

Sampler of a few of the new entries from the E-Word CD dictionary:

The E-Word is now about twice as large as
the 1989 book, The Word , and constantly grows.

Key to Romanized Hebrew Aleph-Bet:

Vowels in lower case. Root letters in Upper Case with [brackets] around unpronounced letters
or non-historic ones in the derivative language.

5 Hebrew letters have end-of-word forms.

Aleph א = A or any Upper Case VOWEL, Bet ב = B, Bhet = BH or (V), Gimel ג = G,
Dalet = ד D, Hey ה = H, Vav ו = V, OO or OA, Zayin ז = Z,
Het ח = [K]H or K[H], Tet ט = DT, Yod י = Y, Kahf כ,כּ K, Khaf = KH, Lamed ל = L,
Mem מ,מּ = M, Noon, נ,ן = N, Samekh ס = S, Ayin ע = bracketed UPPER CASE [VOWEL] or
GH, Pey פ,פּ = P, Phey = PH or F, Zaddi צ,צּ = TS (always read ST in European), Koof ק = Q,
Raish ר = R or WR, Shin ש = SH, Sin = S, Tahf ת = T, TH, or (S)

(ARCHI)PELAGO PeLeG Pey-Lamed-Gimel

PELEG פלג [PLG]

ROOTS: An ARCHIPELAGO is an area at sea with many islands; PELAGIC means of the
sea. Greek pelagos is the open sea (currents), away from the calmer coastal waters. The once-
again erroneous IE “root” offered by the AHD is plak (to be flat). A child looking at the Malay
archipelago, for example, would see that this is about fragmentation, not flatness.

PeLeG is a stream, channel, rivulet or current (Psalms 1:3 or 65:10). This is not originally a
river or sea word, but a break-off from a larger river. The sound and sense is reinforced by
PeLeG’s S-G (guttural shift) relative, Pey-Lamed-Het (slice – see “FLAKE” and “PLOUGH”).
The KJV exaggerates by translating Psalms 119:136 as “rivers of waters rundown mine eyes.”
PeLeG there should be the more accurate rivulets, broken streams. KJV slightly mistranslates
the Pey-Lamed-Gimel verb in Psalms 140:7. “cutteth” (wood), when, again, it should be about
fragmenting into smaller flakes. The more serious limitation with the KJV rendering PeLeG as
“river” is in Psalms 1:3.

“He (the
righteous man)
is like a tree
planted by the
rivers of water.”

The KJV translation
doesn’t merely infer
too much water. The
references to Abraham
breaking away from
the wicked of his

day, and surviving
 the generation of
 HaPHLaGaH
 (fragmentation)
 is lost. The
 Psalmist, on a higher
 level (missed by one-
 dimensional Bible
 scholars) refers to
 Abraham's regained
 Hebrew (from
 Noah's Shem and
 Ever) thriving
 while the world
 population, once
 all at Shinar,
 have their Edenic
 language fragmented
 during the Creator's
 neurolinguistic
 Big Bang of
 language
 dispersion at The
 Tower of Babel
 (Genesis 11).
 Genesis 10 lists
 the 70 initial
 national groups
 spun off from Edenic, some of these would now be called "language superfamilies." The
 continent-forming as well as the linguistic ARCHIPELAGO of this time is seen at a crucial, if
 overlooked, פלג / PLG line in Genesis 10:25:
 Eber's son was "פלג / PeLeG, for in his days was the Earth divided."

BRANCHES: Both the pelagos (stork in Greek) and the PELICAN (from Greek pelean) ought
 to relate to Pey-Lamed-Gimel PLG or (with a guttural shift) PLK as either water birds or as
 water ploughers (to honor the given etymon). These birds seem to plough (see "PLOUGH")
 rivulets and ocean channels, but not the open sea.
 (Hi)PHLeeYG is to sail or embark; ייבול (YOO)BHaL is a stream (Jeremiah 17:8); (Ma)BOOL
 is a flood
 (Genesis 6:17).
 OoBHahL is a
 river or canal
 (Daniel 8:2).
 The two-letter
 root for

flowing, then,
is P-L or BH-L.

The corresponding

Essential "root" is **plu** (to flow) and includes a number of forms such as FREE, FLEET (see 'FLEET'), FLIGHT (see 'FLIGHT'), FLOAT, FLOOD,

F

L

OTSAM, FLOW, FLUCTUATE, FLY, PLUTO, PLUVIAL, PNEUMONIA and PULMONARY.

The Norwegian river, elv, reverses that essential בל Bhet-Lamed. The Hungarian river, folya, best reflects Yod-Bhet-Lamed, although an M231 metathesis has occurred. The next-best Yod-Bhet-Lamed riv

e

r is the Icelandic flojot. Once that extra dental floated in, we see it in Danish and Swedish flod .

Another IE "root" just downstream is bhleu (overflow, etc.). Polish plukae is to rinse or wash.

Only Pey-Lamed-Gimel, P(F)-L(R)-G(K), could link the F-L river words of French (fleuve), German (fluss), or Scandinavian (flod) with the R-K river terms in Slavic (like Russian reka).

If reka isn't from (P)-L-G turned to R-K, then it could be from ReeYQ (to empty, pour out). For more BL or VL flowing terms, see "WELT." For BRK relatives see "BROOK."

There is no IE "root" for BLOOD, which will flow or BLEED, so they are likely from this Edenc בל Bhet-Lamed/B-L or bilabial-liquid root of flowing. More Pey-Lamed-Gimel breakups, and the few correct cognates of ARCHIPELAGO are at

"FL

A

GSTONE" and "FLAKE." The larger set of bilabial-liquid-gutturals breakers are at "BREAK."

ASIN(INE) ASOAN Aleph-Sahf-Vav-Noon

AH-SONE אהסון [ASN]

ROOTS: Not to make the dictionary look ASININE (stupid as a donkey), but this term has been attributed

to Celtic assan, Old Irish asan and Latin asinus, but never with a mention of (Ashkenazik or Germanic) ASON or (the Sephardic, Middle Eastern, and now standard Israeli pronunciation) ATOAN (donkey, ass). To understand the origin of "making an ASS of oneself," see how the seer Balaam is upstaged by his ass in Numbers 22. The verses below may have fed several nuances of the term in question. (28) "Then the Lord opened the ASS's mouth . . .

(29) "Balaam said to the ASS, "You have made a mockery of me." (30) The ASS said to Balaam, "Look, I am the ASS that you have been riding all along . . ." In donkey days, the beast-buttocks association was painfully clear.

BRANCHES: Hebrew doesn't denigrate the donkey's mulish in-transigence in the face of cruel and impatient humans. Instead, related ASOAN or ATOAN means strong, steadfast. See "TONE." Most IE languages have a form of ASN or ASL for donkey. The Noon-to-L shift appears in German Esel in all Germanic languages, and in a few Slavic ones, like Russian asyol. Rumanian magar and Serbo-Croatian magarac are among the few languages that prefer K[H]aMOAR, the donkey word seen at "MULE." Their MGR terms are an M213 metathesis of K[H]aMOAR (donkey). Greek onos, source of ONAGER (wild ass) is a reversal or M132

metathesis of ASOAN (ass). GANTRY comes from Greek (k)a(n)thon (pack ass), which may be an ATHOAN (ass) loaded down with a nasalization and other common variations. More in the animal name chapter of The Origin of Speeches. In conclusion, previous lexicographers were not stupid anti-Semitic asses, as much as stubborn anti-Semiticist mules.

BURS(AR) BahSahR Bet-Sin-Resh
Bus-ARE בִּשְׂרָ BSR [𐤁] BRS]

ROOTS: BURSAR (treasurer) is from theoretical IE root bursa (hide, wineskin). The existent source given is Greek bursa, purse – which The American Heritage Dict. calls a "Greek noun of unknown origin".

BaSahR means "flesh," skin or "body" (Leviticus 14:9; I Kings 21:27). It is a fine etymon for any BRS or BSR word involving hide or leather, like a leather money bag. BRS [𐤁] BSR after an M132 metathesis). Semantically, it's easy to see how one's leather, one's purse, developed into these financial terms over centuries. (Many dismiss Edenic links as borrowings, especially if the word involves Semites and commerce. It is absurd to think that the Jews spread this word with their financial innovations. BaSahR would not have been metathesized if this were a borrowing. The word was metathesized at Babel.

BaSaR means flesh, meat or skin – "flesh" in Genesis 2:23. The many skin diseases on BaSaR in Leviticus 13:10-43 make it clear that BaSaR is not merely meat-- see "BUTCHER."

BRANCHES: Cognates include BOURSE, BURSA, BURSITIS, DISBURSE, PURSE, PURSER, REIMBURSE and SPURRAN. BooR\$ah (stock exchange) in Arabic and Hebrew was "borrowed." VALISE, a larger leather purse, is linked to Arabic by Webster's. An Italian purse is a borsa. Like French Bourse, most European countries have a similar term for the stock market. Spanish bolsa means stock exchange too, but it retained the meaning of a purse. With the bilabial and liquid shifted, the metathesized BRS can become FLS. Here is our FLESH, and German and Yiddish Fleisch (meat)

CARIBOU BaQaR Bet-Koof-Resh
Bah-CAR בָּקָר [BQR [𐤁] QRB]

ROOTS: The CARIBOU (reindeer) is the "Canadian French" name for the only beasts similar to cattle in the Arctic. Fur trappers borrowed the term from Russians who once owned and hunted these lands. The Russian cow, karova, got Frenchified.

Neither CaRiBou nor KaRoVa resemble the Biblical Hebrew cow, PaRaH, but the more generic cattle term, BaQaR (Genesis 26:14). In what is called a 3-1-2 metathesis, Bet-Koof-Resh in the language of Eden gets reshuffled, after Babel-Babble to Q-R-B. Or to KRV or hard C-R-B. The Phillipino water buffalo, the CARABAO, is not related. But they too named this animal with the scrambled Edenic word for cattle. Only someone with the reasoning of a cow could chalk up these long- lost Edenic cognates as coincidences or borrowings.

BRANCHES: The Russian cow gets leaner in Polish krowa or Czech krava. With the initial Bet out of the way in Germanic, it's easy to get German kuh, Dutch coe or English COW by simply pronouncing QR in the clipped fashion of a New Englander. (We in Mancheshah don't heah Rs at the end of words.)

The Bet or Bhet did survive the creation of the Romance languages, but the end-R, again, is trimmed off. Variations of vaca (Spanish, Portug. Roman.) are familiar to you from the Latin source of VACINE. For more on BaQaR, and to meet the Mexican Spanish term that best echoes the Edenic – see “BUCKAROO.” For the other reindeer herders, of northern Sweden, see “BEAST.” The water buffalo of the Phillipines, the CARABAO, is also an M312 of BaQaR. The Spanish spelling is a Spanish rendition of the Malay karbau. The Andean ALPACA is just paco in native Peruvian. Their staple cattle is another bilabial-guttural form of BaQaR.

CUT	KahT	Kaph-Tahf
CUT	כַּת	[K-T]

ROOTS: Icelandic

kuta (to cut with a knife) represents one of the oldest KT cut words. There's

Latin *caedere* (to cut), but somehow no Indo-European allged root. Edenic has many guttural-dental CUTTERS. 𐤀𐤃𐤁 GaDaD is to cut off (Daniel 4:11). 𐤀𐤃𐤁 GaZaH is to cut (there's a 𐤁-𐤃 Daled/D-Zayin/Z link via Aramaic).

Both Gimel-Dalet-Ayin and Koof-Tet-Ayin, 𐤀𐤃𐤁 GaD[A]h (Isaiah 9:9) and 𐤀𐤃𐤁 QaDT[A] mean (to cut off, 𐤀𐤃𐤁 K[H]oDTa[V] (to cut, hew - *Deuteronomy 29:10*), 𐤀𐤃𐤁 K[H]aTahKH (to cut), Aramaic 𐤀𐤃𐤁 KahT is a sect, a special group cut away from others, 𐤀𐤃𐤁 QaTSa[V] and 𐤀𐤃𐤁 QaTSaF mean “to cut off, 𐤀𐤃𐤁 QeeTSaH (to cut off), 𐤀𐤃𐤁 QeeTSay[A]h (to trim), 𐤀𐤃𐤁 QaTSeR (cut down, harvest – *Leviticus 23:10*), and 𐤀𐤃𐤁 K[H]aT(S)aH (to halve - *Exodus 21: 35*). 𐤀𐤃𐤁 QaiTS is the cut off or end – see “COAST.” Harkavy compares 𐤀𐤃𐤁 QOOTS (to cut or pluck off), 𐤀𐤃𐤁 QaTSaTS and 𐤀𐤃𐤁 QOODT (Job 8:4) as “cut off” verbs. 𐤀𐤃𐤁 QaDTaF (to pluck or crop – *Deuteronomy 28:26*) is another cutter. Arabic *qadda* is “he cut lengthwise.” Syriac has similar QD cutters.

Het-Tsadi cutters include 𐤀𐤃𐤁 [K]HaTSaBH (to hew out), 𐤀𐤃𐤁 [K]HaTSaD (to harvest), 𐤀𐤃𐤁 [K]HaTSaH (to divide in two, separate, partition), 𐤀𐤃𐤁 [K]HaTSeeY (half – *Exodus 24:6*) and the arrow, 𐤀𐤃𐤁 [K]HaiTS (see “HASTATE”). More cutters with a Koof include 𐤀𐤃𐤁 QaDaD and 𐤀𐤃𐤁 QaDa[K]H, to cut, drill; 𐤀𐤃𐤁 QaDTaM, to cut off, lop off (in Syriac-Aramaic); and 𐤀𐤃𐤁 QaTSaTS (cut off – *Deuteronomy 25:12*). This group is all related, according to E.D. Klein, to Aramaic and Syriac 𐤀𐤃𐤁 QaTaTS (he cut off, decided), Arabic *qasa* (he cut, clipped) and Akkadian *qasasu* (to hew or cut off).

The guttural- Ayin and Tet, 𐤀𐤃𐤁 GHaiDT (stylus, pen – *Psalms 45:2*) also has the sound and sense of cutting, though the cutting is finer. The built-in antonym, that which is whole and uncut is 𐤀𐤃𐤁 EK[H]aD (one), also a guttural-dental – see “EACH” and “ACUTE.”

BRANCHES: DEICIDE, HOMICIDE and SUICIDE are from Latin *caedere* (to cut down, kill). QaDTaL (to kill) is a "cut" word by family association. QaDaD (to cut off) sounds closest to the Latin. (S)CYTHE and Chinese *t'ao k'o* (reversed KT, meaning to cut or carve) relate here.

CUTE, CUTICLE and ACUTE are elsewhere linked to sharp terms like K[H]ahD (sharp, thin), but they also relate to QahDT (small, tiny) as in CUT OFF or CUT DOWN – see "KITTEN."

Japanese *chuto de* (halfway) matches the Het-Tsadi half words above.

Reversed Japanese cutters, TG words include: *togarasu* (to sharpen), *togatta*, sharp, *toge* (thorn) and *togu*, to sharpen and grind (see "TALCUM"). An example of the many hidden KT cutters is Spanish *escamondar* (to trim, cut off, prune). It is both an M132 metathesis and a nasalization of Edenic cutters like: QaDaM (to lopp off – see above), and. QaDTaN (made small – Amos 8:5).

Writing once meant cutting into stone or clay, so that KiTeeYBHah (writing, manuscript) is an extension of CUT. GHaiDT is a writing stylus (another cutter – Isaiah 13:20). Writings were first cuttings, so writing is KTaBH. In Exodus 34:1, the writing on the stone tablets were certainly cut. In Exodus 32:32 the Kaph-Tahf-Bhet term refers to a written book.

A book is also a KTB term in Arabic, Farsi, Indonesian, Swahili and Turkish. The Japanese *Kotoba* (word, language) is beyond the range of a borrowing from Semitic. The sound and sense of guttural-dental cutting, or KT reversed, is quite widespread.

QUOTE is said to be from Latin *quot*, how, a cognate of words like "quantity."

With the U and V confusion, and an M132 metathesis, QUOTE could be from KTa[V], text or writ.

Cutters like the AX, AXE and ADZE or Greek *axine* (axe) are merely KahTS → aK(T)S variants of the Hebrew guttural-dental cutters above, that came via Aramaic [K]HaTSeeYNAh (ax) or Akkadian *hasinnu* (ax),

See "CURT," SAXON" and "SUICIDE."

Edenic Insights into Good and Bad:

(DI)VIDED [V]aDaD Bhet-Daled-Daled

VUD-UD 772 [BH-D]

ROOTS: The Indo European root is weidh or v(e)idh (to divide, separate). BaD(aL) is to separate; (Li)[V]aD is apart, alone; only; BaDaD or [V]aDaD is "solitary" or "alone" (Lamentations 1:1).

BRANCHES: BIT, BITE, BUT, DEVICE, DEVISE, DIVIDED and WIDOW keep company here. Those singular universalists, the Jews, are yet "a people that shall dwell alone. . .not reckoned among the nations" (Numbers 23:9).

The opposite of DIVIDE is found in the IE root dhabh (to fit together). DAFT, FABRIC and FORGE are fitted to this DB root which reverses the BD of Bet-Daled. The theme of togetherness, thus goodness, is seen at "GOOD."

A DTIBHOOOL (turban) or a TayBHah (box, word) is good if it is put together well. Something that is really "together" (good) is DTO[V] (good) - see "DiVINE." The opposite of good, BAD, echos the lonely or broken up BD Hebrew etymons here. See "PIECE." For the built-in bilabial-dental opposites of the BAD isolated DIVISION here, see "DIVINE" and "GOOD."

See "BAD" and "BIT," like BYTE, to see what is isolate, therefore bad, about Bet-Daled / BD music and meaning. The interplay between BD badness and DT-BH goodness in relationships is established by the Prime Matchmaker in Genesis 2:18.

DIV(INE) DTOA[V] Tet-Vav-Bhet
D(T)OV טוב [T-BH à DV]

ROOTS: Latin divus means divine or god. Latin deus is god, deity. The IE base deiwos (god) is related to the Germanic god Tiwaz and Old English tiw (god), source of TUESDAY. The Assyrian deity DTe[V]eS or DTe[V]eT (Esther 2:16) is used to name a month of the Jewish calendar. The IE root of DIVINE is said to be deiw (to shine).

Just as God is good (see "GOOD"), DTOA[V] (good) is DIVINE. The term DTOA[V] is often used as a name and/or attribute of God. "Praise the Lord for He is good" / DTOA[V] or DTOABH

- I Chronicles 16:34.

BRANCHES: The opposite of good is bad, but IE bhad is good. Hebrew Tet-Bhet, DT-BH (good) is bhad reversed, and is the source of dobry (the Czech, Polish, etc., term for "good"). In Russian it's dobre. Derivatives of IE bhad (good) include BATTEN, BETTER, BEST and BOOT. Add APT and FIT as reversals of DTOABH. DAB and DABSTER infer good or expert skill. Sanskrit DEVA is the Hindu god or good spirit; devah means god, and deva is divine. Tibil is good for the Maya Indians, while the Dakota Indians reverse to wa(s)te. Tsub is good in Navaho. DIVES, from Latin dives (rich), recalls DTOO[V] (prosperity, wealth). The IE root deiw (to shine. . . sky, heaven, god) takes in ADIEU, DEICIDE, DEITY, DIAL, DIARY, DIET, DISMAL, DIVES, JOVE, JOURNAL, JOURNEY, JOVIAL, JULY, JUPITER, MERIDIAN and ZEUS - but why put faith in godless lexicography? (May)DTeeYBH is well-doing; (HaY)DTeeYBH is to do well. These verb forms of Tet-Bhet / T-B resemble the BT in BEATIFIC and BEATIFY. Beauty is the fourth definition of DTOOBH / TB. Reverse the TB again to see BEAUTY.

DOOR DOOR Dalet-Vav-Resh

DOOR דוּר [DR]

ROOTS: A DOOR is a portal which swings open and closed on hinges. The AHD's IE "root", *dhwer* (door, doorway), treats DOOR figuratively. It therefore counts as extended cognates those words that mean out-of-doors: FOREIGN and FOREST. The sound and sense of S e m i t i c l y - c h a l l e n g e d etymology can be unHINGING. Old English *dor*; Greek *thura* and Persian *dar* do mean *door*. Edenic דוּר Dalet-Vav-Resh DOOR is defined by Harkavy as "to turn, to circle"... with extensions meaning a circle or ball (כדור Ka**DOOR** – Isaiah 29:3), and a circle of time or a generation (דוּר DOAR – Psalms 77:9). You may see our D a l e t - V a v - R e s h here as "rim of a wheel" at "TIRE." We turn our etymology open wider with the other dentals and R. תוּר TOAR is a circlet or turn; תוּר TOAR is a plait or circlet in Songs 1:10; עטרה [A]DTaRaH is a (circular) crown (Songs 3:11); עטר [A]DTaR is to surround - see " T I A R A . "

For straight dental-liquid related opposites , like DTOOR, a row or tier – see "TIER." DeLeT (door) does begin with a dental-liquid, but it refers to a DELTOID, דלת triangular tent flap – see "DELTA." A river DELTA is about portals, but a DOOR, DeLeT is used דלת .etymologically, is about swinging on hinges, not DOORWAYS Dalet-Vav- דוּר ,metaphorically, like the "doors"of a womb in Job 41:6. The literal DeLeT verse: "a door turneth upon its דלת Resh DOOR is best seen in a different TSeeYR. ציר ,hinges" – Proverbs 26:14. The word for "hinge" is another dental-R .The word also means to revolve

BRANCHES: Of the AHD's listed cognates, two might be legitimate: DURBAR and THYROID. Greek *thureos* may mean "shield" because, as in "defend," blows are

being **turned** aside. Dalet-Resh “turning” may explain what these Greek TH-R words mean. A shield has nothing to do with a *thura* (door). Of course, the current scholarship doesn’t care for sense and sound correspondence, since words seem to have shifted so much in usage and pronunciation. This **does** explain why Edenics may never get to half the world’s words. In world “door” words, many of the dental-liquid words are Germanic: Danish and Norwegian *dor*, German *Tur*, Dutch *deur*, Swedish *dorr* and Yiddish *tier*. There are the Greek and Persian words above, plus Czech *dvere* and Russian *dver* (fine versions of Dalet-Vav-Resh). The two Japanese versions of “door:” *tobira* and *to*, may be maximizing and minizing the Dalet-Vav-Resh. Dalet has shifted dentals to T, which may also be the case in the Hungarian door, pronounced oy-taw. The familiar West European doors are portals, like French *porte*, Italian and Portuguese *porta* and Spanish *puerta*. Even for Serbo-Croatian *vrata* (which might resemble an M231 of Dalet-Vav-Resh), one should look at the bilabial-liquid-dentals openings at “BREECH.”

FLICK(ER) BaRaQ Bet-Resh-Koof
Bar-UCK ברק [BRK[𐤀] FLK]

ROOTS: There is no make-believe IE root for FLICKER or BLINK. Both can be used to mean the intermittent shining of a light, as in signaling. Lexicographers and linguists who can't see that B and F are the same letter, bilabials, and that BLINK is a nasalized (extra N) form of FLICKER, will not catch the twinkle of language discovery that signals through the gloom. As with FLICK, dictionaries offer nothing for FLICKER. For BLINK, Webster's cites Swedish blinka-- meaning to blink, shine or twinkle. The bogus N is absent in Anglo-Saxon blican, to shine.

BaRaQ is a bolt, FLICKER or broken line of lightning (Exodus 19:16).

It is less meteorological in Deuteronomy 32:41, where it means the glitter of a sword. For a fuller sense of BRK fragmentation, see "BREAK."

BRANCHES: German blinken is about twinkling and shining, not batting one's eyelids.

FOLK PaLahK[H] Pey-Lamed-Het
Pah-LUCKH פלה [P-L-K[H] [𐤀] FLK]

ROOTS: No so-called IE root was concocted for the origins of Old English folc. Folk etymologies try our present-day usage of FOLK meaning a people or one's relatives, but the best place to look is at German volk. The German clearly infers the common, VULGAR people. In our agrarian past, the salt of the earth were the farmers who tilled that earth. PaLahK[H] means to plough (Psalms 7:29). Already in Biblical times the PLK, softened to VLK and our FLK in FOLK, came to mean not just the hard-working ploughman, but any laborer. In Daniel 3:18 and Ezra 7:14 the labor of worship and prayer is meant by Pey-Lamed-Het. Aramaic POOLK[H]aN means service, temple worship. Besides the earth or ground-breaking words in the entries below, all bilabial-liquid-gutturals, there is a Pey-Lamed-Gimel word crucial to the Edenic-Babel scenario. In Genesis 10:25 Peleg is so named because in his time the Earth (not soil this time) was PaLaG (divided or broken up). (A post-Babel clan that instantly spoke the same ur language spun off from Edenic did not have to trek many miles or traverse huge oceans. The planet's once-single land mass broke up, so that African and Indian folks or elephants developed separately. (Just as continental drift has been ongoing since the cataclismic Deluge, language breakups have been ongoing since the Big Bang of language diversity at Shinar/Sumer/Babel.)

BRANCHES: To PRAY is given the IE "root" prek (to ask, entreat). Folks who don't see PRAYER as begging or as a cognate of DEPRECATE might prefer our Pey-Lamed-Het term of service as a source. A liquid shift from Lamed/L to P is needed. PaLahK[H] as cutting up the earth has like-sounding words of similar meaning seen in entries like "BREAK," "FLAKE," (the nasalized) "PLANK," and "PLOUGH."

Farmers are, of course, a major subject of FOLKSY FOLKLORE and FOLK MUSIC. In the

Mideast the farmer is a common sort of FELLOW (now traced to Old Norse lag, a lying down. FELLAH means a laborer, peasant or commoner in Arabic countries. FELLAH is from Arabic felaha (to plow). See the Edenic plough word above.

We now know that agriculture began in the Middle East. Until ignorance and prejudice is weeded out of our reference books, we will get etymologies for PLOW like “Old English ploh, a unit of land area” (AHD). The older spelling, PLOUGH, is much closer to Pey-Lamed-Het than is the first syllable of PLOWBOY and PLOWSHARE. The common FELLOW or PLOUGHMAN, plain FOLK is considered VULGAR. VULGARITY now implies boorishness, but Latin vulgus simply means common people, like the FOLKS in our entry. The VULGATE bible is in the common vernacular. This bible was made for the commoner, just as the VOLKSWAGEN was produced for the average working German. The hard work of PLK appears in Rumanian plic(ticos) (tedious). IE root bhlagh is the source of Sanskrit brah(ma) (prayer, priest). This links up to the PLH prayer terms above, and is the possible source of BRAHMA, BRAHMANISM and the BRAHMIN. Another theory links BRAHMA to ABHRaHahM (Abraham). Abraham is to have sent monotheism to the East according to commentaries on Genesis 25:6. This line of thinking further establishes the Hebrew patriarch as one who broke open new ground to reach the common FOLK.

GOOD **GahD** **Gimel-Daled**
GUDD **גג** **[GD]**

ROOTS: Anglo-Saxon god (good) is linked the IE root ghedh (to unite, join, fit). That which fits and is unified is GOOD – and GODLY too. The IE root echos EeGaiD (to unite, fit together see “GATHER”), and the similar guttural-dental EKHaD (one, together – see “EACH”). GahD (fortune, success - Genesis 30:11) fits the common use of GOOD well enough. Good in Arabic is gayid. The tribe of Gad is blessed with the unity of a GiDOOD (troop – Genesis 49:19). The G-D sinew that binds bones is the GeeYD (Genesis 32:32) – see “GUT.”

BRANCHES: That the GD diety word is GOOD (and really TOGETHER) ought to be implied by the similarity of these Germanic terms. The same GahD (good fortune) above is the name of a deity mentioned in Isaiah 65:11. The given IE root for the GD diety term is gheu (to call, invoke).

If GD GOODNESS is TOGETHERNESS, shouldn't the opposite, badness, imply that which is not together or isolate? True. BAD is the separate, bilabial-dental theme seen at “BAT” (an isolated tree limb), the exceptional quality of BUT, and the loneliness of the WIDOW (see “DIVIDED”). For a prooftext as to what is not good, Genesis 2:18 says that it is LO DToa[V] (not good) for man to (L')BHahD (alone). The famous verses on the oneness of the Lord are more about unity of opposites than singularity.

Edenic good, DToa[V], gives us the DV of DIVINE (see “DIVINE”), and DToaBH read backwards resembles BAD.

EVEN **BaYN** **Bet-Yod-Noon**
BANE **בין** **[BN ׀ VN]**

ROOTS: There was no so-called IE root available to reconstruct for EVEN. Merely citing

Middle English evin or Anglo-Saxon efin, even, smooth, is another way of our lexicographers saying that they are clueless as to where this word came from. The German cognate eben (identical, of equal spacing) is closer to the archaic English EVEN (to liken, to compare). The “smooth” definition is a recent mutation. An EVEN number is one that is divisible by two, bringing us to the authentic theme of equality, and reckoning between two items. Runners that are neck-and-neck have pulled EVEN. There is equal space between them, they are balanced, not smooth or placid.

The Edenic source is BaYN, between (Genesis 1:6). BaYN is about the equal space between things. In a human context, like EVEN-tempered, there is an EeYSH HaBaYNaYiM (a mediator, referee) between fighters in I Samuel 7:4.

BRANCHES: If one is spacing out bricks, LiBHayNiM, or stones EVENLY, one is building, BOANeH (see “BONE”). BeeYNaH, discriminatory wisdom, is choosing between factors. An Japanese has B-N between words like ban (turn or order of a number), bangumi (a list), bango (numerical order), banso (accompaniment), bansoko (adhesive plaster), bun (a writing composition), bunryo (measure), bunsu (correspondence), bunya (division) and reversing to N-B, nebaru (adhesive), nibai (double) and maybe nyobo (wife).

**(EX)CRE(MENT) K[H]aRAh Het-Resh-Aleph
KHAR-ah קרא [K(H)R]**

ROOTS: The IE root krei (to sieve, discriminate, distinguish) is the given source of EXCREMENT.

Ex - is a prefix, and -ment is a suffix, so the AHD’s reconstructed root at least has the right KR sound. But their prowess in discrimination too often smells of Eurocentric discrimination.

K[H]aRAh is excrement in II Kings 18:27. Latin excrementum is to mean that which the digestive system has sifted out. Typical unnatural finess by etymology that has lost touch with the natural universe.

BRANCHES: Mired in their own waste, the lexicographers then make CERTAIN, CRIMINAL, DISCRIMINATE, ENDOCRINE, SECRET, and RIDDLE into alleged cognates of EXCREMENT – see “GARBLE.”

In Japanese chiri is dirt, and chirigami is toilet paper – you may recognize the “paper” element from origami.

**FIRST PeReTS Pey-Resh-Tsadi
PER-eTZ פרץ [P-R-TS פ] F-R-ST]**

ROOTS: The IE root of FIRST is a far too inclusive per –1 (which includes words like FAR, PERI-, PRO and VEER). They are trying to get the prolific Bhet-Resh subroot seen at entries like “FOR” and “VEER.” A better etymon is the Greek protos, first, source of PROTO- words. Edenic gives a dramatic bursting into first position with a likely etymon. In Genesis 38:28,29 Peretz fights his way out of the womb, to be “first,” before twin brother Zerach. See “BURST” for more of the PRESTO, pronto (fast in Spanish), sense of rushing into the first position, which is not merely about direction – as the AHD presumes. PeDTeR is the firstborn or “firstling” in

Exodus 34:19-20. After a metathesis, this is a fine etymon for PRT and FRT words.

BRANCHES: Another bilabial-liquid-dental “first” word is French d’abord. More related words at “PROTOTYPE.”

FLEET FaLahDT Phey-Lamed-Tet

FALL-UT פלט [P(H)-L-T]

ROOTS: FLEET and FLIGHT needn't belong with FLOAT at the IE root pleu (to flow). Old English flyht (act of fleeing, escape) more simply and directly comes from PaLahDT or PHaLahT (to escape, be saved - Ezekiel 7:16) and PLaYDTaH ("escaped" - Exodus 10:5). PaRa[K]H is to fly; also Aramaic-Syriac. Pey-Resh-Het is also the spreading of disease (Leviticus 13:39), and blossoming (Numbers 17:23). Getting back to FLIGHT, APHRoa[K]HiM

are young birds in Deuteronomy 22:6. A FLEDGE (FLEDGELING) is also in that flooded IE root. The pleu IE root not only includes the verb FLY, but the insect as well. The AHD traces the FLY to Old English fleoge (a fly, and closely relates it to FLEE. Syriac PaRa[K]HTaH is a bird and an insect, a flying creature. Fleet-footed flying from danger is BeRa[K]H (to flee - Genesis 31:22); also Ugaritic and Arabic (any withdrawing).

BRANCHES: FLEE, FLIT, FLUSTER and FLY are better off rescued from the IE root pleu (to flow) - see "FLUTTER." Listed cognates of FLEET and FLIGHT include FLUSTER, PLUVIAL, PNEUMONIA, PLUTO, PULMONARY and a FLOTILLA of other FLOTSAM. Some of the relevant cognates listed include FLECHE and FLETCHER (the flying arrow), FLEY (to put to flight), FOWL, FLUGELHORN and FLUTTER. The listed words BLEED (BLOOD) and FLOOD might also come from Pey-Lamed-Tet or P-L-DT, as the Hebrew term can also mean to discharge, escape or vomit forth - see "BURST." The PL element in gushing liquids is found in other Indo-European "rain" words. A related LT root of hiding and concealment is seen at "LID." To LIGHT OUT (escape) might be from the Lamed-Tet part of our featured Edenic etymon. LOT is told to FLEE, HeeMaLaiDT (Genesis 19:22). Infamous as a (Pa)LeeYDT (refugee), Abraham's nephew LOADT / LOT had to run in fleet flight from the destruction of Sodom.

LAGOON LoahGH Lamed-Ayin

Lo-AHGH לע [LG]

ROOTS: A LAGOON is a shallow sound or pond, used to describe a smaller body of water leading to a larger one. It is clearly related to LAKE, which is lago (Spanish, Italian, Portuguese) or lac (French, Rumanian) in the Romance languages.

There is no IE root for LAGOON, a LACUNA (gap, pit or pool, from Latin lacus, lake) that Edenic will have to fill. The IE root for LAKE is laku (body of water, lake), based on the Latin above, Greek lakkos (cistern) and the Scottish Gaelic term that houses the LOCH Ness Monster. Lamed Ayin or Lamed Vav Ayin, LoahGH, is a crater, throat or jaw. Craters are natural lakes and water-retaining lacunas. The throat and jaw meanings are seen in Aramaic and Akkadian; in Proverbs 23:2 it is translated as “throat.”

BRANCHES: Lamed-Ayin-Ayin and LaOODT is to swallow. The wet lacuna of the gullet is not quite a lake, but these Edenic etymons indicate that the liquid-guttural sound means a cavity for water, not a body of water. Reversing the G-L of GULLET might lead you the “GULLET” entry, and then to G-R words like “GARGLE.” The liquid-guttural or guttural-liquid music and meaning of lacunas is echoed by words like RaiQ (empty) and K[H]aL(aL) (hollow – see “HOLLOW”). More water bearing hollows at “CATSKILL.”

LICK LaK[H]aKH Lamed-Het-Khahf

LAH-UCK להך [LHK]

ROOTS: LICK is said to be from Greek leikhein and the IE root leigh (to lick).

A better reason for the double guttural (C and K) of LICK is found in להך LAK[H]aKH (to lick - Numbers 22:4). The

Edenic liquid-guttural-guttural compound may be seen as a combining of two shorter elements or subroots: לה LahK[H] means moisture, and הך K[H]aKH means "palate." לקק LaQaQ is to lick (I Kings 21:19), and עלע [E]eLaGH is to lap or swallow. Ugaritic lhk is to lick. The Arabic tongue is lougha, the same word, naturally, for language.

BRANCHES: Cognates of LICK include ELECTUARY, and LECHER. Although Latin lingere ("to lick") is mentioned here, Latin's lingua (tongue) words such as LANGUAGE, LINGUIST, etc. are listed instead at the tongue-twisted Indo-European (IE) root dnghu. This proposed IE root may link up with DTaGHaM (to taste). Tongue and LANGUAGE are synonyms. To lick is “to tongue”, as many nouns are tied to verbs, and sophisticated nouns (as easily seen in Semitic) are derived from parts of the body. LINGUAL words are clearly a nasalized (extra N) form of the Semitic liquid-guttural terms above. See "LIQUID" and "SLANG" (where Hebrew, too, has the same word for tongue and language).

**Metathesis-driven synonyms of mercy, forgiveness and pardon,
all with a liquid-guttural-nasal in different sequences are seen
in the “MERCY” entry:**

MERCY RaK[H]eM Resh-Het-Mem

Rah-KHEM רהם [RKM ☒ MRK]

ROOTS: At the “MARKET” entry you’ll see the ludicrous attempt to put a word of pity (MERCY) with pitiless mercenary, mercantile words. Sure they sound alike, but music AND meaning are necessary. Rest assured that MERCIFUL is not from MoaKHeR (to sell) like the words at the “MARKET” entry.

RaK[H]aMaNOOT means mercy, pity or compassion. The Resh-Het-Mem root underwent an M312 metathesis. RaK[H]eM means “please have mercy” (Genesis 43:14, Exodus 34:6). Two synonyms in Edenic require metathesis of our liquid, guttural, nasal elements. K[H]aMAL

means to spare, have pity (Deuteronomy 13:9); K[H]eMLaH means pity, compassion. The metathesis here would be a simple M132. MaK[H]aL (to pardon, forgive, grant CLEMENCY is post-biblical but not borrowed)

BRANCHES: Swahili mercy is huruma, an M213 metathesis from Resh-Het-MeM. The nurturing womb brought the maternal instinct and compassion into the world. A womb is thus a ReK[H]eM. The Merciful One who designed wombs and words is HaRaK[H]aMaN. Resh-Het-Mem makes a good “please” word, like Hungarian kerem. Here the metathesis is M213. It also makes an appropriate word to thank one for being compassionate, like French merci (thanks). More at “CLEMENCY.”

MOR(OSE) MahR Mem-Resh
MURR מר [MR]

ROOTS: Yet another amorphous invention of the AHD is the so-called IE root mer-1 “expressing certain qualities of mind.” MOROSE (gloomy, sullen) is somehow listed as a cognate of MORALE and MOOD. These scholars missed German murrisch (surlly, sullen). MahR means emotionally bitter (I Samuel 22:2). In the book of Ruth, the widowed Naomi (whose name means “pleasant”) wants to be called MaRAh (bitter – Ruth 2:20).

BRANCHES: MaRAh or MaRaH (Deuteronomy 21:1) can also harden to mean obstinate and rebellious. MeReD is a rebellion (Genesis 14:4). For the bitter taste of Mem-Resh/MR, see “MARINE.” The AHD would have MORAL and MORES as cognates of MOROSE, since scholars of this caliber associate ethics with a “state of mind,”-- similar to way they link “God” and “giddiness.” But the Edenicists who bury the slipshod etymologies now in print must be rebellious, not surlly.

NAIL Na'[A]hL Noon-Ayin-Lamed
Na-AHL נעל [NHG]

ROOTS: The IE root of NAIL is nogh (nail, claw). Historically true etymons come no earlier than Old English naegl, nail. The ideal etymon would be older than Germanic, include the L of NAIL, and allow for both a vowel and a G after the N. Enter Edenic Noon-Ayin-Lamed, which can be read as either Na'[A]hL or NaGHahL and means to lock (Judges 3:24), bar, bolt or “to enclose the foot with a sandal or shoe.” Na'[A]L is a shoe in Genesis 14:23 (a locking sandal). N[A]Hah and N'al are a sandal or shoe in Syriac and Arabic. Adding a Mem prefix, we get MiN'GHaL. In Deuteronomy 33:25 MiN'GHaL is “shoes” (KJV) or “doorbolts” (JPS), and a better source for MANACLE than mana, hand. The two-letter subroot is the Noon-Ayin (like the IE root), as seen in Na'[A]hTS or NaGHaTS, to, to stick in, wedge, like the thorns of Isaiah 55:13, which gave rise to Noon-Ayin-Tsadi words for tacks and clasps. For sharp reversals of NT, see “TINE.” Even if the sound seems to be NAILED down, what is the sense connection between a locking bolt or sandal and an animal’s claw, talon or nail? The predator sinks its nails in its prey to lock it in its grasp. With human’s it is the female that will sink her nails into a desired mate. To lock together two pieces of wood we drive NAILS in.

BRANCHES: The NAIL from Noon-Ayin-Lamed is beginning to sink in, but the final nail in the coffin would be if there are other NL words for ‘lock’ and ‘key.’ The Ayin-Lamed of NaGHaL may be the key to the KL lock words of Turkish (kilit), Modern Greek, and Arabic (kaloun – an M312 metathesis of Noon-Ayin-Lamed. Hungarian lakat and Finnish lukko did not borrow from the English lock. Since NaGHaL is the bolt for locking (shoes or doors), it makes sense that Scandinavian languages might recall this Edenic term for their ‘key’ word: Danish nogle, Norwegian nokkel, and Swedish nyckel.

PATIO **PaTaH** **Pey-Tahf- Hey**
PA-TAH פתה [PTH]

ROOTS: PATIO is an open space, now traced to Latin patere to open; the IE root is pet to (spread). HayPHeeYTS is to spread, but PATIO deserves Edenic PT words meaning ‘open’ – and there is a large family of these. First Pey-Tahf words: PaTaH is to open wide; PaTa[K]H is to open or begin (Deuteronomy 15:8); PeTa[K]H is an opening (Genesis 18:1 – see ‘PASSAGE’). PaTOOa[K]H means open (Genesis 7:11). When a problem is knotty or twisted, P’TeeYL (see FUSE at ‘PUZZLE’), one must solve or ‘open’ it, PaTaR (Genesis 40:16). The overly naïve, tactless and open fool or ‘simpleton’ is a PeTeeY -- see ‘FATUITY (A).’ A Pey-Daled word of opening, release and redemption is PaDaH (Leviticus 27:27). Switching to Pey-Tet: PaDTeR is to let open, release, free (1 Kings 6:35). PeDTER is the womb opener or firstborn (Exodus 13:2). Switching to Pey-Tsadi: PaTSaH is to open a mouth or to set free (Genesis 4:11); PaTSa[K]H is to burst or open. For the ‘wound,’ where skin is opened, PeTS[A]h - (Exodus 21:25) - see ‘PUTSCH.’

The built-in opposite of all these bilabial-dental openers are similar sounding closed things. Nature’s perfect enclosure is the egg, BaYTSaH. The opposite of the open PATIO is the closed house, BaYiT (see ‘BOOTH’). BaYiT also means ‘within’ (Genesis 6:14).

BRANCHES: PeTSaL (to divide, split, branch off) is especially suited to PETAL and the pet IE root. Cognates of PETAL at the IE root above include FATHOM, EXPAND, PACE, PAS, PASS, PAN, PATEN, PATENT, PATINA and PATULOUS. Our entry, PATIO, is linked to Latin patere (to lie open). PATELLA is also traced to patere, and a word like PATH ought to get an opening here beside PACE and PASS. PT and BT words for door. PeTa[K]H is a doorway, entrance or opening) in dialects of Malay include bata, pi(n)to and yebuteh. A mountain PASS, linked to Latin passus (stretched out), might be linked to Pa\$SaH (to spread, be extended) and PaSHaH (to spread out) as well – see ‘PASSAGE.’

Related to the PT words here are PS terms from Latin fissus (split) like FISSION, FISSURE and FISTULA.

PIPE **ABOOBH** **Aleph-Bet-Vav-Bhet**
Ahb-OOBH אבוּב [BB  PP]

ROOTS: Both the AHD, with their bogus IE root pipp (to peep, imitative root) , and Webster’s ‘an imitative word’ have fallen victim to the rat-infested piped piper of Eurocentrism. Yes, Latin pipere means to chirp or peep. The birdling’s ‘peep’ is certainly imitative, but PIPE words did not come from peeping or piping birds, and the first speaking humans were not

Romans. All one has to do is to note words like PIPEWOOD and PIPEWORT (swamp reeds where early PIPES are from) to reinforce the logical thinking that a cylindrical PIPE in nature gave rise to later, man-made pipes.

ABOOBH is a hollow pipe or tube derived from jointed reeds or knotgrass, an extension of AïBHeH (reed - Job 9:26). The earliest Semitic forms of Aleph-Bhet-Hey (reed) include the Aramaic ABOOBHah, the Arabic abay, and Akkadian abu (reed) and the nasalized imbubu (reed, pipe). Other nasalized PIPES are at "BAMBOO" (via Malay) and at "BAYOU." The Semantically-challenged European scholars had to admit that Latin papyrus came from the papyrus reed of ancient Egypt. This is the source of PAPER, BIBLE and BIBLIOGRAPHIES. But the PP sound of a Semitic reed, heard in other BB Western words, could not keep racists from publishing bir-brained etymologies like that for PIPE. To hear a FIFE, see the "OBOE" entry."

BRANCHES: (Ni)BHOOBH is hollow (Exodus 27:8)

The AHD thinks that FIFE, PIGEON, and PIBROCH are cognates of PIPE. Webster's has 41 PPE words. Words like PAP (nipple, teat), nature's feeding tube, and BOOB, were not included. T.V. has been called the BOOB TUBE. Mothers pipe in nutrition, and sucklings IMBIBE like BIBLERS at a BIBB (faucet). Most of these young BIBBERS or BIBLERS need a BIB. The AHD has IMBIBE, BEVERAGE, BIB, BIBULOUS and IMBIBE coming from the so-called IE root po(i) (to drink). They had no trouble linking Latin beber, to drink, to a source requiring the same P/B bilabial shift. Among the descendants of Latin beber (to drink), only Spanish and Portuguese have beber. Spanish, adds Fernando Aedo, also has biberon (baby bottle to suck), emparpar (to soak), papar and papear (swallowing, eating – see PAP below). The noun and verb of slobbering saliva in Spanish, baba and babear, also evoke the BABY's inelegant IMBIBING. The French, Italian and Romanian words for drinking only have one B, like the earlier Edenic word, recalling the first curious child who used a plucked swamp reed to blow out or drink in water as with a drinking straw.

Back to the IMBIBING BABY, sucking in soft food either from a natural or man-made ABOOBH (tube... breast or bottle), the AHD feels that PAP (mushy food) is a "baby-talk root." Fittingly, they have POPPYCOCK as a cognate of PAP. More usefully, they list PAMPER, tracing it to a nasalized form of Flemish pamperin, to cram with food. Any French duck can tell you that forced feedings involve a tube, or our double-bilabial ABOOBH.

The AHD has another so-called IE root for PAP, this one meaning teat. Middle English pappe is a nipple. Listed cognates include PAPILLA, PAPULE, PUPA and PUPIL. Too many linguistics professors have been pupils force-fed outdated pap and poppycock about the splendid isolation of Indo-European language and culture.

RELIGIOUS

RiGeeLOOS

Resh-Gimel-Lamed-Vav-Sahf

Rig-GEE-loose

רגלות

[RGL ☒ RLG]

ROOTS: Fittingly, there is no Indo-European root for RELIGION. Dictionaries perform the usual alchemy on Latin, whose religio means scrupulous piety and conscientiousness (not spiritual transcendence). Religio is thought to come from religare, to bind back – re plus ligare, to bind. This alleged "binding" is never tied to the many given definitions of faith. Meanwhile, one can go a gambling bar and brothel RELIGIOUSLY – that is, with REGULARITY. Piety,

rather than belief, is all about scrupulous attention to ritual. The word RELIGION is all about REGULARITY, not belief or faith.

RELIGION was so hard to trace because its Biblical origin was scrambled, a metathesis, from Resh-Gimel-Lamed, RGL, to RLG. And the semantics were about REGULARITY, not faith. Hebrew RiGeeYLOOS or RiGeeYLoOT means “wont” or “habit”, one’s REGULAR routine. The challenge of organized RELIGION is to not let rote rituals become routine for the REGULAR, jaded spiritually-challenged masses. The Edenic, Biblical origin of the Modern Hebrew term is ReGeL (leg, foot), moving rhythmically from steps to occasions – as in the plural RiGaL(eeYM). In Numbers 23, the evil prophet Balaam’s leg (ReGeL -- gets crushed in verse 25) and he hears his she-donkey (who makes an ass of him) complain that she was beaten three times (RiGaLeeYM – verse 28).

Besides the typical word play lost in translation, RGL specifically means legging it religiously to the Temple in Jerusalem. ReGeL is also one of the REGULARLY occurring pilgrimage holidays with all their attendant REGULATIONS (Exodus 23:14) – see “REGULAR”. The Vav-Sahf or Tahf suffix is the equivalent and source of the English suffix –IOUS.

BRANCHES: English has over a dozen words with this RLG root. Most Indo-European languages use the same root. The Dutch word for religion means “time out for the deity;” Arabic, Turkish and Swahili prefer a term meaning “law;” and the Hebrew equivalent (only late Biblical) infers knowledge.

SCHOL(AR)	SeKHeL	Shin-Khaf-Lamed
SAY-khel	שכל	[S-K-L]

ROOTS: The IE root of the academic SCHOOL is said to be seigh (to hold) by those who would see SCHOLAR as a cognate of EUNICH and SCHOLARSHIP a cognate of SCHEME. The root is from NaSaG, HeeSeeYG, sub-root Sin-Gimel (to reach, attain, overtake –Genesis 44:4). A root with more saykhel (intelligence in Yiddish) is SeKHeL, wisdom, understanding – verb in Genesis 48:14, noun in Proverbs 3:4. MaSKeeYL, an SKL extension, means a didactic poem. The given lexical confusion comes from the Greek word skhole, “a holding back,” which Semantically-challenged SCHOLARS then say is “stop, rest, leisure, employment of leisure in disputation, school.”

BRANCHES: The variations of SCHOOL are too widespread to have been borrowed from one impossible corruption of an SG root. These include French ecole, Spanish escuela, German Schule, Finnish koulu, Turkish okul, Russian shkola and Yiddish schule (also used to mean synagogue). The AHD’s IE seigh root does have sense and sound correspondence with SIEGFRIED, from Old High German sigo, victory – which is about overtaking, not holding opponents. Like fish, most students go to school for socialization. For this SCHOOL, see the next entry.

SHIFT	SHeTeF	Shin-Tahf-Phey
SHET-eff	שתף	[SH-T-F ש] SH-F-T]

ROOTS: There is no Indo-European root for SHIFT, and the etymons cited in Webster’s only

address the sense of changing (like the SHIFT of a gear or sound of a letter). The cooperative SHIFT of a factory's night SHIFT, and putting different people in charge (say, of a business or other enterprise) could easily have shifted in semantics to infer any kind of changeover. The partnership in business and its intrinsic shifts of responsibility recall German words like *Geschaft* (business and *Gesellschaft* (partner) .

Now a Hebrew word comes to bear, with an M13 2 metathesis, SHiTOOF, partnersip. Purists may argue that Hebrew SHeTeF is not in the Hebrew Bible. Here is another major reason why Edenics uses the term "Edenic" for the oldest language, and not "Hebrew." SHeTeF is authenticated as Edenic by the Jewish Aramaic SHooTaFAh , association, the cooperation of different partners. There are similar cognates in Syriac and Akkadian. There must have been an ancient concept of not growing produce, transporting it and selling to market all by oneself. With a cooperative, with a business, one can SHIFT duties from the farmer to the carter to the merchant. From the looks of this metathesis, one can assume that there were business partnerships before the Tower of Babel SHIFTED the root-letter positions for the newly-formed clan suddenly speaking pre-Germanic.

SLUG ZOAK[H]eL Zayin-Vav-Het-Lamed
Zoa-KHEL זוקל [ZKL ☒ SLG]

ROOTS: A SLUG is a snail-like gastropod that sluggishly slides by on its own grease. The IE root given for SLUG and SLUGGISH is slue ("hypothetical base of a group of distantly related Germanic derivatives with various suffixes.") Middle English slugge, a sluggard is the only known etymon to contribute to the sloppy lexicography above. The "crawlers in the dust" of Deuteronomy 32:24 are ZoaK[H]aL(aY GHaFaR). Mica 7:27 makes clear this phrase's parallel to snakes. Aramaic ZiK[H]aL is to crawl or creep. Syriac ZaK[H]Lah is a locust or any creeping thing. In Modern Hebrew ZaK[H]aLeeY is catapillar, and a ZaK[H]LaN is a SLUGGARD who moves with a SLUGGISH pace. ZOAK[H]eL is any creeping creature or reptile. The Zayin-Het-Lamed Edenic etymon requires an M132 metathesis, with mild shifts of the fricative and guttural.

BRANCHES: For what they're worth, the AHD lists cognates like SLUMBER, SLEET and SLUSH. At least one has to SLOG (slide) through sleet and slush. Even if you don't cut a SLACKER much SLACK, you should group him with the SLUGGARDS here. The jackal is the SLOUCH of canines – see "JACKAL." Creatures larger than reptiles do SLINK – the metathesis is sharp here, with less letter shifts, but the secretive creeping of SLINKING does have a nasalization (extra N). The species clearly related to Zayin-Het-Lamed in Scripture is the snake. Recalling SLINK above, the discerning reader will not be surprised to discover that Dutch slang, Danish slange and German Schlange mean snake. Yiddish slang for the male appendage is here exposed. German Schlampe (slovenly) fits well here. Yiddish shlump is a slovenly person who shleps or drags about. There are slugs with zero, four or two legs.

SORT SayDeR Samekh-Dalet-Resh
SAYD-air סדי [SDR ☒ SRT]

ROOTS: The IE root of SORT is ser- 3 (to line up). The Edenic etymons for this straight row of words is seen at “SERIES.” The AHD goes on to guess that SRT can from Latin sors, lot, fortune (“probably from the lining up of lots before drawing.”) To SORT means to arrange by order; an ASSORTMENT is such an order. \$ayDeR is an order or arrangement in Job 10:22; the Hebrew verb of putting in order is also in Aramaic-Syriac SiDaR (he arranged) and Akkadian sadaru (to put in order). By the Arabic, the metathesis from SDR to SRD is already evident, as Arabic sarada means “he placed one after the other. The elaborate order of the Passover evening meal is thus the \$eDeR; the arrangement of prayers are laid out in a book called a \$eeDOOR.

BRANCHES: The official cognates of ASSORT and SORT are ASSERT, SERIAL, SERIATES include ASSERT, ASSORT, CONSORT, DESERT, DISSERTATION, EXPERT. INSERT, SEAR, SERMON, SERRIED, and SORCERER. Only some of these are accurate, the rest come from the usual errors of the Semantically-challenged scholars.

SPIN Zaddi-Noon-Phey TSaNahPH
Tsin-EEF צנף [TS-N-Y-PH] ST-PH-N]

ROOTS: To SPIN is to make a rotating motion. There is an Old English spinnan, to spin, but the linguistics spin doctors come up with an identical Germanic root that could give us SPIDER. The next generation of cultural spin produced the theoretical IE root (s)pen (to draw, stretch, spin) that allegedly takes in words like PREPONDERATE. The verb of wrapping and winding around, TSaNahPH, is TS’NaiPHaH in Isaiah 22:18. The noun and verb, involving a turban SPUN or wrapped around one’s head, is in Leviticus 16:4 – see “STEPHANE.” Root letters 2 and 3, after Babel-babble, spin around to consonants 3 and 2 in English.

BRANCHES: Among the few relevant words listed as cognates are SPAN, SPINDLE and SPANGLE .

TINE TSaiN Tsadi-Noon
T(S)ANE צן [T(S)-N]

ROOTS: Old English tind is the farthest back anyone could trace TINE. A TINE is a sharp, projecting point, a spike or a prong. SNAG's Old Norse and Norwegian roots are defined in much the same way, so a TN or SN etymon of sharpness is needed. TSaiN is a barb, thorn, briar or biting snare (Proverbs 22:5); TSeeNaH is a fishing hook (Ams 4:2); TSaN(eeYN) is a thorn or prick (Numbers 33:55). In this last Biblical verse the Canaanites are called "thorns in your sides" - the "obstacle, difficulty" sense mentioned at SNAG. TSaNahN is to be sharp or pointed. TSeeNOARaH is a hook or needle. \$NeH is a thornbush (Exodus 3:2); SHeN is a tooth (Exodus 21:24). To reverse to NT for another thorn, there’s Na’[A]hTS or NaGHaTS, to, to stick in, wedge , like the Noon-Ayin-Tsadi thorns of Isaiah 55:13 – see “NAIL.”

BRANCHES: Because the Shin/ S in SHeN can become a T (see "TAURUS"), TINE, TENON, TENACITY (as in TINE), TENACULUM (hooked instrument) and TANG (prong) are all related. TANG and TONGS are cognates at the artificially reconstructed IE root denk (to bite).

IE root dent (tooth) is the source of DENTAL, INDENT, -ODON, TOOTH and TUSK. The Tsadi/ TS and TSaiN easily fits is with the fricative Shin and SHaIN (tooth). Either the Romance and Germanic languages are using TSaiN (thorn) for tooth (as many peoples use Edenic words for hook or grind), or the DENTAL words are from a Shin-to-dental shift via Aramaic. In Spanish tenedor is a fork (like the teeth or TINES of a fork), and tener is to hold (what forks, teethe and thorns do). Mosquitoes and other stinging insects do not have teeth. But they do bite. As so, as seen from Aedo's data below, biting bugs were named for the Edenic SNand TN sound and sense. This explains why the Hungarian mosquito is a szunyog. A sharp SNAG is also a broken or irregular tooth, otherwise known as a SNAGGLETOOTH. The toothy PIRANHA fish has a Tupi Indian (Brazil) name, half of it based on the term sainha (tooth). Since SNAG is a known tooth word, toothy or sharp ivory derivatives of Shin-Noon will have to fit here in this entry: German Zahn is a tooth. Remove a guttural ending, and German zinke (spike, prong) helps fit ZINC (with a salty "bite") into the picture. TSiNoaRaH (hook, needle) helps us latch onto "ten" terms like TENTACLE. SHiNeeYNaH is a "sharp word" or "taunt." TAUNT, using words that STIN(G), is another TN term that ultimately belongs here. Easily related to TSaiN and SHeN is the Italian tusk or fang: zanna. Ivory is sanga in Korean. The same sound and sense appears in Japanese tsuno (horn or antler). ANTLER (the horns of deer, etc.) have no older source than Old French antoillier. The NT root is reversed, fitting the many global ANTLER and other horn words below which are echos of Tsadi-Noon and Shin-Noon.sharp words. A Chinese needle is a zhen X832 . Tama is a tooth for the Comanche and Hopi Indians, providing yet another distant TN relative for words with the D-N of DENTIST or DENTURE. The DENTAL shift from TN to DN is slight. Reversing Tsadi-Noon, TS-N, lets us feel NOATS (to prick, puncture, stick in), Na'[A]TS or NaGHaTS is an alternative etymon for GNAT - see "GNAW", while N[A]h'ahTSOOTS (thornbush -- Isaiah 7:29) seems a likely source of NETTLE and NEEDLE and NASTY (dangerous - origin unknown). The alleged IE root of NEEDLE is given the improbable meaning of "to spin, sew." But the sound of this continent-wide reconstruction is nee or sne, like Shin-Noon (tooth) or Tsadi-Noon (barb).. The Germanic and Old English source of NETTLE ("a plant with toothed leaves" --- AHD) may also be seen as a reverse of our Tsadi-Noon. Nahuatl and Egyptian biting and gnawing words begin with TN; in Uto-Aztecan languages the tooth word is a TM or TN. Korean reverses this for the (hardware) nail: mot. More biting teeth at "GNAW."

Below are charted some Post-Babel spin-offs of only

- 1) Edenic Shin-Noon, fricative-nasal, SHeN (tooth) – Involving fricatives (CH, S, TS, Z), nasals (M,N): or reverse, and
- 2) Tsadi-Noon, fricative/dental-noon, TSeN (thorn).

Remember that the versatile Tsadi renders TS, ST, S. T, CH or D. No matter how open the root letters are to shifting in sound, the sense has to remain relevant to biting teeth and prickly thorns.

Edenic (tooth)	SH	e	N
Edenic (barb)	TS	ai	N
Arabic (tooth)	S	l	N
Chinese (tooth, horn similar)	CH	'ih	
Chinese (needle)	Z	he	N
Comanche, Hopi /Amerind	T	a	Ma
English (irregular tooth)	S		Nag
English (tooth of a fork)	T	i	Ne
Finnish (tooth – reversed)	S	a	MMha
German (tooth)	Z	ah	N
Gemanic (source of NEEDLE *nethlo – reversed)	TH	e	N
Hungarian (biting mosquito)	CZ	u	Nyog
Italian (tusk, fang)	Z	a	Nna
Japanese (horn, antler)	TS	u	No
Korean (ivory)	S	a	Nga
Latin (tooth, source of DENT-)	D	e	Ns
Malay (tooth) 10 dialects have this common element rev.	S/CH		N
Old English (toothed leaves – Core of “nettle” reversed)	T	e	N
Old Fr, root of ANTLER (rev.)	T		Na
Russian (knife – reversed)	SH	o	N
Tupi Indian of Brazil (tooth)	S	ai	Nha
Russian	Z	he	N
Spanish (fork)	T	e	Nedor
Swahili (tooth – J is like SH)	J	l	No
Yiddish (tooth)	TS	oh	N

Edenicist Fernando Aedo adds the following:

AMAZONIAN

Aguaruna, beetle with a little horn (rev.)	áuNTa
Ashuar / Shiwiar, horn (reverses. to TN)	aNTiri
Cashibo Cacataibo Horn (rev. to TM)	MaTuxca
Bora thorn, needle (rev. to TN)	aNeeTo
Chayahuita, briar	SaNearin

Cashibo Cacataibo, thorn (rev. to TM)	MuTa
Resigaro, mosquito (rev. to ST-N)	haNíiTSo
CBUL, wasp	ZaaNo

Aguaruna, a stinging black wasp	SHáNu
Ashaninca, wasp	SaNii
Machiguenga, wasp	SaNi
Chamicuro, wasp	SHaNi
Chayahuita, a nesting bee	SéNoa'
Aguaruna, a yellow bee	CHíNi
Chayahuita, horsefly	TuNca
Orejon, horsefly (rev. to TN)	NuTa agui
Ocaina, horsefly	DyaNááraga
Huitoto Murui, louse, biting insects (rev.)	NáTe
Candoshi de Loreto, the alligator or caiman of many large teeth	SHaNita
Machiguenga, alligator	SáNiri
Huitoto Muinane, small alligator	ToMe
Amahuaca, arrow to kill birds	CHiNto
QUECHUA (Inca)...	
Bramble	T'aNkar
horsefly, large fly, hornet	TaNka
stinger of a bee	CHaNkana
MAYAN	
Knaj, point, tip	CH.aM
Chor, arrow	CH'aNtin
Kanj, arrow	T'iNt'in
Agua, arrow (reverse to SM)	MeS
Pmam, arrow	CH'aM
Kekc, arrow	TZiMáj
Itza, spear, lance	SeNet'
Itza, needle or thorn to prick	To'oM
Chol, needle	acuSHaN
Tzotzil, mosquito	SHeNen
Kanj, mosquito	SH.eN
Jaca, mosquito	SHeN
Tzut, mosquito	SHaNan
Quic, mosquito	SHaN
NAHUATL (Aztec), sharp, knife	iTeN
DRAVIDIAN (dialects by initial)	
Ta.lex a kind of dart, arrow	Ca_N:ku or S'aN:ku
Skt.lex the sharp head or point of an arrow, barb	S'aN:ku
Ka.lex dart, a javelin	S'aN:ku
a sting, an awn, as of grain, grass, etc.	SuN:ga

Vedic.lex Missile	aSaNa_
Pali, rock, stone	aSaNa
Skt. Ka. An iron arrow	e_S.aN.a
Arrow	To_N.i
Wg. to seize, bite, sting	Da_M
Ko. ear (of any grain)	TeN
Ka. (a point); a spike, ear of corn	TeNe
Asur battle-axe	T.a_N.i
Pa. (thorn) pierces	Co_Ng-
Ga. to pierce, penetrate	So_N-
N. Chisel	CHiNu, CHeNi
A. chisel, instrument for letting blood	SeNa_
B. Wedge	CHeNi
Ku. Nettle	siSuN, siSN.o

EGYPTIAN /c/, /w/ = vowels

gore with horn, stick	TwN
be infested with crocodiles	SHN

Spanish

bumblebee, male bee	SaNgano
Mosquito	ZaNcudo

Fernando Aedo's SN/TN TOOTH words among Native American languages
(names spelled in Spanish)

Cahita	tooth	TaMi
Caigua	tooth	SuN
Chorotega	tooth	SeMu
Comanche	tooth	TaMa, TahNi
Cora	tooth	TaMeti
Eudeve	tooth	TaNuS, TaMus
Huichola	tooth	TaMe
Mexicano	tooth	TaNtli (later called Nahuatl)
Moqui	tooth	TahMah
Pima	tooth	TaMi
Shoshone	tooth	TaNgua
Tarahumara	tooth	TeMela
Tarasco	tooth	SiNi (SiMi)
Tepehuan	tooth	TaTaMu
Totonaco	tooth	taTZaN
Yuta	tooth	ToNg
(perhaps with nasal extracted)		
Otomi	tooth	ZI, eZi
Mazahua	tooth	TZi
Pame	tooth	Zei

TREE **TiRZaH** **Tahf-Resh-Zayin-Hey**

TIR-zah תרזה [TR(ZH)]

ROOTS: The AHD traces TREE to deru (to be firm, solid, steadfast). Greek drus is an actual tree word of antiquity,

an oak, a post-Babel acorn that has not fallen far from the Edenic Tahf-Resh-Zayin. The TiRZaH of Isaiah 44:14 has been translated as the holly, the holm oak, plain oak, lime tree and linden tree. They are all correct, in that their TR roots begin with the TiRZaH. The Tsadi-Resh TSaReeYa[K]H of Judges 9:49 is translated as a “hold” (KJV), a fort or a forest. They are all correct, in that this TR variant is likely a fortress made of trees, a stockade.

BRANCHES: The Polish tree, drzewo, retains the Edenic Z but adds a typical Slavic suffix. Russian (dyerevo), Danish (trae), and Anglo-Saxon (treow) trees begin to branch away from TiRZaH. Sanskrit daru means wood, timber. The Aleph-Resh-Zayin, EReZ, (ceder -- Psalms 29:5) is related to the TiRZaH. The Aleph-Resh-Zayin trunk of tree words is grounded in earth, Aleph-Resh-Tsaddi – see “EARTH.” The AHD would make a TREE cognate with words like DURESS, ENDURE, TRIM, TRUCE, TROTH, TRUE and TRUST. For a less hollow ring, there are cognates like DENDRO-, DEODAR, DRYAD, RHODODENDRON, TRAY, TROUGH, and those original tree-huggers, the DRUIDS. More trees at “ARBOR.”

TUB	TaiBHah	Tahf-Bhet-Hey
Tay-BHAH	תבה	[T-BH]

ROOTS: TUB means a vessel for storing or a slow-moving clumsy ship or boat (colloquial usage.): A bathtub is from Middle English tubbe. This is like a reversed VAT, see “VAT.” TaiBHah means box, chest, "ark" or rectangular barge of Noah (Genesis 6:75). The nursery rhyme "rub-a-dub-dub, three men in a tub..." might be based on the three sons of Noah. Noah saved the world in his TaiBHah, ark or TUB. Baby Moses also did so, and he also rode a TaiBHah in Exodus 2:5. These gigantic and tiny TUBS were both made unsinkable – Tet-Bhet-Ayin, DTabH[A]h, means “to sink” (Exodus 15:4 – see “DIVE”), in the established manner of Edenic sound-alike built-in-opposites. Scientists have verified that the dimensions of Noah’s ark are unsinkable. Ocean tankers use these dimensions. Moses’ ark was made of reeds. Both the floating and the furniture TaiBHah are about containment and interiority. Reversing to Bet-Tahf, BaYiT, house, (see “BOOTH”) is a built-in synonym. A closer. More tub-like reverse synonym may be BOAT (see “BAT.”)

BRANCHES: Egyptian tbt is a chest or coffin. Arabic tabut is a box, chest, case or coffer. TaiBHah or TaYBHah is the Post-Biblical Hebrew word for word. Authentic Edenic was always square and boxy, unlike Paleo-Hebrew and the later cursive Aleph-Bet. KiTaBH means writing (Exodus 34:1). KiTaBH is an amalgum of roots that means making Hebrew words, or cutting out rectangles. The KT element infers cutting or engraving (see “CUT”, where Kahf-Tahf is a CUT term); the second, T-BH element means this entry’s box-like or rectangular (the shape of Hebrew letters). Japanese kotoba means word or language. Reversing the Tet-Bhet verb of dipping and immersing in water seen in the Tet-Bhet root at “DIVE,” we get a better source for the bilabial-dental of BATH and BATHE. The alleged IE root is bhe (warm, supposedly a cognate of BAKE). BATHING is about Tet-Bet immersion, not

the preferred BATHTUB temperature of some linguist. For the TUB part of BATHTUB, we have this entry's Tahf-Bet. Back to the floating TUB, BOAT is supposed to come from a root meaning a plank of wood – see BAT.” Were this etymon more seaworthy, there would be more terms like Danish bad (boat), with the Daled or D of BahD (plank) or WOOD. Instead BT dominates, as in French bateau, Italian battello, German and Dutch boot, Old Norse batr, Swedish and Norwegian bat.