

## # 8 - CHES נ PREFIX TO A TWO LETTER BASE

A list of Hebrew three letter words that G-d invented by prefixing the letter נ khes to a meaning bearing inner two letter base – e.g. נ plus דר [dwell] = חדר [chamber] - the two letter base צר denotes – narrow, restrict – and the three letter word חצר is an enclosed place, courtyard

PARTIAL LIST OF BIBLICAL HEBREW ROOTS FORMED BY THE PREFIXING OF A נ CHES TO A BI-LITERAL BASE. THIS PRINCIPLE WAS DISCOVERED BY WILHELM GESENIUS [1786 - 1842 ] WHO NOTED A FEW OF ITS INSTANCES - ALTHOUGH HE MAY NOT HAVE RECOGNIZED THAT THIS WAS A METHOD USED BY G-D HIMSELF IN HIS CREATING OF THE HEBREW LANGUAGE OF ADAM AND CHAVA. THE נ CHES PREFIX EXTENDS THE MEANING OF THE ROOTS INNER TWO LETTER BASE

Base	Transliteration	meaning		Trilateral root	meaning	Explanation, comments
טפ	taf	Hang down, drip <sup>1</sup> which has a secondary sense as hand Cf. טפח [handsbreadth strike with hand, slap & טפל to handle		חטף <sup>23</sup>	Snatch by hand	Hands hang at ends of arms base of 3 letter root חטף drip
צר	tzar	Narrow, restrict		חצר	Courtyard	Enclosed space, restricted on all sides. But see also pg...
תם	tom	Finish, complete		חתם	To seal	חטם]andחטם [?are secondary forms of this root <sup>4</sup>
טא	taa	Dirt, mud <sup>5</sup>		חטא	sin	A stain on the soul, or the record-or 'dirty behavior'

<sup>1</sup> I assume that the connection between these two senses is that often - a dripping drop will hang in place for an instant before it breaks free and falls,

<sup>2</sup> חטף [snatch] seems a secondary orthography

<sup>3</sup> Cf. טפח [handsbreadth] – and חטף grasp [by hand]

<sup>4</sup> The similar words חטם and חטם that denote – muzzle – shut – may be metaphysical / phonetic ‘spinoffs’ of חתם

<sup>5</sup> This is the source of טאטא [broom] by enantiosemy. Also the source of טנא which I assume to denote a basket whose sides were smeared with clay to prevent spillage . Menachem ben Saruk is probably correct in his attributing of the word טיט [mud, clay, mud] to the טא base.

						טאטא -- [broom] is enantiosemic <sup>6</sup>
פז	faz	Anxious motion		חפז	run in panic, confusion	
דר	dor	dwel		חדר	Chamber, room <sup>7</sup>	
מט	mote	Down, descend		חמט	Lizard, skink <sup>8</sup>	Moves close to the ground
של	shahl	disengage		חשל	Straggle <sup>9</sup>	= Trailing behind <sup>10</sup>
פש	fosh	Move all about		חפש	freedom	A free man can go - here and there -where and when he pleases – roots פוש פוש <sup>1112</sup>

קר	kor	source		חקר	To investigate <sup>13</sup>	מקור = source – so to get to the source? <sup>14</sup>
רד	rad	descend		חרד	Shudder, tremble	Often a precursor to falling <sup>15</sup>
שק	shahk	Feed, desire		חשק	To desire	תשוקה = desire <sup>16</sup>

<sup>6</sup> ...as in – dusting the furniture. But see also חטא pg....

<sup>7</sup> But חדר can also relate colaterally to the זר base of חזר [see below] that denotes – circular – by ז / ד relationship, in that חדר also possesses a biblical sense of – surround – enclose - encompass

<sup>8</sup> Rav Hirsch has it – snail moving close to the ground

<sup>9</sup> Perhaps also Talmudic חשל that denoted – scrape off, polish [& reduce?]

<sup>10</sup> Some scholars link חשל instead to כשל [fail] by ח – כ interchange. Radak regards חשל as a metathesis of חלש [weak]. Ernest Klein has it as – weakened – enfeebled – faint – and - lagged behind. Note that even weakness is perhaps also a type of disengagement – a disengaging from a condition of strength.

<sup>11</sup> Gesenius did not mention this possibility – but he did regard a biblical פשה as denoting – spread out – and the term בגדי חפש לרכבה [Ezek. 27:20] as – loose riding clothes [wherein the rider could move freely]. Gesenius and Julius Furst saw in חפש a sense of spread out – stretched – laid out – and Gesenius did indeed have the חפש term of Psalm 88:6 as denoting - couch

<sup>12</sup> The word חפש khippeis [to search] spelled with a sinn may relate to the פוש root as well in that searching often involves going here and there

<sup>13</sup> i.e. – to get to the bottom of a matter

<sup>14</sup> Biblical מחקר also denotes – innermost depth, recess

<sup>15</sup> Cf. tremble / shudder terms - רעד מוט - רעד מוט - רעד מוט tremble from רד

<sup>16</sup> But likely related as well to base חש that signifies thought, sensing

זר	zar	circular		חזר	To return, repeat – also – to go around <sup>1718</sup>	= come full circle <sup>19</sup>
גל	gol	round		חגל	Roundish galliform fowl חגלה	See also note <sup>20</sup>
שר	shor	Continuity, connection		חשר	( ) Wheel spoke ( ) torrent [water] ( ) collection of [water] <sup>21</sup>	( ) Links rim to hub ( ) continuous flow ( ) collection of.. <sup>22</sup>
בט	bat	Hit, beat		חבט	beat	Base of חבט & בעט [kick]
לק	lok	lick		חלק	smooth	לק base of לקק – smoothing can be done by licking or polishing <sup>23</sup>
גב	gahv	high		חגב	grasshopper	A high jumping insect <sup>24</sup> - See next
גבא & Aram. גב	Gabeh, gov	Pit – [lion's] den – indentation		חגב	grasshopper	Or -So maybe thus called because its dens are indentations in rocks/ ground
זק	zakh	Shackle, bind		חזק	Grab hold	In hiph'ul החזיק <sup>25</sup>
תכ - תח	Takh - takh	cut to measure – specific detail cutting		חתך	חתך to cut, incision - most instances denote	לתך a dry measure Biblical נתח is to

<sup>17</sup> Apud Gesenius. E. Klein and others. The PBH חזר did indeed also mean – to go around

<sup>18</sup> The Talmudic חזר meant – go around – return – restore – repeat – turn – turn back – among others – See Jastrow

<sup>19</sup> Or alternately - חזר return could also be derived colaterally from חזה [to see, show] in the notion tht something that returns - is seen again

<sup>20</sup> Another possible collateral source is - חג base [denoting round] plus ל suffix

<sup>21</sup> But some authorities interpret the phrase חשכת מים II Sam. 22:12 instead as חשכת מים [a darkening of waters]. One opinion has the חשר term as denoting instead a felly – in which case it would relate to the idea of continuity in that it is round ? or in that the felly figuratively gathers together the spokes. Artsroll renders חשרת as an abundance – in which case it would probably relate to the word עשר [wealth] by ח/ ע inter-relationship

<sup>22</sup> חשר is the base of – שארית – שאר – שיירה – שריון – שרה – אשר – אשר – אשר – among others

<sup>23</sup> The Zulu word kotha possesses among its various usages – the meaning ‘to smoothen a thing by licking of remaining impurities - apud - A Zulu English Dictionary with notes etc... by Alfred Bryant

<sup>24</sup> But see also pg...

<sup>25</sup> Or alternately חזק grab hold could constitute the affix of a ק to the חז base of אחז [hold, seize] that denotes – hold – or it could amount to a compounding of both bases חז and זק

					cutting to specific detail <sup>26</sup>	cut specifically by limbs or bones <sup>27</sup>
סד	sod	Base of סוד' Foundation		חסד	Kindness, charity a foundation of the world	– עולם חסד יבנה – Psalm 89:3 <sup>28</sup>
בל	bal	Negative, not to be done		חבל	Damage, sabotage	
דק	dahk	Thin, fine		חדק	Pointy thorn	Also related to חד [sharp]
בל	bal	Negative, prevent, not to be done		חבל	Pain, pang <sup>29</sup> - also = damage	חבלי לדה
רץ	rotz	Run		חרוץ	Eager, industrious	A rarer usage of the root
זז	zaz	movement		חזיז	Lightning flash	??
גז	gaz	cut		חגז	Aram. khogaz	locust <sup>30</sup> -cuts off the wheat from the stalks by devouring it
סם	som	Base of PBH ס'ם to finish, end		חסם	Muzzle, block	

#### OTHER NOTES CONCERNING THE ח PREFIX PRINCIPLE

Perhaps also חשך chosakh [to spare, reserve, hold back] – and the שכ base of שך [to cover, some say also – to protect]

<sup>26</sup> ...whence Ger. stuck = a piece [pronounced shtuke]

<sup>27</sup> . PBH נתח [v] = sever – tear - dissect - Jastrow lists also a Talmudic נתך that meant – to cut- From these תח / תכ bases came a Talmudic Heb. Sense development – תלה PBH = Fall apart in pieces – tear – Also a Talmudic תלחא = a piece [whence Ger. Teil (piece, portion). A biblical נתך that denotes decreed is synonymous with Hebrew גזר that means both cut – and decree.

<sup>28</sup> Homiletic approaches – Consider the following possibilities – (a) [Your חסד i.e. G-d's ] lovingkindness will continue to be built up ל – עולם forever - — (b) Mankind can build up the world further by doing kindness – (c) G-d created the world to allow mankind the ability to do kindness (d) The World was built by G-d as a kindness to mankind – but in (c) and (d) one might need to apply an al tikri and read יבנה [will build, will be built] instead as Y-aw bonoh [G-d built] - ( e ) a world of kindness will be built – And so חסד can derive from חסה [care for] and/or it can relate to the fact that kindness is a foundation of the world. But see also חסד pg...

<sup>29</sup> A lesser candidate is Hebrew חלה [ill]

<sup>30</sup> Cf. biblical גזם gozam [destructive locust]

Gesenius may be correct in assuming that the verb חרג [tremble in fear] is the result of a ח prefix to the base רג of רגש רגע that denotes 'emotion'

Rav Hirsch is [in the author's opinion] correct in his assigning of the biblical חרגול חרגול chargol [cricket] term to a חרג base - i.e. as a 'suffixial lammed quadrilateral extension thereof – [See section...] – for he regards the חרגול locust species as 'the cricket' – and he astutely attributes the חרגול חרגול cricket name to the חרג term that he regards as denoting 'gnash teeth in anger' - i.e. because of the 'clicking [gnashing, grinding] of the cricket's *teeth*' – and correctly so, apparently - i.e. in light of the fact that the cricket's sound is made by the rubbing together of *tooth-like structures that line its wings*<sup>31</sup> – so that it is, in that respect, similar to the gnashing of human teeth. This theory does also link the חרג root to the חרק root<sup>32</sup>. However – some experts regard the biblical חרג term as denoting – leap forward, burst forward – and in light of this the חרגול term might derive instead from the idea of the forward leaping of the grasshopper.

Gesenius assumed that the word חשמן khashman means 'fatcat' [rich aristocrat] and that it amounts to the prefixing of a ח to the word שמן shomein [fat]. Some scholars claim that the fem. flower term חבצלת khavatzet denotes a flower that features layers of petals and that its base is the בצל term that means 'onion' [a layered item]<sup>33</sup>. The Almighty may have decided to form the root חשה khashaw [be silent] echoically out of the shushing sound 'shah' – with the ח prefix.

The scimitar weapon or military scythe - term חרמש is likely the result of a ש suffix to the root חרם<sup>34</sup> [destroy]<sup>35</sup>

Shoresh Yesha suggested חבצלת as חבצל חבצל lives, begins growth in the shade

Talmudic חלז [form a sinus – apud Jastrow] may involve base לז of לוז [twisted, perverse]

פוז move excitedly, randomly - חפז move hurriedly, excitedly / חזה see, look may involve זה this - i.e. in that 'seeing' a thing is a major factor of an ability to identify<sup>36</sup> Perhaps also חשך chosakh [to spare, reserve, hold back] – and the שכ base of שכך [to cover, some say also – to protect]<sup>37</sup>

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<sup>31</sup> See Wikipedia 'cricket'.

<sup>32</sup> Shoresh Yesha suggested that a plague of חרגול locusts denoted the revealing of G-d's anger – חרון גלה

<sup>33</sup> I have suggested instead that it constitutes the affixing of a ל to the supposed PBH root חבץ [press, compress] in that the flower's numerous petals are pressed tightly together

<sup>34</sup> Apud Rav Hirsch. He also regards the חרם root as signifying – segregate – keep separate – aa in the usage of – excommunicate – and prohibit possession of – and he regards חרם's sense of destruction as – separation from existence

<sup>35</sup> Scimitar probably derives ultimately from the Hebrew שמד shomad [to destroy]

<sup>36</sup> And so the חזה term could be made up of both the חז particle of אחז [to hold] - see pg... - and the inner base זה zeh [this]

<sup>37</sup> Other or lesser candidate pairs include – בט [an inner base denoting 'out' – as in בטן / הביט- and הבט [to beat – and it seems to me that מחבט may denote really 'to oust by beating' – Or it might be the result of a combination of חב = force out] / חלז see pg... / חמץ see pg... / חזק see pg... / פץ [burst] / חפץ [desire] / פר [break, separate] / חפר [dig i.e. = break ground] – perhaps also רד [descend] and חדר [shudder, tremble] Cf. מוטטה [fall, descend] and מטט [totter] – and if so רעד [tremble, quake] might constitute the epenthesis of an ayin into the רד base / כך [such, so] / חכך [= to taste according to Rav Hirsch – but he did not propose or endorse the inner base theory] / שפה sofoh [edge, end, lip – and related to חשף [to strip, lay bare – and thus to expose the surface i.e. outer edge of an item ?]

Onkelos – Radak - Gesenius regarded חספס as denoting – peeled off –as in Aramaic - and as relating to the root חשף [to strip, peel]

Perhaps there is a connection between the words חזה [to see, look] and זה [this]

Those who translate the biblical חשמן as ‘fatcat’ [Psalm 68:32] see it as the prefix of the ח to the word שמן [fat]<sup>38</sup> – and those who see the affliction חנמל [Psalm 78:15 ] as denoting ‘insect infestation’ can have it as a ח prefix to the word נמלה [ant]<sup>39</sup>

Radak regards one usage of root חלם as denoting – vigor – health – strength – and he has the stone term חלמיש chalamish as denoting hard, strong rock – Although he does not mention that the חלמיש term is an outgrowth of חלם [vigor] other scholars do. Rav Hirsch perceived a חלם sense as – items connected together – wherein the חלום term [dream] is a connected series of unrelated episodes – and in line with this he suggested that the חלמיש stone is a stone composed of tightly packed together granules – The stone Granite is indeed called a granular stone – and it has the appearance of having been made by means of the pressing together of tiny particles or grains – whence its name – granite.<sup>40</sup>

בל Denotes ‘negative – not to be done’ - חבל means to damage - / גב means ‘high’ חגב = grasshopper – [high jumping insect] / מוש means ‘feel, touch’ חמש - means ‘five’ – the amount of fingers on a hand - but see also??? / פוז move excitedly, randomly - חפז move hurriedly, excitedly / קור = a source - = חקר to investigate - / שק = desire [Cf. תשוקה desire ] חשק = desire / תם means to finish, to complete, perfect - חתם = to seal<sup>41</sup> / דק means ‘thin, fine’ - חדק is pointy thorn - / דר base is forward motion – חדר is to penetrate / נטף = hang down – so also ‘hand’ - חטף = to snatch [done by a hand]<sup>42</sup> / לקק = lick - = חלק smoothen [by licking? See pg...] / של means – to disengage - חשל means ‘to trail behind’ / מוט = down, descend - Rav Hirsch has the חמט creature as a snail creeping on the ground / פוש פוש means – to move all about חפש means ‘freedom’ [the ability to go where one pleases] / צר denotes ‘restrict’ - חצר is a courtyard [an enclosed, restricted place] / the שר base signifies ‘continuity – see pg.. ] חשר denotes (a) steady flow, torrent – (b) spokes of a wheel [that connect the wheel’s hub to the rim]<sup>43</sup> / זה this - חזה see, look – i.e. in that ‘seeing’ a thing is a major factor of an ability to identify<sup>44</sup>

<sup>38</sup> It seems that Avnei Shayish linked חשמן to השן - denoting the Kohen who wore a breastplate

<sup>39</sup> Radak and Others suggest that חנמל means – crop damaging frost or hailstone – and that it constitutes the affix of ל to the word חנם [for free] in the notion the חנמל causes one to have labored in vain

<sup>40</sup> The Talmudic גולמיש - a species of hard stonelike cedar derives from this.

<sup>41</sup> The similar words חטם and חסם that denote – muzzle – shut – are metaphysical / phonetic ‘spinoffs’ of חתם

<sup>42</sup> חתף [snatch] seems a secondary orthography

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