

## # 31 - SPECIAL RELATIONSHIPS BETWEEN SELECT WORD PAIRS – ONE BEARING A ש SHINN & THE OTHER - A SINN

The shinn/ sinn relationship – An essay demonstrating a number of the mainly unrecognized metaphysical and conceptual connections that exist between word pairs that feature the same letters in the same order except that one of them has a sinn and the other a shinn. E.g. חשך khoshekh [darkness] and חשך khoseikh [withhold (withholding of light)]

A presentation On the topic of the SHINN ש& the SINN ש- This presentation will explain why the Hebrew language uses the same letter symbol to represent the shinn and the sinn consonants and in so doing - it will demonstrate the fact of a metaphysical semantic connection between the Hebrew letters ש , shinn and ש sinn. It will also include, among other things – the matter of The connection between the word שר sar – an officer, minister – and the word שורה shura – a line or row

Now – To begin with – As Many of you are aware - The biblical Hebrew alphabet has a number of letter pairs wherein the two word pair letters share the same letter symbol. For example – there is the letter ב vais which corresponds to the English V – that shares the same symbol as the letter ב bais – which corresponds to the English B - only that the bais – which is the harder of the two features a dagesh – dot – while the softer vais does not.

And there are three other notable letter pairs that follow the same pattern – These are namely – (b) the hard פּ pei and its partner – the softer פֿ fei (c) the hard כּ kof and the softer כֿ khof – and (d) the hard תּ tof and the softer תֿ sof - In each of these letter pairs two letters share a single symbol and the hard sound letter features a dagesh while the softer sound does not

Now – Orthodox Judaism teaches that G-d created the first man and the first woman – Adam & Eve – and that He endowed them with a basically complete language – namely the Hebrew language – at the point of their creation. And it seems to me reasonable to assume that G-d also devised the Hebrew alphabet and that he endowed it to Adam and Eve at the same time that he gave them the Hebrew language to speak — to the effect that Adam and Eve were created by G-d already speaking and writing at once the Hebrew language.

And – it seems to me reasonable to assume that there are at least three reasons why G-d made the letters ב bais and ו vais – for example - to share the same symbol - - Reason #1 is because they both represent sounds that are homo-organic[articulated at the same point of the vocal tract] For They are both what experts call bilabial sounds – which means that they are both pronounced largely through use of the lips

and reason #2 is that they are closely related phonetically – that is to say – similar sounding .

And the third reason why G-d made the bais and the vais to share the same symbol is because the bais and vais are often used interchangeably within constructs of the same verb or word - For example the word בן ben is spelled with a bais means son – but the expanded בן word that means your sons is sometimes spelled בניכם with a bais - but it is other times spelled בניכם - with vais<sup>1</sup>

Similarly – the ת tof and the ט sof sounds also share the same symbol because they both represent sounds that closely related phonetically . They both represent alveolar sounds – that means sounds whose production involves the sockets of teeth .–And – like the bais and the vais - the tof and the sof are also often used interchangeably within the same word - For example – the word תוך toekh that means [among, in the midst of] and that has a T sound - is often pronounced instead with an S sound in its preposition affixed form בתוך b' soekh – - that means – in the midst of, among

And the same principle holds true for the letter pairs - פ fei – and the harder sound letter pei פּ – which has the dagesh dot – And the same is true as well for the velar khof כ and the harder velar sound כּ kof

And – by the way – what I have mentioned up till now shows us that G-d was aware of the phonetic and articulatory connections between these letter sounds long before mankind had developed the sciences of phonetics and speech pathology.

But now we come to the matter of the letters sinn and the shinn . Now - with regard to the ש shinn and שׁ sinn - Both of them feature a dagesh – the shinn has it on its right side – and the sinn on its left side.- And both of them are known as phonetically related sibilant fricative sounds – You can look that up if you like

But there seems to be a significant difference in the case of the shinn and the sinn -. This difference lies in the fact that – unlike the situations of the ב ו bais/ vais letter pair – and unlike the situations of the פּ פ pei/fei pair – and the – the כ כּ kof/ khof – and the ת ט tof/ sof pairs-

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<sup>1</sup> Cf. the root ביב biv

wherein there is a great deal of letter interchange phenomena within the same words – as I have pointed out - when it comes to the shinn and the sinn letter pair however - we do not find that same prevalent letter interchange occurrence

And so therefore – in light of that difference – one could imagine that with regard to the shinn and sinn - there was less of a reason for G-d to have made them to share the same symbol – than there was for him to have made the other letters pairs to share a same symbol – But - I shall demonstrate now that there is nevertheless a metaphysical semantic connection between the shinn and the sinn – a very substantial metaphysical word connection between the shinn and the sinn that does not even exist at all in the case of the other letter pairs – so you that you will realize that it is that special connection that warranted G-d's use of the same ש symbol to represent both sounds

Let me show you what I mean

(1) We begin with the word pair כּחשׁ khosaikh that means to withhold – and חשׁה khoshaikh that denotes darkness – Now Darkness is a withholding of light – so that you have in that word pair חשׁה and כּחשׁ a metaphysical semantic connection between the shinn and the sinn

(2) Next – we have the words שׁם shom and שׂם som . Now שׂם som means put - and שׁם shom means – there. What might be a connection between – there and put? Well – in English there means – THAT PLACE – and to put means – TO PLACE. - Got that ? –

(3) There is a verb נשׁך noshakh – which features a shinn - whose base is שׁך It means – to bite - And there is a plural noun שׁיכים sikhim which features a sinn – and it means – thorns – Thorns will engender a biting sensation -

(4) Next we have the word שׁפחה a maidservant - and the word משׁפחה mishpakha – that denotes – family – Both of these feature the root שׁפח that is written with a shinn - and both are attachments to a person – one his servant and the other - his family – But there is also the verb שׁפח sipakh – spelled with a sinn In Isaiah 3:17 – that means – to afflict with scabs – And Scabs are attachments to a person's skin.

(5) Another instance of relationship is in a word group consisting of the biblical word שׂער saar spelled with a sinn and the biblical words שׂערוּרָה sha'arurah - שׂערוּרִיָּה sha'aruriah and שׂערוּרִית sha'aruris – all spelled with a shinn - that all denote horror – These שׂער horror terms are all conceptual derivatives of the similar word שׂער saar that means hair – and the

idiomatic rationale behind these connections lies in the fact that horror is often a hair raising emotion<sup>2</sup>–

(6) Now - This next specimen may seem a bit more difficult to appreciate – that is to say - at least at first. I had an idea a while ago – that maybe – the word שר sar that means – an officer – a prince - a gov't minister – is related to the word שורה shurah – that denotes – a line, a row – even though שר is spelled with a sinn and שורה shurah with a shinn – and my reasoning behind that officer to line theory was that – idiomatically speaking - an army officer keeps his subordinates and soldiers in line – while a government minister keeps his department - in line . But this hypothesis seemed to me a bit tenuous – and so I did initially despair of being able to support it. But some time later – my eyes were opened to discover that this theory is very correct.

Now – before I continue – I am going to tell you about another Hebrew letter pair interchange phenomenon – and this other letter interchange principle is going to help me to explain the connection between שר and שורה .

Now - It is very well known to bible scholars that - in biblical Hebrew - the שsinn interchanges frequently with the ס samekh — and indeed the sinn and the samekh do both represent an S sound.

And - Just to name a few of These samekh – sinn exchange word pairs – for those of you who may not be aware of this letter interchange – there are first of all the biblical words כעס and כעש which both mean anger - - There are שעה and סעה which both mean storm- סבך and שבכה both denote an entanglement of tree branches – And there is - סוף that means end while שפה is a shore – that is an edge at the end of a lake or ocean – among many others yet

And so now that you are aware of the samekh and sinn connection – I shall advise that there is also a Tanakhic term סרן seren – that is spelled with a samekh - Now this סרן has two meanings – One meaning is found in the biblical phrase - סרני פלשתים where it denotes - the chiefs of the Plishtim – the princes or dukes of the Philistines –. And I must advise that Many of the Hebrew experts correctly regard this סרן seren as related to our Hebrew word שר sar that means officer – minister –via this sinn samekh interchange - so that the סרני פלשתים were the שרי פלשתים

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<sup>2</sup> the experts list the שער saar horror term that is spelled with sinn - as a different root to the שער hair term and to the שער hair terms

But there is also another meaning of this biblical סרן seren term – and that second meaning is – the wheel axle of a chariot.

Now – as you know - the wheel axle of a chariot is the rod that aligns the chariot's wheels . - which means that The סרן is the rod that KEEPS THE CHARIOT'S WHEELS IN LINE. And so now – - with the help of the samekh sinn relationship in the שרן שר word pair - you can better appreciate that the word שר sar the officer, the minister or prince – is indeed related to the word שורה shurah - that means line – as I had assumed - because the שר keeps his subordinates in line

And Now Let me mention at this point just a few more probable shin and sinn connections . These are namely, - פשע pesah a pace, a step – and פשע pesha a sin, or transgression – which may intend here – a mis-step –

And there may also be one other shin – sinn connection – one that would represent a sadder reality of life – namely – the word pair שוב shuv – to return – and שיבה saivah – old age – In this word pair - the person who has been fortunate to reach old age – may now see himself as poised to return to G-d in the spirit world from whence he came when he was born. And in that instance The shinn may have been changed into a sinn in order to make that sad message more subtle and less stark.

And the next two specimens are a bit more complex -

For There is also the word pair שורה shura – the line – and שרוך which denotes a string and a shoelace that are line items – Now in this case an ende khof has been added – as occurred also in the expansions of גזז to גזזך - and נשיא to נשיאך ,

And this likely also occurred as well in a word תנוך that means earlobe - wherein G-d added the ך to the base תנ that means – give & extend – to form the word תנוך that means – earlobe- for the earlobe is an extension of the ear

And There is also a shinn sinn link between the word שור shur that means - to look at - and to wait for – and the word שבר sibeir - that means to view – examine - hope for and wait for – wherein the vav diacritic shuruk of שורה has also been transformed into a ב bais consonant . We find similar situations in the case of the biblical שול and שבל that both mean – trailing skirt of a robe – and in the case of the biblical חבל and חול [Micah 4:10] that both mean –pain - And also in the case of the biblical זול that means flowing freely and the PBH זבל that denotes the cheap items manure and garbage – wherein the diacritic vav is similarly transformed to a vais<sup>3</sup> ב

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<sup>3</sup> There are also זוד זבד and רוד רביד . Perhaps also דור & דביר

And there is probably also the similar case of the word שדה sodeh [a field] paired with the biblical שדמה shodeimah – a crop producing field – wherein מ a memm has been affixed to the שד element of the שדה term

Also related are שורה line and שרק - משרקה comb – which amounts to straight lines standing on a straight line base

And thus I have demonstrated a good number of metaphysical connections between words featuring a shinn and similar words featuring a sinn – as I have promised at the start – but before I sign off – there are still a few things that I would like to mention.

Now -There are two more words that I regard as belonging in this category . These two words are שריד sreed – which means - survivor – remnant – and שרד srod – which means service, ministering, officiating. In the Torah we find that the Israelite army annihilated their Amorite enemy עד בלתי השאיר לו שריד - without leaving them any survivor –

And there is the Torah phrase בגדי שרד that denotes – - the clothes of ministering,- clothes of officiating – namely the special clothing worn by the kohanim as they officiated in the temple

These words are regarded by all as words of biblical hebrew – which they indeed are – but I nevertheless do regard these two hebrew words as special in that they seem to me to possess an Aramaic flavor – and I call them Aramaisms..

Now – I have found that when G-d transformed many of the Hebrew words into Aramaic words within the Tower of Babel event – He sometimes changed the Hebrew ת tof into an Aramaic ד dalled. This occurred for example when the Hebrew עת [time, era] was modified into the Aramaic time word עדן - and it also occurred when the Hebrew פרכת - a separating curtain - became the Aramaic פרגוד - And it also happened when the Hebrew נתן - to give, to place became the Aramaic נדן

And that is why I believe that the Hebrew word שריד that features a sinn and that means remnant, survivor – is in reality an Aramaic style form of the Hebrew שארית that features a shinn and also means remnant, survivor. And that is why I assume that the word שרד that features a sinn and that means service, ministering – is in reality an Aramaic type form of the Hebrew שרת that features a shinn and also means service, ministering

And it seems to me that there are a few special reasons why the G-d chose to present precisely these two Hebrew words שארית [remnant, remainder] and שרות - [service, minister]in the

Aramaic style forms שרִיד and שֶרֶד - and to do so even in the Pentateuch itself - One of those reasons is, in my opinion — so that the Aramaic forms should serve as a רִמָז remez – as a subliminal allusion to the fact that at some point in the future –The Aramaic language would serve as a מִשְׂרֵת i.e. an attendant tongue / לִשׁוֹן that would - so to speak - minister to the Jewish survivors שרִיד of the future destructions and exiles - by serving as their daily language during their lengthy sojourns in the area known as Babylonia and Mesopotamia.

It also served Judaism by being the language that was used to translate the Hebrew of the Tanakh

And it seems to me as well, that G-d had prepared Aramaic language to also service שֵׁרֵת the original Hebrew language in the future – by its serving during a lengthy period of our exile - as a closely related similar substitute to our original everyday Hebrew and thereby delaying the need for Jews to seek more unrelated languages for intercommunal communication – like the English – Polish and Hungarian that Jews have spoken later – since that time –

This also made it easier for the exiled Jews to remember their original Hebrew language so that would be less likely to forget it

For I assume that The fact of the great similarity between their everyday Aramaic and their original Hebrew also made it much easier for the exiled Jews to remember their original Hebrew - And – in addition to this – The Aramaic language has also served for centuries as an ‘attendant or assistant’ to the original Hebrew of Tanakh by functioning as a valuable translation key to its understanding [Cf. the Targums Onkelos, Yonasan and Yerushalmi]. This to the effect that the Aramaic language has long been a מִשְׂרֵת attendant of the Jewish exile survivors and a מִשְׂרֵת of our Hebrew tongue

And so we have demonstrated that the shinn and the sinn are indeed significantly related

Now there is still one factor that I need to clarify – and it is unfortunately a bit subtle and complex. I mentioned earlier that in the cases of the letter pairs כּ כִּ תתּ תִּכּ we do often find – WITHIN THE REGULAR GRAMMATIC APPLICATIONS AND INFLECTIONS of a root - a usual interchange between the hard and soft forms of the letter, So – for example again – in the root כּבּהּ [to extinguish] the כּבּהּ root form begins with a hard kof – but within the future forms such as אִכְבּהּ תִּכְבּהּ יִכְבּהּ - that hard kof is changed – within the same root – into a soft khof. And similarly – there is a biblical phrase לִפּהּ פּהּ that means from mouth to mouth – wherein

the first appearance of the term פה has the hard pei – but the next appearance has the soft form – fei

In these cases and in many other similar cases –all of the experts correctly regard the soft form applications and the hard form applications as being of the exact same root

Now you may recall that I had mentioned before that in the case of the shinn and the sinn there is no such instance of a REGULAR USUAL INTERCHANGE within the inflections or applications of the same root – and I still hold this to be the reality with regard to the shinn and the sinn. BUT – to be entirely correct and entirely forthright – I must advise that there is less than a handful of very rare instances wherein a word spelled with a shinn will have even exactly the same meaning as that same word spelled with a sinn – but the instance is so rare and/ or the applicability is so limited that all of the lexicographers do nevertheless list the two forms as two separate terms – in spite of the fact that they have basically the same meaning.

One such very rare instance – there are a combined total of 72 appearances of the roots פרש porash and פרש porass - and these possess between them a number of different meanings. Now -Based upon their exposition by the expert lexicographer - Avraham Even Shoshan – there is only one of them - the word נפרשים that is spelled with a shinn - in Ezek. 34:12 – that possesses a meaning – namely the translation as scattering – that is of very similar meaning to 3 appearances of the word פרש spelled with a sinn.

But Other than the very few extremely rare exceptions – such as these - there is no instance of outright usual regular shinn and sinn interchange within the same verb in Tanakh of the type that is found in the cases of the other letter pairs – as I have stated. There are only the hidden – subliminal connections like those that I have demonstrated in this presentation.

Now as you may recall – I mentioned earlier that that shom and somm are related metaphysically and conceptually because shom means that place and somm means – to place

And therefore as a tangentially related post- script, we will end off now with another question concerning the word שם shom-. And That question is – Why did G-d make the word שם shom that means – there – that place – to be so similar to the word שם shaim that means name - And in my humble opinion - the reason why G-d did so is – because the name of a person – or the name of a song – or the name of any item – is like a label that helps you to more easily locate – in your memory bank - the image of that person or the content or tune of that song. The name of an item is thus the locator in the brain – and so – in other words - the shaim שם the name of a thing is its shom שם . And so we have answered that question as well.

And – also - by the way – with regard to the word חשך choshekh that means darkness . חשך may also relate to the חש base that denotes – sensing – and that is the two letter base of the



biblical words - חוש chush [a sense] חשק [to desire] - חשב [to think, reckon] -and - חשש [to sense, to feel] among others<sup>4</sup> for internet sites report that studies have shown that there is a heightening of the hearing – smell and taste senses of people who experienced darkness for an extended period of time – during that period of darkness..

Please note as well – that if G-d will allow I will yet reveal to you more and deeper secrets concerning shura related words in a future presentation – most of which will deal with English words that were derived from שורה shurah related terms.

The word שרב shorav [ spelled with a shinn] = parched may be a metaphysical spinoff of the word שרף soraf = burn [with a sinn]

Perhaps also Talmudic שרע soraa [stretch, combine, tie together] to base שר that denotes continuity

Rabbi Moshe Eisenman wrote that the word שמים heavens, sky amounts to an amplification of the word שם shom there in that no matter how far one can see into the sky there is still more sky behind it, out there

חזל say that the food term שבר shever is related to the verb שבר sibeir – to hope for

Consider also probable link between base רש of that הוריש – רשות denotes ownership, mastery and ארש אריס [with a sinn and samekh ] that denote betrothal, possession

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<sup>4</sup> ... including חשד [suspect] נחש to divine, to sense supernaturally - רחש [emotional stirring]

As the verb שחַק shachaq means to pound, beat, crush into fine particles [ושחַקת ממנה הדק] – Exod. 30:36] it may share a חַק base with the verb מַחַק mochaq [to pound, smash] [מחקה ראשו] - Jud. 5:26]<sup>5</sup>. Gesenius, Rav Hirsch and Klein see the שחַק sense of fine particles / dust as related to the term שחַק shachaq [the heavens] Cf. Psalm 89:7 - "כי מי בשחַק יערך לה" - in that they see the heavens as comprised of fine dust clouds and / or of vapors – but it seems to me possible that the שחַק = heavens term is instead [or collaterally] the result of a נ epenthesis into the inner root שַׁק shoq – that denotes ‘mouth, feed to the mouth’<sup>6</sup> in that the heavens feed / sustain life on earth.<sup>7,8</sup>

However, The psalmist wrote that G-d created the leviathan to sport with it לוֹשַׁח בּוֹ and so it may be possible to say something similar of the sky in that within the sky G-d moves the clouds, changes daylight into nighttime darkness – displays the stars – and He varies the coloration of the skies according to the time of day and according to their geographic location and in that - from the sky - G-d sends down wind, rain, snow and hail – to the effect that the sky can also have been named שחַקִּים שחַק<sup>9</sup>

because G-d does ‘play’ with it’ - albeit that the sense of sporting involved in the matter of the skies is much less perceptible to us

The biblical roots שגא sogaw - שגה sogaw and שגב sogav mean – to be elevated – to become greater – so that they possess an element of height . The biblical root שגח shogakh is translated as look, stare but also as – to oversee – And a later use of משגיח is as supervisor – which imply a watching from a higher position<sup>10</sup>

The word שכר shikor [spelled with a shinn] means intoxicated and the word שכר saykhor [- with a sinn] is beer

<sup>5</sup> On the other hand, however, the חַק base appears to deal with ‘engraving / cutting into’ a solid in all of its other usages.

<sup>6</sup> Cf. על פיך ישק כל עמי [quartermaster, provider] and בן משק

<sup>7</sup> i.e. in that the heavens contain the clouds that deliver the rains that are crucial for the continuation of life – or in that the heavens are the dwelling place of The Almighty who is the sustainer of all.

<sup>8</sup> Cf. עננים clouds – which are so called because G-d employs them in his answering ענה of people’s prayers for rain.

<sup>9</sup> The שחַק term is apparently the etymon of the word ‘sky’

<sup>10</sup> Along similar lines, (a) look is from the base בט [out] of בטן – בטל – בלט in the sense – a looking out (b) שַׁקף - to look all around is from base קַפ [go round] - (c) חזה to see, gaze is from base חז [to hold] the base of אחז [hold, seize] Cf. to behold- (d) צפה to look out over an area is from root צַפַּה [cover] in the sense of – covering by eyesight – (e) שור look, watch for is from base שר that denotes continuity – in the sense of a visual continuity between the looker and the object of his looking – Maybe also (f) שגח shogakh [oversee] from base שג [SoG] of שגה שגב sogaw – sogav that denote height – albeit that שגח has the shinn and not a sinn and (g) ראה related to רוה [to water, irrigate] - a sating of the eye

## OTHER CONNECTIONS –

שֹׁרֵר *sh'or* is leaven – fermented bread – and a food must remain שֹׁרֵר *sh'or* in a particular setting for a certain minimum length of time for fermentation to occur . שֹׁרֵר is spelled with a *sinn*, שֹׁרֵר that denotes – remain – is spelled with a *shinn*

שֹׁרֵק *soreik* [with *sinn*] is the root of מִשְׂרָקָה [comb] which constitutes a row of straight lines perpendicular to a straight line base – while שֹׁרֵק *shoreik* [spelled with a *shinn*] – which means – to whistle – amounts to a stream of air blown out of the mouth in a straight line.

עֵינַי מִשְׁקֵרוֹת [Isa. 3:16] is translated - with roving eyes – seductive eyes – deceptive eyes – flirting eyes – and so - eyes that are focused far from where they should be - שֹׁקֵר is a lie, a falsehood – a thing that that is far from the truth ??

מִשְׂרָת *shoreis* [with a *shinn*] means – to assist, attend upon . The hapax legomenon - מִשְׂרָת *mistrath* [with a *sinn*] is translated by most as frying pan – but a few have it instead as – a tray – which would relate it to the שֹׁרֵת root [with a *shinn*] that means - assist

שֹׁדֵה *sodeh* [with a *sinn*] is a field – and it often denotes a crop yielding field, שֹׁדֵה *shod* [with a *sinn*] denotes the female breast – which nourishes babies by its milk.

In Lament. / Eichah 1:14 – בִּידוֹ נִשְׁקָד עוֹל פְּשָׁעַי - wherein נִשְׁקָד *nisqod* is spelled with a *sinn* - is translated variously – ‘The yoke / burden of my sins is / was – (a) fastened by His hand – (b) accumulated in His hand – (c) pressing heavily in His hand – (d) bound together by His hand.

However the similar verb שֹׁקֵד *shoqad* [spelled with a *shinn*] denotes biblically – intent upon doing – watchful – ready to move toward.... And therefore it seems to me that the נִשְׁקָד *nisqod* term might be a secondary form of נִשְׁקָד *nikhqod* – with a שֹׁ *shinn* – or closely related to it conceptually [as in the cases of a few of the abovementioned *sinn*/*shinn* word pair specimens] to the effect that בִּידוֹ עוֹל פְּשָׁעַי may intend instead – ‘The burden of my sins was already prepared in His hand – ready to be acted upon / ready to bring about retribution<sup>11</sup>

Aram. רַמְשָׁא *Ramshaw* [evening – when the animals creep] is derived from רַמַּשׁ *romeis* – [to creep, crawl]

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<sup>11</sup> It seems worthy of mention – from a homiletic standpoint – that this use of the word נִשְׁקָד *nisqod* – which can also be transliterated as ‘ni-scud’ - in the sense of a prepared punishment is a hint that the thirty nine *scud* missiles that struck the State of Israel in the Gulf War – were intended as a subliminal message that G-d was upset about the lack of Sabbath observance among a major segment of the population – in that that Sabbath observance entails the avoidance of thirty nine categories of work.

The שְׁלוּ slov bird is mentioned in the Torah as the bird that was easily scooped up by the thousands by the Israelites who lusted for meat while they wandered in the desert [Exod. 16:13 & Num. 11:32] – and שְׁלוּ is generally translated as the quail. I had wondered if the שְׁלוּ name might relate to the word שְׁלוּהּ shalvah – that means ‘tranquility’ even though שְׁלוּ slov starts with a sinn - while שְׁלוּהּ shalvah starts with a shinn – for that the two letters are represented by the same symbol ש– and the ש sinn and ש shinn are both sibilant fricative sounds. Yehoshua Steinberg noted in his Milon HaTanakh that these birds were easily caught – and internet sources reveal that quails are docile creatures and easily domesticated. Steinberg also mentioned, by the way, that the Talmudic/ Aramaic word for שְׁלוּ quail is פְּסִיּוֹן phasiyon. And so I realized then that the שְׁלוּ term does indeed derive from the שְׁלוּ base of the שְׁלוּהּ term – and I realized also that the פְּסִיּוֹן term apparently derived similarly from the word פִּיַּיִס payais/ fayais the denotes ‘peaceful, appease’ – and that is indeed the etymon of the words – peace – and appease – along with the Latin pax and others – as my book manuscript does reveal.

The word מִשְׂאֵרֶת misheres appears at least twice in Tanakh denoting kneading trough or kneading bowl. E. Klein states that some scholars link it to the word שְׂאֹר s’oer [yeast, leaven] even though it features instead the shinn

[See also ש to sinn doc.]