

NB also that this "A" and this "O" begin/end the Gk. alphabet and in Rev. together signify God and Jesus. [1st art. in TWNT]

H!

the aspirate

AH!

the back-aspirated A

OH!

the back-aspirated O

HMM!

the aspirated nasal

You've heard about the young woman in California about to get her PhD for living with a gorilla (non-human) and proving she's [the gorilla] at least as language-savvy as a chimp: 155 words! A certain conclusion of researchers with language in the other mammals: their [the mammals'] brain-potential for language is higher than their sound-equipment is for speech. A piggyback conclusion of mine, based mainly on neurophysiology, is that our thought-potential far exceeds our language-and-speech potential: we are a great leap forward from the other creatures of God on the earth because of the synergism of our vastly superior brain/speech organisms....TWO FACTS strike me as vital here as we study roots: (1) The human speech-apparatus is so complex and flexible that the variety of sounds producible is astounding, including ranges not found in any "Western" language--such as Chinese pitch-variation and Black African clicks; (2) The human speech-apparatus is so limited, in comparison with the actual ranges of culture and consciousness, that we should expect considerable root-similarities--i.e., phoneme/morpheme/sememe--from language to language within a language-group and even between language-groups [which turns out to be true]. The aspirate ["H"], the unobstructed flow of breath, that force behind all speech as the bellows is the force behind all sounds of the pipe-organ, has common meanings across all languages, and all the meanings are "deep" because it's the deepest sound our speech-apparatus can make ["Jesus breathed on them and said, 'Receive the Holy Spirit!'", and a breathy "OM" is more spiritual, and a breathy voice is more iddish [sexy]]. The next deepest sound we can make is the broad-long "A," which is the "H" begun with a glottal ["deep throat"] stop. [At an ugly low-deep level, Linda in "Deep Throat" was a champ in getting extra-long penises down her craw...real "profound" porn.] In Skr., Eng., virtually all languages, this "A" expresses pain, joy, assent, regret, surprise, wonder, compassion, pleasure, remembrance--as a vowel-word in interjections/exclamations, the meaning being conveyed by the particular intonation. And just as deep, but with mouth-rounding as an addition, is open-broad "O," which can be made to express wonder [in my opinion, the original feel of "OM," the nasal adding spooky-good vibes], remembrance, surprise, compassion, pleasure. [To catch the force, compare the meaningful but weak prayer-address "O God,..." with "Oh, God!"] Then of course there's the aspirated nasal, which I leave you to sing the scales of sound and meaning on!....Such sounds are the electrons [as "a-tomic," lit. irreducible] roots of language. Play around with them, and make discoveries on your own. Try putting the aspirate before the "A" and "O" as we did before the nasal, and what do you get: "HA!" and "HO!" are radically different in meaning from "AH!" and "OH!" Then notice the symmetry between meaning-depth and depth of placement in the speech apparatus: compare the prankster's "Hee, hee!" [front, dental] with the inventor's "Ha,HA!" [rear, guttural]. Now look up the interjections in Young's concordance to the Bible [e.g., "Ho! everyone that thirsteth!"].

So far, this thinksheet has sought to consciousness-raise on sound/experience symmetry, so that you'll become more alert to it and more confident in your lg. study and lg. use: radically [i.e., from the roots] understood, language is not as hard as you thought; and not as far from the stuff of life, its BVRs ["basic visceral responses"] and its BVSS ["basic visceral sounds"]. Know and learn this, and you know language, not just a language or languages....Which brings me to A THIRD FACT about language on this planet: The more we learn about the past, the more we discern two-way language-flows across the surface of the earth. The Phoenicians, as Semitic as the Jews, invented the phonic ["alphabetic," in contrast to pictographic] way of writing speech [or developed it from beginnings among a south Semitic group, the Proto-Arabs], and it spread to India and, by the 4th c. AD, to the United States [the Carolinas, one extensive inscription a millenium before Columbus!]. Because we're brainwashed to think of wisdom flowing West instead of also East, I've added [p.2 of this thinksheet] to the Hebrew-

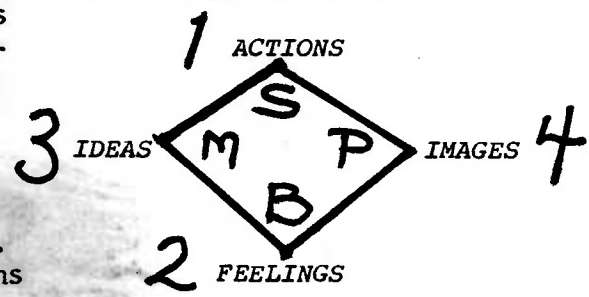
For the reverse, i.e. Sanskrit to Hebrew, see li-liv in Max Muller's THE SACRED BOOKS OF THE EAST, Vol.1 (Ox/20).

Hebrew letter	Hebrew	Phonetic value	Ahiram	Elbazal (phonon bust)	Shipitbaal	Mesha	Kara Tepe bilingual	Punic	Neo-punic	Early Greek	Modern Greek	Modern Roman	Greek letter
aleph	א	ʾ	כ	כ	כ	כ	כ	כ	כ	Α	Α	Α	alpha
beth	ב	b	ב	ב	ב	ב	ב	ב	ב	Β	Β	Β	beta
gimel	ג	g	ג	ג	ג	ג	ג	ג	ג	Γ	Γ	Γ	gamma
daleth	ד	d	ד	ד	ד	ד	ד	ד	ד	Δ	Δ	Δ	delta
he	ה	h	ה			ה	ה	ה	ה	Ε	Ε	Ε	epsilon
waw	ו	w	ו	ו	ו	ו	ו	ו	ו	Ϝ		Ϝ	digamma
zayin	ז	z	ז		ז	ז	ז	ז	ז	Ζ	Ζ	Ζ	zeta
heth	ח	h	ח		ח	ח	ח	ח	ח	Η	Η	Η	eta
teth	ט	t	ט		ט	ט	ט	ט	ט	Θ	Θ	Θ	theta
yodh	י	y	י	י	י	י	י	י	י	Ι	Ι	Ι	iota
kaph	כ	k	כ	כ	כ	כ	כ	כ	כ	Κ	Κ	Κ	kappa
lamedh	ל	l	ל	ל	ל	ל	ל	ל	λ	Λ	Λ	Λ	lambda
mem	מ	m	מ	מ	מ	מ	מ	מ	מ	Μ	Μ	Μ	mu
nun	נ	n	נ	נ	נ	נ	נ	נ	נ	Ν	Ν	Ν	nu
samekh	ס	s	ס		ס	ס	ס	ס	ס	Ξ	Ξ	Ξ	xi
ayin	ע	c	ע	ע	ע	ע	ע	ע	ע	Ο	Ο	Ο	omicron
pe	פ	p	פ	פ	פ	פ	פ	פ	פ	Π	Π	Π	pi
tsade	צ	s			צ	צ	צ	צ	צ	Μ			
qoph	ק	q		ק	ק	ק	ק	ק	ק		Q		
resh	ר	r	ר	ר	ר	ר	ר	ר	ר	Ρ	Ρ	Ρ	rho
shin	ש	š	ש	ש	ש	ש	ש	ש	ש	Σ	Σ	Σ	sigma
tau	ת	t	ת	ת	ת	ת	ת	ת	ת	Τ	Τ	Τ	tau
Probable dates of inscriptions			early 10 <sup>th</sup> cent.	c.915	end of 10 <sup>th</sup> cent.	c.870	8 <sup>th</sup> cent. B.C.	5 <sup>th</sup> cent. & later	2 <sup>nd</sup> cent. & later	8 <sup>th</sup> cent. B.C.			

13  
 Sanskrit  
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Greek-Latin alphabet-development chart [p.117 of Donald Harden's THE PHOENICIANS (Praeger/63)] the SANSKRIT [col. 13] so that it's derivation from Hebrew [rather, from Semitic] [col.1] can be explored. (For the derivation, see p.14 of Kurt F. Leidecker's SANSKRIT: ESSENTIALS OF GRAMMAR AND LANGUAGE [Anchorite/34].)....And A FOURTH FACT about language is that languages differ in potential, some being better fitted for the left [rational] brain (e.g., Greek and Latin) and others for the right [intuitive] brain (e.g., Hebrew and Sanscrit--on the latter, this comment on the same p. of Leidecker: "The Hindus have always been the dreamers among mankind, and their classical language is but one of the expressions of it. Sanskrit is preeminently concerned with...euphony," the poetic assonance of oral speech, the opposite of prosaic-analytic speech, which is more easily represented in writing.)....Finally, one more note on fact #3: I was present 21 years ago at the NYC biblical-societies meeting when Cyrus Gordon read his first paper on the theory [now generally accepted] of extensive language-interchange between Greek and Hebrew as early as the 14th c. BC: a two-way language-flow between "West" and "Near East," as we know there was a language-flow at that time between "Near East" and "East" [especially India, but probably also China]. (I'm even more fascinated and instructed by the messages the languages were carrying back and forth than I am by the fact of the two-way communication, but that's not our story for this thinksheet.)

Now we come to the instrument I hope you'll find helpful as a reference tool, viz. a display of Sanskrit roots in relation to the basic life-experiences in the categories of action, feeling, ideas, and images. To develop this instrument, instead of working deductively from the life-experiences, I derived the life-experiences from the Sanskrit by working from the Skr. roots; the inductive method yielding less neat but more authentic results. After the lists, I'll draw a few obvious conclusions...you may derive these and others. The diagram on this page explains the categories as expressive of "S"pirit, i.e. decisional energy that drives the engine of "B"ody with the aid of dialectical consciousness, the interplay between rational-analytic "M"ind and intuitive-synthetic "P"syche, the diagram representing left-brain (Mind, "ideas") and right-brain (Psyche, "images") as though a human head seen from the rear. ...."ACTIONS" include the senses [passive], decisions [interior actions], and overt, "active" behavior.... "FEELINGS" include the momentary and the abiding, the latter being attitudes, states, conditions.



MORE

ACTIONS [Skr. root AJ = drive, cp. "act"]

accuse NIND, NID (revile, blame)

appear KĀŚ

ask PRACH [cp. "precarious," "pray"];  
BHIKṢ (beg; cp. "bhikṣu," mendicant);  
HŪ, HVĀ (call)

bend NAM (and bow)

birth [See also "carry."] JAN, JĀ (give  
b., be born; cp. "genus"+)

breathe AN [cp. "animate"]; VĀ (blow,  
weave; cp. "wind"); ŚVAS, ŚUṢ (blow)

burn [See "heat."]

burst NABH [cp. "nebula"]; PHAL (and  
bear fruit)

buy KRĪ

carry [See also "birth."] BHR (bear;  
cp. "bear," "birth"); VAH (and bear;  
cp. "vehicle," "weigh")

clean PŪ (cleanse; cp. "pure"); SUDH,  
SUNDH (purify); SNĀ (bathe; cp. "Naiah")

cloth VAS, UṢ, UCH (and shine and dwell)

control [See also "get," "greatness."]  
ĪŚ (be master; cp. these names of the  
Hindu Supreme Being: ĪŚĀ, ĪŚVARA); DAM  
[cp. "tame"]; NĪ (lead); YAM, YACH (re-  
strain); RAJ (be kingly; cp. "raja")

cover TVAC, VR (and choose; cp. "wool"  
and "Varuṇa")

creep SRP [cp. "serpent"]

cry KRAND, KLAND; KRUS (cry out)

die JR, JUR (waste away); DAS, DĀS  
(waste, decay; cp. "dasyu," a Hindu who's  
lost caste); NAŚ (be lost, perish; cp.  
"necromancy"); MR [cp. "murder"], VADH,  
BADH (slay); ŚUC (gleam: mourn); HAN  
(smite, kill)

decide VR (cover, choose)

destroy [See also "burst," "divide,"  
"die."] KSĪ (KSĪ meaning also to possess);  
LUP (break)

dig KHAN, KHĀ

disturb [See also "anger," "move,"  
"tremble."] RD, ARD (agitate), KLIS;  
CEST (stir); CYU (stir); SRĪ, ŚR (mix)

divide [See also "sharp."] BHID [cp.  
"bite"]; DR (pierce, split; cp. "tear");  
VIC (separate)

do KR (and make; cp. "karma"=the result  
(-ma) of doing), "create", SKR

doubt ŚĀNK

dwell VAS, UṢ, UCH (and shine and clothe;  
cp. "was")

eat AD [cp. "eat"]; AŚ (and attain);  
KHĀD (chew); GR, GIR, GIL (or sing; cp.  
"gorge"; also, or swallow or wake--the  
last, also JAGR); GRAS (devour); JABH,  
JAMBH (chew up, crush); TRṢ (be thirsty;  
cp. "thirst"); DAṢ, DAŚ (bite; cp. "tongs");  
PAC (cook); PĀ (drink; cp. "pabulum"; and  
protect; cp. "paternal," "father"); BHAS  
(devour), BHUJ (and enjoy); ŚRĀ, ŚRI, ŚR  
(boil)

endure KṢAM, SAH

fall PAT (and fly; cp. "feather"); SRANS,  
SRAS

fight [See also "strive" in "work."]  
YUDH, SIDH (repel, fulfil)

fill PR, PRṆ, PŪR (and pass; cp. "fare")

float PLU

flow KṢAR, SR [cp. "serum"]; SYAND, SYAD  
(and move on); SRU [cp. "stream"]

get and own [See also "control."] ĀP  
(obtain; cp. "optative"); AŚ, ANS (at-  
tain); KṢI (possess, [!] destroy); GRDH  
(be greedy; cp. "greed"); GRAH, GRABH  
(seize; cp. "grab"); CI (gather, observe);  
JI (conquer; cp. "jinas," wise men); DUH  
(milk, derive; cp. "doughty"); BHAKṢ  
(partake of)

give DAY (pity, share); DA, DAD [cp.  
"date," a given time-point]; BHAJ (divide,  
share; cp. "bhakti"=devotion); YAJ (offer;

cp. "Jajur[veda]"); SRJ (emit, give off); HU (sacrifice)

go I [cp. "itinerant"] or Ī or AY; GAM or GACH; GA (or "sing"; cp. "Gita!"); PAD [cp. "pedestrian," "foot"]; YĀ; VIŚ ("enter") [cp. "vicinity"]; VIṢ ("pervade") [cp. "Viṣṇu"]; VRAJ ("proceed"); ŚIS (leave); SKAND (leap, go) [cp. "scandal"]; HĀ (leave)

grow (See PROSPER.)

harm JYĀ, JĪ (injure); DABH, DAMBH (+ destroy); DUṢ (spoil); HINS (injure) [cp. "(a)himsā"]

hate DVIṢ

hear GHUS (sound); SRU [cp. "Śruti," the sacred lore]; SVAR (sound) [cp. "swear," "swarm"]

heat (See also SHINE, EAT.) JVAL (burn, flare); TAP [cp. "tegid"]; DAH (burn) [cp. "day"]; PAC (cook); ŚRĀ, ŚRI, ŚR (boil)

hide GUH

hit DHAM, DHMĀ (blow)

hold DHṚ (+ support) [cp. "dharma"]; RABH, RAMBH (clasp); SAJ, SAŃJ (cling to) [cp. "sumpter," (obs.) a pack or burden]

honor (See also GREAT, WORSHIP.) ARC or RĪ (or shine)

joy (See FEELINGS.)

join GRATH, GRANTH (tie); BANDH (bind) [cp. "bind"]; YU (unite); YUJ [cp. "yoke," "yoga"]

kind DAY (pity, share)

know (see also AWAKE.) JĪNĀ [cp. "gnostic"]; VID [cp. "wit"]

liberation MUC, MOKṢ (liberate) [cp. "mokṣa," liberation]

love KAM [cp. "Kāma," India's Cupid] (= love as action), LUBH (be lustful) [cp. "love"] (= love as feeling)

make KR (+ do) [cp. "karma," "create"],

SKR; TAKṢ (fashion) [cp. "texture"]; SŪ, SU (generate)

measure TUL (weigh) [cp. "tolerate"]; MĀ [cp. "mete"]

move (See also TREMBLE, ANGER, DISTURB, FALL.) ĪS, EṢ; CAR; CAL (+ shake); TVAR (hurry); DRU (run); SYAND, SYAD (flow, m. on)

pass TR, TIR, TUR [cp. "trans-"]; PR, PRṆ, PUR (+ fill) [cp. "fare"]

peace (See FEELINGS.)

play KRĪD; DĪV; NAṬ (+ dance); NRṬ (dance)

pleasure (See FEELINGS.)

plough KRṢ [cp. "krush"]

produce KAL (+ drive) [cp. "bucolic"]

prosper B̄DH (thrive); PUṢ (thrive); PHAL (burst, fruit); VAKṢ, UKS (increase) [cp. "wax"]; VAN, VĀ (win) [cp. "win"]; VR̄DH (grow); SIDH (repel, fulfil)

protect GUP; PĀ [cp. "paternal," "father"]; + drink, cp. "pabulum"; RAKṢ

push AJ (drive; cp. "agent"); RṢ (pierce, p.) [cp. "maha-rishi," a great "rishi" = "ṛṣiḥ," a sage having divine power]; NUD...and cp.

pressure MRD, MRAD (rub, crush) [cp. "melt"]; ŚR (crush); SUR (press out) [cp. "Some"]; HI (impel)

put DHĀ (+ place, suck); DADH (+ place) [cp. "theme"]

read PAṬH

rejection CHID (cut off) [cp. "schism"]; TYAJ (forsake); RAH (desert, quit)

risk DHRS [cp. "dare"]

say GAD; JAP (mutter); BRŪ (+ speak); BHAṢ (speak); VAC (speak) [cp. "voice"]; VAD (speak) [cp. "ode"];

see TKS [cp. "ocular," "eye"]; KHYĀ (+ relate); CAKS; CI (gather, observe);

CIT (perceive); DRŚ; PAŚ, SPAS' [cp. "spy"]; LOK, LOC [cp. "look"]; VID, VED

seek (See also WANT.) IS (+ wish) [cp. "ask"], ICH

serve SER (attend upon)

sing GA (+ go) [cp. "Gita"!]; GR (+ swallow, cp. "gorge"; or GIR or GIL; + wake, and JAGR)

sit ĀS; SAD [cp. "sit," "sedentary"]

sleep (See TIRED.)

smell GHRĀ; PŪY (stink) [cp. "pus," ? "pooh"]

stand STHĀ [cp. "stand"]

start (See also BURN.) IDH (kindle) [cp. "edify"], INDH

stretch TAN, TĀ [cp. "ex-tend" +]

take HR (+ seize)

teach ŚĀS, ŚIṢ (order, instruct) [cp. "Śaṣtram," a book of instruction]

think ŪH (consider); CINT; TARK (reason); DHĪ, DĪDHĪ; DHYĀ (meditate); MAN [cp. "mind"]; SMṚ (remember)

throw AS (+ be); KṢIP

touch SPRŚ

tremble (See also MOVE, ANGER, DISTURB.) KAMP (with KAM [love]?!); SPAND (quiver); SPHR, SPHAR, SPHUR, SPHUL (throb) [cp. "spar," "spurn"]

turn VRJ (twist) [cp. "warp"]; VṚT [cp. "vertigo," "verse"]

wander BHRAM

weave VĀ, VI, U["weave"] (+ blow, and see also breathe; cp. "wind")

work GHAT (strive); YAT (strive); ŚAM, ŚIM (labor, be calm); SĀDH, SADH (accomplish) [cp. "Sādhu," a saint]

worship (See also HONOR and GREAT.) PŪJ (reverence); ŚĀNS (praise); STU (praise)

## FEELINGS, STATES

*The roots are chiefly actional; some are action=feeling(state)-idea-image--all four of the categories I've divided them into on this thinksheet. I purpose to get first at the behavioral base of language; accordingly, "actions" first....[Instance of multiple categorization: VID, VED is, as "seeing," action; but it's for state in "wisdom" and for idea as "idea" and for image in some uses of "vision."]*

able, be-feel able DAKŚ; ŚAK

anger (See also DISTURB, MOVE, TREMBLE.) KUP (be a., irritated) [cp. "cupidity"]; DRUDH

awake (See also KNOW.) BUDH (wake, know) [cp. "Buddha," the awakened one]

clean PŪ (cleanse) [cp. "pure"]; DUDH, ŚUNDH (purify); SNĀ (bathe) [cp. "Naiad," "sanitation"]

desire (See WANT.)

fear BHĪ, BHĪS [cp. "fiend"]

hate DVIṢ

heat (See "ACTIONS.")

joy (See also PLEASURE, PLAY.) JUṢ (enjoy) [cp. "gusto"]; NAND (be glad, rejoice); BHUJ (enjoy, eat); MUD (be merry); RAM (delight); SMI [cp. "smile"]; HAS (laugh); HRṢ (be glad, be excited); HLĀD (be glad, refresh)

kind (See "ACTIONS.")

liberation (See "ACTIONS.")

life JĪV (live)

love (See "ACTIONS.")

peace TUṢ (be content); TRP (be satisfied); ŚAM, ŚIM (labor, be calm)

pleasure (See also JOY.) KAN, KA (be pleased, shine); CHAND, CHAD (please, wish); PRĪ (please) [cp. "friend"]; BHUJ (enjoy, eat); MAD, MAND (delight)

rejection (See "ACTIONS.")

shame HRI (be ashamed)

sorrow (See DEATH.)

succeed (See PROSPER.)

tired GLA (be weary); TAM (faint) [cp. "temerity"]; ST (+ lie, wait) [cp. "cemetery"]; SVAP [cp. "soporific"]

want, desiring (See also SEEK.)  
IS (+ seek, want) [cp. "ask"], ICH;  
TH (be eager, long for); KANKS; VAS  
(be eager); SPRH (be eager)

wisdom MUH (be foolish); VID, VED  
[cp. "wit," "vision"]

worship (See "ACTIONS.")

IDEAS

able, be able DAKS; SAK

be AS (+ throw) [cp. "is"]; BHU (+  
become) [cp. "be"]

beauty RAJ, RANJ (color); SUBH,  
SUMBH (beautify)

life JIV (live)

sharp (See also DIVIDE.) TIJ; DIS  
(point) [cp. "dictate," "diction!"]; DR  
(pierce, split) [cp. "tear"]; VYADH,  
VIDH (pierce)

wisdom MUH (be foolish); VID, VED  
[cp. "w."]

IMAGES

*This section is the least developed,  
since most action-feeling(state)-idea  
instances rest on some image or other,  
and tend themselves to produce images,  
ideas using images to drive them.*

shine ARC, RJ (+ honor); KAN\* (+ be pleased);  
JYUT: JVAL (+ burn); DIP;  
[\*[cp. "kindle"]]; DYUT: BHA [cp.

"phase," "phantom"]; BHAS [cp. "bare"];  
RUC [cp. "lucid"]; VAS, US, UCH (+ clothes,  
dwell) [cp. "East"]; SUC (gleam, mourn);  
SKAND, CAND (leap, go) [co. "candle"];  
SVIT (be bright) [cp. "white"]

great, large, big (See also HONOR, CONTROL.)  
BHH (make great) [cp. "Brahman," the Su-  
preme Reality in Hinduism]; MAH, MANH (be  
great, be liberal) [cp. "magnate," "major"]

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ETYMOLOGY, USES OF:

1. Mnemosis, retrieval, recall of word-in-  
relation-to-meaning. [Memory-aid value.]

2. Meaning-increase. Paradoxically, word-  
reduction [to root/stem] is proportionate  
to meaning-increase. Here's one place  
where "reductionism," i.e. analytic loss of  
richness, does not apply.

ETYMOLOGY, ENGLISH:

For 40 years I've used my 1910 ed. of the  
classic in this field, viz. Skeat's THE  
ETYMOLOGICAL DICTIONARY OF THE ENGLISH  
LANGUAGE. Got it for a course in "The  
History of the English Language," taught  
by a etymo-nut with an Oxford Ph.D.

The standard is C.T. Onions' THE OXFORD  
DICTIONARY OF ENGLISH ETYMOLOGY [Ox/66],  
which defines etymology as "the origin,  
formation, and development [of a word]."  
\$25.

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*How use this thinksheet?*

You may think of other ways, but I'll get  
you started. This, and the parallel think-  
sheets for Hebrew [#758A] and Greek [#758B],  
get at roots through the commonest experi-  
encies of life. When you are meditating  
on, preparing to talk about / counsel on,  
a particular experience, refer to these lists  
and add a good English dictionary.