrew אתה [you, thou] by nunn infix – and just as the Aramaic word בנת that means daughter – is the result of a נ infix into the Hebrew daughter term בת - and just as the Aram. ענתא That means time – is a similarly modified form of the Hebrew word עת . And so this is to the effect, then that the Aramaic כנת konnit term proves that the Hebrew כת כתה terms are - really words of the biblical era that just did not make it into the scriptural Hebrew texts – for some reason or another

²⁷⁵ ...apparent source of Ger. gattung [class, type, genus]

But there is still more yet to this כס and כת matter – because There is – for example - a Hebrew word כתל kotel or ‘kosel” – that is spelled with a tof – and that means – wall - and that כתל term is – in my humble opinion - similarly related to the biblical Hebrew plural word כסלים kesolim – [in Lev. 3:4] - that is spelled with a samekh – and whose singular form is kosel כסל - - because the כתל term with a tof denotes – wall – walls being the sides of a room – while the כסל term denotes the flanks of an animal – and the flanks of the animal are its sides – and they are THE WALLS of its body²⁷⁶

And so – even though none of the earlier experts have recognized ANY of this – it appears to me that even the כתל and כסל wall / flank terms do also share this same כס base that signifies – to possess – to contain – for it seems to me as well that the G-d made the words כתל and כסל that denote wall –by adding a ל lammed to the bases כת כס that denote – possess – contain – and that the reason why G-d did this is because the walls of a room are the things that CONTAIN its space and all of the stuff inside it.²⁷⁷

And so this כסל and כתל word pair is yet another example of the actuality of the inner base כס - - And it is also another example of the ת / ס inter-relationship principle – and it is also yet another example of a way in which G-d expanded an inner base by adding to it a third letter – in this case the letter ל lammed - ²⁷⁸ - as occurred also in the case of the word - as I mentioned before

²⁷⁶ It seems to me that the similar כסלה term’s occasional biblical use in the sense of – confidence, trust, hope is a sense development from the notion that people rely upon walls כתלים to protect them against external dangers – and to support the framework of their houses. But it might instead derive from the root חסה [to trust in][See Job 4:6] Gesenius and Julius Furst have כסלים loins as being items that are thick – fleshy and fat- to the effect that the Hebrew כסיל [fool, foolish] term relates to the כסל loin term, in their opinions, in the same way that the Hebrew word טפש - and the Grk. pakhys and Lat. pinguis all denote both ideas of fatness and thickness – as well as stupidity or foolishness . It seems to me by the way that pakhys and pinguis both derive from the פח pokh base of Hebrew נפוח [swollen, puffed out, inflated]. Alternately - the כסיל fool term can derive humorously from the idea that talking to a fool is like talking to a wall – or it may have derived from the idea that a fool is walled off – blocked off from rationality – as we find to be the case with word stupid that is cognate to the Yiddish farstoppte kopp [stopped up head] . The Eng. word fathead may relate to the idea behind טפש - or it may derive from the fool terms פתי petti and פתה fateh. The word רטפש [Job 33:25] that means fresh, strong, - - and also fat may derive from the word טפש

²⁷⁷ The biblical word כנס [to enter, take in] might relate to the כס base – by נ epenthesis – in that the concepts of – enter and contain are closely related . When one enters into something – he begins to become contained by it

²⁷⁸ And – by the way – my research has indicated that within this ת / ס inter-relationship – it usually seems that the ת acts as a secondary form of the ס - albeit that the reverse is occasionally the case .

And incidentally – It seems to me that the similar כסלה term's occasional biblical use in the sense of – confidence, hope is a sense development from the notion that people rely upon walls כתלים to protect them against external dangers – and to support the framework of their houses. And the כסיל fool term can derive humorously from the idea that talking to a fool is like talking to a wall – or it may have derived from the idea that a fool is walled off – blocked off from rationality – as we find to be the case with word stupid that is cognate to the Yiddish farshtoppte kopp [stopped up head]

Now – I'm not going to get involved at this point – with the question of whether this ת/ו phenomenon is a case of אותיות מתחלפות - or whether it amounts to some other type of letter inter-relationship – but I wanted to let you know that there IS ו/ת an inter- relationship in Hebrew – and we will be coming back to it a few more times in this video

And so you may have begun to understand by now why I have diverted earlier to tell you about this ת/ו inter-relationship. But There is more to come, yet. A WHOLE LOT MORE -

Now – before I move on to our next indicator category of bi-literal inner bases - – It may be somewhat unfortunate, I admit – but I happen to be a stickler for detail – and I absolutely hate to leave out things that seem to me to belong – So here are a few more things that I would like you to know concerning these matters – It'll only take a minute – and you might even enjoy hearing it. To wit -

Now – there is also a Hebrew verb כסה that means – cover – and The concepts of containing and of covering – are – by the way – loosely related – in that covering an object is a form of containing it.²⁷⁹ And there is indeed an English idiom that goes – that about covers it – which means all of the aspects of a topic have been contained in a presentation^{280,281}

OK – but getting back to the matter of word formation - sometimes we can also find a subliminal homiletic message in the way that G-d invented a particular Hebrew word, as well

For there is a Hebrew word כעס ka'as that denotes 'anger' . Now – It seems to me conceivable that G-d did create this word כעס by inserting an ע ayin into the inner base כס that signifies – to possess and to contain, as we mentioned earlier on – Now you may ask - Why would G-d have created the word that denotes anger by placing an ע into an inner base כס that denotes anger? Well – I

²⁷⁹ It seems to me that Rabbi Pappenheim holds that the base כס denotes – covered – and that the כוס tem refers to a cup that is covered and that the כסא term denotes a chair that features a covering.

²⁸⁰ Now – with regard to the phrase - חגנו בכסה ליום חגנו - [Psalm 81:4] – Some masoretic experts translate – at the new moon or at the full moon – in the time when the moon is covered – that is to say – not visible to the unaided eye – and wherein the word kesseh כסה is understood in a כסה term's sense of 'cover' – . And The Targum renders בירחא דמסתי יומא חגיא דילנא which Jastrow understands as intending – in the month that covers our holy day – but it seems to me that it may have intended instead in the month that includes – and thus *contains* our holy day.

And it seems to me [that if the כסה term is therein related to the full moon –But] – more likely - בכסה may intend instead – in that month that includes – and thus *contains* our holy day. And – with regard to these other interpretations of the experts – please note that I have always agreed with the principle of שבעים פנים לתורה - at least to the extent that I believe that a Torah phrase and/ or instruction can legitimately be regarded as intended to possess every one of a number of meanings – provided that none of those meanings irreconcilably contradicts any of the others.

Cf. also תכסו על השה

²⁸¹ כסה is the probable source of the words Eng. coat – Fr. chaussette [socks] – and gaiter and cootikin [ankle covers]

suggest that Perhaps He did that in order to convey subliminally - the important moral message – that anger is an emotion that should usually be contained²⁸² – as much as is possible.²⁸³

And along similar lines -

The word כעס also appears four times in the Book of Job – but in the form כעש - spelled with a ש sinn in place of the samekh . Now - This may simply be a stylistic matter of alternate orthography – as the ס and ש often interchange even in Tanakhic words. Or – it might be instead another subliminal homiletic message – this to the effect that – when the anger situation is NOT one of כעס - anger spelled with a samekh - that can be contained - the one who cannot completely contain his anger at having been wronged – his anger should at least not exceed the level of the wrong done to him – in that that כעש anger spelling can be seen as intending - כאשר עשה = כ עש [In other words - if you do get angry - Your anger should not exceed a level commensurate to what the other fellow did to you – So that כעש - spelled with a ש implies – only as he did to you - and not more]. – And this is to the effect that G-d has used כעש the spelling to imply – if you can't handle the כעס message of containing your anger completely – at least accept the כעש message – that tells you – let your anger not exceed the level of the wrongdoing

These assumptions of mine concerning the word כעס do also accord with another of my theories to the effect that the biblical word עברה evrah that means – rage – fury derives poetically from the word עבר oveir that means – to cross over – in that a person's entering into a condition of עברה amounts to his crossing over a line that exists at the edge of controlled state of displeasure or slight anger – and entering – G-d forbid - into an uncontrolled state of rage and fury.

²⁸² And indeed Koheles 11:10 instructs - הסר כעס מלבך [remove anger from your heart] . Nevertheless - כעס may not be as undesirable as levity – for Koheles 7:3 states טוב כעס משחוק

²⁸³ The word כעס also appears four times in the Book of Job – in the form כעש . This may simply be a stylistic matter of alternate orthography – as the ס and ש often interchange in Tanakhic words. Or – it might be instead another homiletic message to the effect that one's anger at having been wronged should at the very least not exceed the level of wrongdoing – in that כעש can be seen as intending - כאשר עשה = כ עש [as he did to you – and not more]. – Note also that these insights concerning the כעס + כעש terms demonstrate the great homiletic / mussar benefit that is to be gained by the study of inner bases. However it is also of note that Jastrow has suggested the possibility of a link between the word כעס [anger] and the similar פBH כער that means – ugly, repulsive

Note also that these insights concerning the כעש + כעס terms demonstrate the homiletic / mussar benefit that can be gained by the study of inner bases.

Now if you recall – I had mentioned earlier that there is a biblical term בית נכת that appears in Isa. 39:2 and in II Kings 20:13 – that some of the experts translate as treasure house. And you may recall that I have suggested that this בית נכת term possesses a root נכת that I see as related to the word נכסים nekhsim that denotes possessions – And I have also suggested that the נכת term is related to the נכסים term by a metaphysical ת / ס inter-relationship

But the reality is however – that there does seem to be some difficulty regarding that נכס / נכת connection theory –

For - If you will recall – I had also spoken earlier about a category of biblical Hebrew root pairs wherein the same root appears to possess two different forms –. Example root pairs of this category are – נמג מגג both of which denote – melt, dissolve - נסב סבב - both of which denote surround – and נפץ פצץ both of which denote – burst, scatter. In each of these there is a root form ABB and there is also a root form NUNN-A-B – that has the exact same meaning.

Now it happens to be – that there is also an ABB form כתת Hebrew root that means to crush – and if this כתת root also had an additional dual root form – that second form would be- נכת And it also happens to be that the manufacture of spices often involves the crushing of natural plants or tree parts into spice powders. And therefore in light of this – a difficulty concerning my בית נכת treasure house hypothesis will lie in the fact that there are also theorists who have indeed suggested that the בית נכת does not mean – treasure house – but rather that it means a spice house – and these experts maintain that the spice house is indeed called a בית נכת because raw spices are כתות therein – because they CRUSHED there into powdered form – and this is thus a theory that would appear to be in opposition to the נכת theory that I have proposed.

And – on top of that – the בית נכת spice house theory is also supported by the fact that some of the experts have assumed that this בית נכת term is related to the word נכאת that they regard as denoting a type of spice or crushed spice²⁸⁴ in Genesis 37 and 43. And indeed - even the expert Radak has related the בית נכת and נכאת terms to the כתת root that denotes – crush

And the matter of the true meaning of the phrase בית נכת is not entirely clarified by the text of the two verses wherein the term appears – for those verses state that the בית נכת was the building wherein the King's silver and gold were kept – ALONG WITH HIS SPICES and his fine oil. So that the בית נכת does certainly mean treasure house – but it could conceivably be seen as intending spice house.

And so if you please – I would like to mention now an interesting insight that may help us to clarify this בית נכת matter – to wit –

To begin with -

The experts have correctly recognized the existence of a ד / ת interchange principle between Hebrew and Aramaic words – as is to be found for example in the word pairs – Hebrew עת and Aram. עדן [both mean time, period]²⁸⁵ -Hebrew בתק [split open, disembowel] and Aram. בדק [split, burst, break into]-the Hebrew - פרכת and Aram. פרגוד [both mean – curtain] – Hebrew נתן [give] and Aram. – נדן [dowry, wedding gift]²⁸⁶ - and in the Hebrew תלל [to hang] and the PBH דלדל [to hang down]^{287, 288}.

²⁸⁴ Ernest Klein suggested tragacanth

²⁸⁵ Cf. also עדנה and בגד עדים

²⁸⁶ Also Hebrew נדד to Aram. נדת [both = wander] among others

²⁸⁷ albeit that a few scholars assumed a sense of hanging even in the tri-literal form דלל itself

²⁸⁸ Some experts maintain that in an ancient form of Hebrew script lettering the letter דdalled had the form of a tent door and that its name derived from the word דלת delet which means door – for that reason. If they are correct then the letter name dalled would amount to another specimen of ת tof to ד dalled transformation

And the experts have also recognized the likelihood of a ת / ד interchange principle in the Hebrew to Hebrew word pairs - כתר [encircle] and כדר [encircle, besiege] – and also in the presumed pair - בדל [separate] and בתל [base of בתול virginity]²⁸⁹²⁹⁰

And I have additionally assumed a probable link between the words חדר [penetrate] in Ezek. 21:19 and חתר [dig into]- and in the word לפת [to twist or coil around – as in וילפת שמשון Judges 16:29] and לפיד [a torch made of strands of wood, wicks, or other materials twisted together²⁹¹ into a single item]^{292 293294}

And it seems to me as well that the experts have entirely over-looked the word pairs שרות שרד [both of which denote – service, ministering] and שארית and שריד [both of which denote – remnant, remainder, survivor] . These four words are all regarded as being of biblical Hebrew – but I regard – שרד and שריד the ones that feature the dalled ד in place of the ת tof as special biblical Hebrew words that are Aramaisms²⁹⁵ - words of an Aramaic style-

– And it seems to me that there is a special reason why the G-d chose to present precisely these two Hebrew words שארית [remnant, remainder] and שרות - [service, minister] in an Aramaic form in the Torah itself - that reason being – namely – that the Aramaic forms should serve as a remez – as a hint to the fact that in the future – the Aramaic language would serve as an auxiliary language to the Jewish survivors שארית of the future destructions and exiles during their lengthy sojourns in the area of Babylonia.²⁹⁶

²⁸⁹ that I myself regard as questionable.-

²⁹⁰ Rav Hirsch has suggested an interesting connection between בגד beged [garment] and בית bayit [house] in that they both encase or cover people

²⁹¹ Albeit that לפיד could also amount to לפיד ל - for the flame – in that it seems to me that the word פיד that is usually translated as disaster, catastrophe does really intend also fire – as I will demonstrate in a coming article – and we find a parallel in the Lat. word tragicum that means fire

²⁹² It seems to me that the similar words פחד [fear] and פחת [less, minus] might be related metaphysically in that fear amounts to a lessening in one's equanimity. Consider also שמד and the צמת term in its sense of destroy, exterminate

²⁹³ Also PBH צמד [join, attach together] and צמת [join, attach, contract]

²⁹⁴ Perhaps also בתר [separate] and בדר [scatter] – אמת עמד – תהם דהם - רפד רפת - אמת עמד

²⁹⁵ I know of at least five ways to understand the phrase הסכת ושמע [Deut. 27:9] . One of them has the סכת base as a form of the word סגד that denotes – bow before, pay homage to – in the sense that the phrase will intend – submit [to me or to G-d] and listen

²⁹⁶ However – some scholars render שרד as – magnificent garments – and others have it as denoting – mesh or chainmail type and others as – plaited garments. Rav Hirsch has it - distinctive – in the sense that the root denotes – separate – so that the שריד [survivor, escapee] is also one who was separated.

In addition to these – I have also detected probable ת / ד relationships in the cases of the words אחד and אחת - which are the masculine and fem. Words denoting the number one – as well as in the word pair פחד [fear] and פחת [lessening] – in that fear amounts to a lessening within the equanimity or in the psyche – and there is also a link in the word pair שחד [bribe] and שחת [its sense of – to corrupt]²⁹⁷

Perhaps Also Rav Hirsch connects סגד [to worship] to the phonetically similar biblical שכת of אבן משכית a stone upon which worshipers of pagan deities would bow down [Lev. 26:1].^{298 299300}

And therefore – in light of all of these ד ת connections - it seems to me possible - that the word נכת that I have as denoting a treasure – and as being related to the root נכס that means to possess – that this word נכת is related to the word נכד that means grandchild – That is to say it seems to me possible that these two terms are metaphysically related by means of the ד / ת interchange that I have just now demonstrated – for the simple reason that grandparents' grandchildren are their treasures³⁰¹–

Now – I wouldn't hold it against you – not too much – if you imagined that this נכת to נכד grandchild treasure theory of mine is merely the reverie of an emotional old grandfather – but in case that thought has crossed your mind – let me tell you something now about the German word enikel – and the Yiddish word – ainikel – that mean – grandchild – and about the English word – to OWN. .

²⁹⁷ Also יצת - kindle, burn & יקד kindle, burn

²⁹⁸ The biblical hapax legomenon הסכת [Deut. 27:9 – ישראל –] may relate as well - in the sense of 'submit by paying attention'.

²⁹⁹ The Middle Eastern word sajada [he worshipped] which is related to the biblical word סגד [bow down] – is said by Harper to be the source of the word masjid – which is in turn said to be the ultimate source of the word 'mosque'.- [the Arabic prefix ma denoting 'place'] – and Wiktionary has masjid as meaning 'place of prostration' . And thus it seems that the true sense of the Arabic root SJD was 'to prostrate oneself in worship'. The Baal HaTurim defined the biblical term משכיה moskia as 'temple, house of prayer' and in light of this Yaakov Shajnfeld has suggested משכיה as a possible collateral source for the mosque term. The source of the Hebrew סגד is explained on pg...

³⁰⁰ Or this might relate to the word הסכת of Deut. 27:9 that means 'pay attention' concerning which Radak suggested a possible link to the idol deity name סכות Sakhus [Amos 5:26]

³⁰¹ that is – hopefully - if they are brought up right

Now – the English verb to own – which means – to possess – is known to derive from an Old English word AGAN [= aigan] – that also meant – to own- to possess³⁰². And this OE word agan – is also known to be related to the German and Old Ger. word – eigen – that also means own – possess – as those of you who know Yiddish are well aware

And so – in light of this – it seems to me likely that – just as the Old Eng. word agan was eventually streamlined into the Eng. word – own – by means of the omission of its G –so too was the Ger. word enikel – that means – grandchild – apparently streamlined out of an earlier grandchild word – eigenikel that derived from the German word eigen that means to own – similarly derived by omission of that eigenikel 's G - And I believe that all of this did indeed happen in the notion that a man's grandchild is his treasured possession³⁰³

And so this נכת to נכד treasure connection that I have demonstrated – has not only supported my suggested link between נכד and נכת in the sense of a treasured possession - - for in so doing - it has also supported my earlier contention to the effect that the נכת term of the phrase בית נכת is related to the נכסים term that denotes possessions³⁰⁴ – by means of the ת to o relationship principle^{305 306}

³⁰² The word eigen is likely related to the Ger. word ich that means 'I' – which derives from the Hebrew אנכי anokhi [I] – A lesser etymon candidate for eigen – and even for the Eng. own – is the Hebrew קנה koneh [to own, to purchase] albeit that own's W accords philologically with the G of eigen. אנכי is Also source of Lat. ego that means – 'I' .C.T. Onions mentioned Gmnc. Egen type terms [at own] that denoted – to take possession of – and this puts the קנה term back into the picture

³⁰³ Other Germanic word pairs wherein the G became an Eng. W – include – Ger. beigen [bend, bow] > Eng. bow / Ger. vogel [bird] > Eng. fowl / morgen > morrow / zeigen [show] > show – / Fris. & L.G. leeg, Dutch laag [low] > Eng. low / - Ger. borgen [borrow, lend] > borrow . Ger. folgen & Dutch volgen > follow - & MLG talg > tallow / Ger. felge [ploughed land] > fallow / OE hergian [ravage, plunder] > harrow

³⁰⁴ The biblical word נכד nekhed is translated as – grandchild – progeny. In light of the biblical ת / ד interchange that we have demonstrated it seems to me probable that נכד is metaphysically related to the biblical נכת of בית נכתו [Cf. Isa. 39:12] in a figurative sense – in that בית נכת is translated 'treasure house' - 'a house where treasures/ possessions are stored' and a person's grandchildren are [figuratively] his 'treasure' and 'possessions'.– this נכת being related to the similar root נכס [possess] by ת / o relationship

³⁰⁵ E. Klein links נכד to the Samaritan נגד [grandchild] and to the Ethiop. nagad [tribe, kin]. Rav Hirsch links it to Hebrew נגד [against, opposite] in the sense that one's grandchild is apart from him generationally but connected to him spiritually.

³⁰⁶ And this is especially so in light of the fact that – although there does exist evidence of a more direct link between the dalled ד of נכד and the samekh o of נכס - that evidence is not not as marked as that provided by means of the נכד to נכת to נכס connection.

And so – This כס to נכס to נכת to נכד connection is yet another example of the many lovely poetic and subliminal messages that The Almighty has deposited into His holy Hebrew language by means of phonetic letter interchange³⁰⁷ methods.³⁰⁸

Nevertheless – it seems to me entirely reasonable to assume that the בית נכת term can have been used in biblical times to denote both treasure houses and spice processing establishments

³⁰⁷ Let me mention also – as a footnote – a few of the extant theories concerning the matter of the existence of a bi-literal inner base כד that might be involved in this matter. First of all –

(a) It seems to me that – just as I have shown that the word נכד is related to the words נכת and נכס - there may also be an inner base כד that was related to the bases כת and כס that denoted possess – contain – as I mentioned earlier. And this base כד would indeed be the base of the word נכד - the grandfather's possession – and the base of the word כד - kad – that means – pail, jug – in that these items are containers. - Cf. וכדה על שכמה Gen. 24:15

(b) a כד jug term may itself be instead a 'spinoff' derivative of the inner base כר that denotes 'circle, round' as the D/T and the R sometimes interchange - for I have found many examples of connections between Post Babel jug / pitcher terms and such Hebrew words as כר כרכר and כרע denoting 'roundness' circle and 'curve'. [Jastrow assumed an Aramaic כדד root that was the source of the כד jug term – and he regarded it as a derivative of the root כדר that denoted arched, round, curved] However the כרע root may also be related to the root כנע that denotes – bended knee, subservience – by נ / ר inter-relationship

(c) It seems to me that There may even be a bi-literal base כד that specifically denotes roundness. This כד would be the base of the words - כדר [to encircle, surround, besiege] - כד a rounded jug - and כדור a ball. See page

(d) The non- masoretic experts – Julius Furst and John Parkhurst - have each suggested instead a כד base that denotes – forward thrust – a base that would be central to the ideas of כד [a pitcher of water] - נכד [a generational forward thrust] - כידוד [sparks that are emitted] - כדכוד [a sparkling gemstone that radiates brightness] - and כידון kidon – [a javelin that is thrust forward]. Not at all an unworthy hypothesis – you must admit

(e) Rav Hirsch, who came after these experts – saw a central idea of fiery sparks in the כידוד [sparks] and כדכוד [gemstone] terms – and he included with these the jug term כד in that it was a fired pitched – made by fire] – And Rav Pappenheim perceived instead a sense of 'handle' in the כד base – in that the כד jug has handles – while the נכד grandchild is a figurative handle to his grandparents. There is however a good deal more to consider with regard to various כד related terms - and that is discussed at length in my encyclopedia manuscript.

And – incidentally - This כד is apparently the etymon of the ancient Grk. kados and the Lat. cadus [cask, keg, large vessel].

I will also explain later yet another possible theory ???? involving the dalled

³⁰⁸ Cf. the Talmudic dictum עטרת זקנים בני בנים [submitted by Reb Yaakov Shajnfeld].

And by the way – the word נכד is apparently the source of the English words nepotism and nephew - by khof to P and F withering transformation^{309 310}.

And so I have just now mentioned that – the word כסה means to cover. And there is a biblical word כסות that denotes – a garment, a suit – that apparently derives from the כסה cover term in that a garment is a body covering. And thus it seems to me that the fem. biblical word כתנת kutonet [tunic, garment] which denotes a certain type of garment – as in the phrase כתנת פסים

³⁰⁹ Robert DeBruyn advises that נכד is the source of the OE word – nift – and of the MDutch nift and nicht – and the source of the Latin word nepotem [whence Eng. nepotism and nephew] – which denoted mostly – grandchild and nephew – among other similar terms that you can find in his informative website – that I often review by googling Robert DeBruyn Index – as his suggestions do enjoy – in my humble opinion – a respectable and fairly high rate of accuracy neptis grandchild

³¹⁰ it seems to me as well that a נכר נכת connection may lie in the fact that there is a נכר usage that denotes – someone or something that is familiar and near to you – while נכת denotes a treasure – something that is dear to you – which amounts perhaps to an intensive form of נכר familiar. I have found that such / exists with regard to such word pairs as סור סות שחר - שחת עשר - עשת קשר - קשת קשר - - and In many other cases as well – as my encyclopedia manuscript explains in detail

[coat of stripes] and whose theoretical masculine form would have been כַּתָּן³¹¹ - is probably also similarly a derivative of a missing or undetected כַּת base secondary sense as covering³¹² that would be parallel to the כֹּס base's secondary sense as 'cover'. –.³¹³³¹⁴

And, incidentally -

כַּתָּנָה is in the opinion of some scholars - and in my opinion as well - the etymon of the Grk. chitawn [tunic] χιτων and of the Akkad. Kitintu [linen garment] and of the Aramaic kittane [linen]^{315 316}

Now - I shall also point out at this point – that I had previously presented the ת / ו relationship phenomenon as if it were only a matter of simple letter interchange – but in light of what I have just explained about bi-literal base spin-offs it seems to me that the

³¹¹ by means of the affixing to it of an agential ׀ ende nunn

³¹² And so I assume that the biblical Hebrew term כַּתָּנָה kutonet [tunic] is a derivative of the כֹּסֶה kisah [cover] term – and that it is closely related to the word כֹּסוֹת [garment] in that the tunic is a body covering. כַּתָּנָה. The word is the fem. version of a masculine form כַּתָּן kuton. And thus It seems to me conceivable that that כַּתָּן term was fashioned out of a lost or theoretic כַּתָּה term that was correspondent to the word כֹּסֶה kisah that means 'cover'- by means of the ת/ו interchange

³¹³ However, Julius Furst assigns כַּתָּנָה to כַּתָּן kuton type semitic terms that denoted 'cotton'

³¹⁴ כֹּסֶה is apparently also the source of ancient Grk. κευθεῖν keuthein and κευθα keuthaw / keythaw [cover - conceal – hide] The ancient Grk. term for the climbing ivy plant kissos – may derive as well – in that ivy covers external walls.

³¹⁵ כֹּסֶה may also have been the etymon of the ancient Grk. χθων chthawn [whence Eng. chthonic] in its usages as – ground – soil – earth – in that the soil may have been regarded as the covering layer of whatever lay under it heading towards the center of the earth. Cf. Lat. petra – pg... χθων also denoted – netherworld / underground - a land/ country – the whole earth.

כֹּסֶה is also the apparent source of the ancient Grk. keuthein [cover] - keusaw [secret, concealed] - keuthete [disguised] – kuthe [covered] – And there are also keuthaw – [contain] – and kytos/ kutos [any hollow vessel – container – urn – cell – uterus - Human body trunk - among other related terms. NOTE THAT THE CLOSE SIMILARITY BETWEEN THE HEBREW כֹּסֶה TERMS THAT DENOTE COVERINGS [INCLUDING SECRETS] AND THE כֹּסֶה TERMS THAT MEAN 'CONTAIN'[pg...] IS MIRRORED WITHIN THIS GROUP OF SIMILAR GREEK TERMS. And note as well the similarity between the chthawn χθων term that meant ground – earth – soil – netherworld / underground and the ancient Grk. κευθος keuthos [in the depths of the earth]

³¹⁶ Cf. Lat. garment toga that derives from the same Hebrew origin as the Lat. tego [cover v] and tegumen [a covering] as is explained I my manuscript.

base כת - that is likely the source of the word כתל - may constitute a metaphysical spin-off of the base כס that is the source of the word כסל - to the effect that the ת / ס relationship is also an important element of inner base spin-offs as well.

And so I have begun to reveal to you the existence of another level of the Hebrew language – that in a way – amounts to a language within a language

Now – with regard to all of the things that I have demonstrated herein concerning connections between Hebrew roots and bases - and all of the things that I have demonstrated concerning connections between Hebrew words and the words of other languages that those Hebrew words have likely spawned - I would respectfully ask you to consider – Have you ever noticed connections of these sorts in the cases of words of other languages??

כתב may also relate to base כס that denotes contain, possess because writing down an idea is a for of storing it for later use

Include also – כפת כפס - כסף - כסות

And next – as I have mentioned a moment ago – there is also one more advantage to my having introduced my theory of three letter metaphysical spin-off roots – for I am going to use it now as the spring-board introduction to yet another indicator of the existence of bi-literal / two letter bases – for that theory of three letter metaphysical spin-off roots does also open a door to the possibility that – G-d did even spin-off secondary bi-literal bases from primary biliteral bases - as well and– I am indeed going to reveal to you shortly how G-d DID indeed occasionally use the spin-off method EVEN IN HIS INVENTION OF TWO-LETTER INNER BASES as well³¹⁷ –

³¹⁷ I have already demonstrated that tri-literal roots were spun off from other tri-literals – and I have shown that tri-literals were developed out of two letter roots – and NOW I'm going to show you how G-d did even spin- off biblical bi-literal bases from other bi-literal base

But before we get to that we will need to diverge for a moment and to speak a bit about an interesting question that concerns a gift that the Jewish Patriarch Yaakov gave to his son Yoseif.

Genesis Chap. 37 verse 3 states that Yaakov made for his son Yoseif a **כתנת פסים**. Now the word **כתנת** is understood by all to mean – a tunic or a coat – but there is a difference of opinion concerning the word **פסים** possim. Some experts say that **כתנת פסים** means – a coat or tunic of variegated / different colored stripes – but others maintain that it means – a coat whose extremities reached to the ends – which means – a coat whose sleeves extended all the way to wrists – and whose hem reached down to the feet – and almost to the floor.

So let me explain now – the rationales behind each of these two opinions.

Those experts who translated the word **פסים** as variegated stripes – based their opinion upon the fact that there is a fairly common PBH Talmudic word **פס** pos that means – a strip – a stripe – a piece³¹⁸. And so these experts have assumed that the known PBH word **פס** is in reality a biblical term as well that appears in the **כתנת פסים** term. And the **כתנת פסים** term has been indeed often been translated as – a coat of many colors.

But the experts who have **כתנת פסים** as denoting – a coat whose extremities reached to the ends – do also have a good deal of facts to support their opinion - for it is well known that there is a biblical Hebrew **פס** pas term that denoted – an end – an end part – an extremity – and –as a verb – the **פסס** term also means – to end, to vanish and - to cease existing. These senses appear in Tanakh in a few forms They are found for example in the form **אפס** - in the biblical Hebrew instances –

Gen. 47:15 - **כי אפס הכסף** -for the money has ceased

Isa. 41:12 - **יהיו כאין ואפס** - they will be as 'nothing there' and [as] naught, zero

Deut. 33:17 **אפסי ארץ** - the ends of the earth [the most distant areas]³¹⁹

³¹⁸ So according to Marcus Jastrow and Ernest Klein. Evann Shoshan renders **רצועה** - which does also denote – strap

³¹⁹ The Eng. word eaves – the end points of a house roof – apparently derives from this **אפס** sense In its sense of 'end boundaries'– Cf. also 'eavesdrop'] - and indeed its earlier English form was 'efes'

And furthermore - a related פסס verb – appears in the phrase כי פסו אמונים מבני אדם [Psalm 12:2] - that is variously translated as - ‘... for the faithful [or the truthful] – have [gradually] vanished / disappeared from among the sons of man / mankind – have come to an end / ceased from among the sons of man — have diminished to the point of אפס zero / diminished to the point of extinction

And – along similar lines – there is also an Aramaic phrase פס ידא – that means - the palm of a hand - or rather – the end part of an arm . It appears twice in The Book of Daniel as the hand body extremity [that wrote upon the wall of King Balshazzar’s palace]– [Chapter 5 – verses 5 & 24]. And Jastrow notes also an Aramaic term פס רגלא that means ‘the foot extremity’.

And so – it happens to be that there is much diverse indication in Tanakh to the effect that the פסים word involves –ends and extremities – but there is no other clear specific Tanakhic indication to the possibility that a פסים term denotes stripe or strip – other than its usage therein in the context of a coat. A כתנת פסים term does also appear twice in II Samuel Chap. 13 – but even there we cannot know for sure if it refers to a multi-colored coat that might have been in fashion for King David’s daughters – or if it refers instead to a very modest type garment that entirely covered the arms and legs – as would have befitted the daughters of an Israelite king . And so it is likely these facts led those other experts to assume that the כתנת פסים term of Genesis 37 meant – a coat of extremities

And so it seemed to me therefore – that one relevant question was – What did the Torah intend by the phrase כתנת פסים - does it mean – a coat of many [different colored] stripes – or did it mean – a coat that reached to the extremities, to the ends?.

Now - that may be the first question - But - for a word person like me – there was another question to consider as well

For – you see - with regard to those experts who translated כתנת פסים as a coat that reached to the ends - for them there was no difficulty attendant to their position – because – as they saw it – there is only one basic meaning to the word פס pos – and that meaning – is – an end, an extremity – and as they saw it – THAT meaning applied to case of the כתנת פסים possim as well ..

But with regard to those experts who translated כתנת פסים as a coat of variegated stripes -

we would have to explain how it is that G-d has created a word פס that appears to possess two radically different meanings – end – and stripe - which do really seem entirely unrelated to each other? -

And so my task was to figure out how it could be that the same biblical Hebrew פס base definitely means - cease – extremity - finish and – end – should also mean – stripe & strip

Well – I do believe that I have figured out the answer to that question - And - I shall explain now the process that I employed to find that answer–

- (1) First of all – I remembered that G-d had likely metaphysically spun off three letter roots out of other three roots that were made out of related letters and that possessed similar or related meanings – as had likely occurred in the case of the word pair צרב & שרף that I mentioned earlier
- (2) Next – I considered that G-d might also have metaphysically spun off two letter bases out of other two letter bases that were made out of related letters and that possessed similar or related meanings – just as He had done in the cases of three letter roots that He had spun off out of other three letter roots
- (3) Next – I remembered that

There also happens to be a biblical Hebrew פת pos that basically denotes – small piece – bit – crumb – morsel – piece of bread. This word is not spelled פס pey – samakh – but rather – פת pey sof . When it appears in Tanakh in the singular – it is only in the sense of ‘piece of bread, small meal’ – appearing sometimes attached to the word לחם lechem [bread] – סעד לבך פת לחם [Jud. 19:5] but other times it appears simply as פת - וטבלת פתך בהמץ [Ruth 2:14]. It is also found three times in the plural form פתים pitim - generally denoting there crumbs, bits –

And in משליך קרחו כפתים [Psalm 147:17] the word פתים pittim is translated variously as – crumbs – fragments – morsels - pebbles -

And a related verb פתח does also appear Tanakhically once in the phrase פתוח אותה פתחים – i.e. in the sense of ‘crush, break into pieces – and crumble’ [Lev. 2:6]³²⁰

(4) Next - I realized that the פס sense of strips and the פת sense of pieces, bits are in reality related concepts – since pieces are small bit parts of a whole item – and strips are also parts of a whole – but being instead in lengthwise form . Strips and stripe-ings - and pieces, and bits are conceptually related things - - in that they all amount to particles of a whole item

And if you recall - I had indeed also mentioned before – albeit somewhat inconspicuously - that the Talmudic פס term does mean strip, stripe – but it sometimes also denotes – piece, as well

(5) And finally - I remembered that that there is a metaphysical inter-relationship between the Hebrew letters ט samekh and ת tof – as I have indeed already pointed out many times in this presentation

And so therefore – as soon as I had become aware of – all of these factors – then VOILA! - I realized that the פס pos word of פסימ that means stripe – is apparently a derivative of the two – letter base פפ - that is itself apparently a metaphysical secondary spin-off form of the base פת that is a primary base whose meaning is – piece – by means of the samekh – tof inter-relationship!.

And so this to the effect, then , that the פס - Pey Samekh that means – stripe – and the פת pey sof that means bit – piece – are probably both alternate forms of the same word!!!!

³²⁰ In the phrase - פתוח אותה פתחים patot otah pitim Lev. 2:6 the verb פתוח means – break into pieces – and the singular forms of the word פתחים are פתחה and פתח - and they generally mean ‘a piece, a bit - or - a morsel’ –

And so This is also to the effect, that – with regard to the opinion of those who translated the phrase **כתנת פסים** - as – a coat of variegated stripes - we can assume that the two letter base **פס** that denotes – an end and an extremity – is a primary base – but the **פט** base that means – strip, stripe – is instead a secondary spin-off form of the base **פת** that denotes piece!³²¹

And— therefore I would like to point out that this means that **פט** pas's secondary meaning as stripe should not be considered as belonging only to PBH Hebrew alone – as some experts mistakenly believe - for it likely also had this meaning in the biblical phrase **כתנת פסים** - as well.

And by the way - I want to clarify as well - with regard to that biblical phrase **כתנת פסים** – that – at the end of the day – and especially in light of the masoretic principle **שבעים פנים לתורה** shivim ponim La Torah – which maintains that a Torah verse can have been intended by G-d to possess many different meanings at the same time - there is really no reason for us to have to choose between the **כתנת פסים** translation of coat of extremities – and that of a coat of stripes – because Joseph's coat can indeed have been at the same time – both a coat that was multi- striped – and a coat whose sleeves and hem reached to the ends .³²² And this can indeed have been exactly how the Torah wanted us to understand the **כתנת פסים** phrase

And so — I can also advise that the - **פת** & **פס** terms that denote bit and stripe – constitute yet another **ת – פ** word pair that I have discovered –

And incidentally – as many people have already correctly recognized long ago – the word 'piece' does apparently derive ultimately from the Hebrew **פת**base³²³ - along with the Lat. *pettia* that means – piece, portion .³²⁴

³²¹ Nevertheless – BDB mentioned an opinion to the effect that **פס יד** = flat of the hand – and **פס רגל** means flat of the foot [sole] – If this were correct it relate to an interpretation of **כתנת פסים** as – coat of flat, broad stripes

³²² Balashon mentions [at *ketonet passim*] theories to the effect that **פסים** denotes 'of different colors' and 'some type of distinctive material'

³²³ And perhaps also the word - bits

³²⁴ Also the Ital. *pezza* and *pezzo* that mean variously – piece – spot – patch – and the Celtic *pez*, *peth* [piece, portion]

And by the way – once again – the Hebrew פס base that is a source of the Aramaic phrase פס רגלא that denotes – foot – can have been the source of the ancient Grk. foot term pous – and of the Lat.³²⁵ foot terms pes and pedes - and of the Ger. fuss and the Eng. foot. The base is also the base of the thought to be PBH פסד [PoSaD] that means – lose, loss – from which was derived the Lat. perdo [lose, waste, dissipate, destroy] by rhoticism of the samekh.

And I shall mention at this point that in many of the instances of the ת / ס relationship it appears that it is the ת tof featuring word that is spun off from the ס samekh word – as seems to be the case for example with the word pairs נכת נכס – נתך נסך – and תמר סמך – but this is not a hard and fast rule – for we have just now seen that it is the פס base that contains a ס that was instead spun off from the פת base that has the ת – and I will be demonstrating another example of this a bit later on.

Now it seems to me that G-d made the word תרם [raise up an offering] out of the base רם [high] – And that G-d made the word תמה [be astonished] out of the base מה [What?] . And in like fashion He developed the word תהום [pounding depths of the sea] out of the root המה [to pound, agitate] – making all of these by prefixing a ת tof to an inner base.

And so it seems to me that - had G-d so desired - He could also have been able to form a word with the same meanings as עודד – i.e. the sense of providing another with the strength or the ability to continue onward - - simply by prefixing the עוד base with the letter ת to create a word on the order of תעוד or תעד - - but the reality is that there is no such תעוד verb - neither in biblical nor in post biblical Hebrew.

Nevertheless – we do find in Genesis 18:5 that the Patriarch Abraham – אברהם אבינו – urges his guests to partake of the food that he has prepared for them – using the phrase וסעדו לבכם - and - sustain – refresh – give succor to your hearts i.e. [by eating this food that I have prepared for you - so that will have strength to continue on your journey when you leave my home] – and we find this root also for example in Psalm 119:117 wherein King David asks of The Almighty - סעדני ואושעה - support me /give me succor - and I will be saved .

³²⁵ However – my encyclopedia manuscript does also mention another conceivable etymon, as well

			[hypothetical root]	
שחי??	plant growth that springs up Spontaneously in the place of previous growth ³²⁹	תחת	In place of, under	See also תחש pg..
רפס??	Stamp, trample, roil, dirty ³³⁰	רפת	Stable, stall	רפס is also related to – and synonymous with the רפש refes spelled with a sinn – and to the רפש refresh spelled with a shinn
סלם??	ladder ³³¹	תלם	Furrow	Ladders have two parallel poles – similar to parallel furrows ³³² See next
סלם??	ladder	תלם	ridge	Ridges are narrow elevated strips – so Both are height related - see prev. ³³³

³²⁹ Likely also appearing as שחיס [Isa. 37:30]

³³⁰ The word התרפס [Prov. 6:3] that is translated – lower thyself, humble thyself is either a metaphor from the low condition of an animal in a muddy stall – or an extension of the verb רפס [weaken, fall, withdrawing]

³³¹whence Eng. slalom

³³² These words derive from the bases תם סם that denote perfection in that their rows are perfectly matched

³³³ But תלם usage as ridge is probably height related and amounts to the affix of a מממ to the base תל that denotes height - תל is a hill It is possible however that its intent is instead as a narrow flat area that runs parallel to the side of a mountain/elevation - Rav Hirsch links תלם to a תלל root that he regards as height related – whence תל [hill, mound]

שחיס??	After-growth [from tree stumps]	תחת ³³⁴³³⁵	Under, in place of	
סמדר-ר??	Pollen - which enables the plant species to perpetuate	תמד	Constant, always	
ספר??	Book – i.e. connected pages & chapters	תפר	Sew, stitch together ³³⁶	?? see next
ספר??	Tell, recount – a connecting of words & ideas	תפר	Sew, stitch together	?? see previous
הסר ??	Remove ³³⁷	התר	loosen ³³⁸	
לפס לפס-אלפס-? ?	Tightly covered [pot]	לפת	Cling to, twine around – also bread condiment	SEE ALSO ...

³³⁴ Whence Eng. trade – traitor – Ger. vertreten [replace, substitute] – Ger. tausch [exchange]

³³⁵ Probably also source of Ger. tochter [(a) daughter ((b) subsidiary) and Eng. daughter

³³⁶ Probable etymon of - tapestry

³³⁷ ...often intends as to remove an impediment or a troubling element .

³³⁸ Albeit that הסר is from סור and התר is from מתיר

דסד??	Sodom wicked city destroyed by G-d ³³⁹	ת-ד	= will be destroyed, doomed	ד base is the source of doom, damn enter alia
כסות??	Covering, ³⁴⁰ clothing	כתונת ³⁴¹	Tunic, shirt ³⁴²	See also כיתן pg...
חמס??	Violence, robbery	חמת	PBH Anger, get angry, hot	Both from base חמ that denotes – warm, hot
בסר??	Half ripe	בטר	divide	
סכס??	To benefit – be accustomed to, prepare, pay close attention	תקן	To repair, establish, straighten	
סרח??	Lingering odor, trailing behind element	תרח	Terakh father of Abraham – only odious trace of idolatry in line of Jewish forefathers	

³³⁹ Rav Hirsch may be correct in linking דסד to the שד – ד base words that denote flat in that דסד was situated on a flat land plain

³⁴⁰ From כסה [to cover] in Gen. 20:16. There is also a biblical hapax legomenon סות that denotes – a cover, a garment that some experts connect to the root סוה [Gen. 49:11]

³⁴¹ כתונת does most probably also relate to the PBH כיתן [flax]

³⁴² Source of Eng. tunic – by permutation

קלס??	Derision, mockery treating lightly	קלות	Levity, lightness	mocking, jeering, belittling amounts to making light of – a derivative of קל [light] ??? Or relate to Talmudic קלת [disgrace of...]
מתלעס ?? mitla'as	Theoretic hithpael form of לעס ³⁴³ [chew] so = a chewer	מתלעות	= teeth [chewers] plural form of מתלעת mitla'ath ³⁴⁴	So מתלעות corresponds to מתלעס by ת/ס relationship – see also מתלעות in ל epenthesis chart
סלע??	Rock, boulder	תלע	worm	Worms often live under rocks ³⁴⁵³⁴⁶
סלעם??	Locust species	תלעת	worm	Both are insects that consume crops etc. and both possess the base לע that indicates – mouth related Cf. the roots – לעה - לתע - לעע - ילע - בלע - לעז - לעט - לעס
דס ??	Talmudic דס = make incisions scratch ³⁴⁷	חדת	Aramaic שדש= new	Incisions דס is from חד sharp and sharpness is the number one חד / first level of thickness [in metal, etc.] – חדת new is from חד = number one / first time – what is new is a first time occurrence or a first time appearance
סבר??	To reason	תבור	Tabor Mountain	סב Is the base of סבב [to revolve, surround] – א סבה sibah is a reason, a cause – i.e. a central point around which a course of actions revolves. And סבר means to reason [v] which = to make a reckoning that is based upon reasons,

³⁴³ A probable combination of base עס of עסה עסס [press, crush, squeeze] and לע [mouth related] See chart

³⁴⁴ The plural form should have been מתלעותות but - Cf. טבעות taba'oth which is the plural form of טבעת taba'ath

³⁴⁵ Cf. חגב khagov grasshopper species probably related to חגוים khagovim [pl. rock crevices] wherein certain grasshopper species live

³⁴⁶ However תלע worm might also relate לע [mouth term] in that worms eat away at vegetation – also possibly relate to תעה [wander, err] in that worms wander about

³⁴⁷ Also appears Talmudically as דסח

				causative factors – This to the effect that the טבר term is ultimately based upon the concept of a central point. תבור is an alternate form of biblical טבור tabur [navel, central point, middle ³⁴⁸] – by ט / ת interchange ³⁴⁹ . The mountain was called תבור because it appeared to be at the center of an empty geographical plain [from an aerial view]
פיס??	appease	פת	Piece, bit	Sometimes you can appease an adversary by giving him just a piece of what he wants you to give him entirely [homiletic]
עס??	Press, squeeze	עת	Time – an item of pressure	- עסה = To press – squeeze - עסט = to press, oppress - עסה = dough – form by squeezing - עסיס = juice, squeezed out of fruit - עת = time is an item of pressure – consider idioms – pressed for time – constraints of time – ‘time pressure’ [psychology] ³⁵⁰ – Cf. also Isa. 50:4 לדעת לעות את דבר – which Artscroll renders – to understand the needs of the time in conveying matters to those who thirst.... ³⁵¹

³⁴⁸ Some scholars have it instead as a high or highest point – probably in light of the probability of a link between טבור and טור [tower, height]

³⁴⁹ Cf. חתף חטף and תפל תפל among others . The ט and the ס also interchange – albeit much more rarely – Cf. חסם חטם [both = muzzle, restrain] - מטפת מטפת [scarf] אסם אטם - Jastrow has טפח as join fingers closely – which would allow for a link to ספח [attach]

³⁵⁰ Also with relation to the idea of עסיס being a juice or essence of a fruit – consider the expression – time is of the essence

³⁵¹ Others have as – that I should know how to sustain the weary with a word

סנסן סנה ³⁵² ? ?	Pain causing thorn	תנה	To lament, to commiserate - feel the pain of ³⁵³	Judges 11:40 לתנות לבת יפתח
PBH סם??	One who is blind – has lost his sight ³⁵⁴	יתום	An orphan, who has lost his guide	יתום does surely also relate to the word יתר [remainder, rest of, remnant] by מ/ר relationship in that the orphan remains after the parent has died – Cf. גזר גזם – נזר נזם - עתר עתם גרר גרם
ףכס??	Silver – which many possess or aspire to possess	כתם	Gold - which many possess or aspire to possess	The מ memm and the פ פ fay are both labial letters, metaphysically related
חלס??	To forgive – so make the sin crumble	תלח	Fall apart in pieces, crumble	This חל solakh is probably the etymon of Latin dissolvere – dissolvo [take apart, take to pieces, destroy]
מסיבה? ?	A sitting around a table	נתיבה	A path –	so called because any continuous straight path will go around the earth – See נתב נסב
PBH ?? ספן	Respect, mind	ת-פן	Theoretic – will regard, respect the face of	Cf. venerate which is related to veneer and intends – facing, face from Hebrew פנים - פני [face] – See also ספן in ...document

³⁵² This base may connect to at least three other elements – (a) to שן [tooth] in that thorns ‘bite’ – (b) The base צנ denotes protection and the צנינים thorns protect the plant that they occupy against intruders – and the ס and צ are phonetically close sibilants-see base צנ - (c) It may be related to the שן sinn-nunn base of שונא [enemy, hate, fiend] in that it [thorn] is a very unfriendly item – Also (d) the base תן denotes – give, extend – and can relate to thorns in that thorns are extensions of the branch

³⁵³ As another possibility this תנה could relate to a usage as giving – giving comfort

³⁵⁴ Likely related to PBH סומא [blind]

מוסרה? ?	Fetter, chain	מיתר	Rope/ cord holding item in place	However, some see מוסרה as form of מאסרה and deriving from אסר [to restrict] – Also, a מיתר that denotes bowstring is a form of יתר [bowstring] which derives from base שר [continuity] ³⁵⁵
רסס??	Break in bits	רתת	tremble	
אסר??	Confine, restrict prohibit ³⁵⁶	אתר ³⁵⁷	A place	?? A person is restricted to being in one place at a time
סגולה??	A treasured & protected item	תכלת	Blue murex dye – treasured & very expensive – also -	The dye's source and method of preparation was a secret closely guarded by the kohanim and by foreign rulers ³⁵⁸
יסר??	Chasten, discipline, punish in order to improve	יותר	more	i.e. so maybe to make 'more better' ??
סגול ?? PBH ³⁵⁹	Violet, purple – a comb. of blue & red	תכלת ³⁶⁰	Teal blue – comb. of blue & green	Also - both teal dye and violet dye are produced from the plant indigofera ³⁶¹

³⁵⁵ ...on account of its elasticity

³⁵⁶ Related to עצר [arrest, restrict]

³⁵⁷ Albeit that אתר derives from the base את that denotes – stand – in the sense of a place to stand – Cf. קום [stand up, rise] and מקום [place]

³⁵⁸ The ג and the כ are phonetically related letters

³⁵⁹ Probably from אשכול Eshkol [purple grape cluster]

³⁶⁰ From כלה [end, finish] because it is the last color that can be developed from the juice of the murex snail

³⁶¹ The ג and the כ are phonetically related letters

כס base??	Denotes possess, contain	כנתא Talmudic	A wrapper	
כנס??	Enter, bring into a containment	כנת	A class i.e. containing members ³⁶²	To enter into something amounts to becoming contained by it
סחב ³⁶³	drag	תחב PBH	Insert, stick in	Both activities entail movement close along a surface ³⁶⁴
פרס ??	Spread out, distribute ³⁶⁵	פרת	Euphrates river which terminates, fades, into scattered small distributaries ³⁶⁶	Both involve the base פר that signifies – break – divide - separate פרס can be a combination of רס & פר both of which mean breakings ³⁶⁷

³⁶² Probably related to the base כס [contain, possess]

³⁶³ Metaphysically related to סחף [sweep] which is also the source of Eng. sweep

³⁶⁴ But תחב may also relate to תוך [inside, among] perhaps also to חבא- [hide] – and to תחר [in place of] see pg...

³⁶⁵ Source of Eng. disperse, sparse, parse

³⁶⁶ But other explanations include (a) river that causes פירות fruitfulness/ fertility – (b) river that is פורה increases in strength, flow

³⁶⁷ Rav Hirsch lists a פרת root as distinguish – which would accord with the פר idea of apart from