

VIDEOA

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 ⁴ which has a secondary sense as hand Cf. טפח [handsbreadth strike with hand, slap & טפל to handle		חטף ⁵	Snatch by hand	Hands hang at ends of arms base of 3 letter root נטף drip
צר	tzar	Narrow, restrict		חצר	Courtyard	Enclosed space, restricted on all sides. But see also קג...
תמ	tom	Finish, complete		חתם	To seal	חטם [and חסם ?]are secondary forms of this root ⁶

⁴ 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,

⁵ Cf. טפח [handsbreadth] – and תפש grasp [by hand]

⁶ The similar words חטם and חסם that denote – muzzle – shut – may be metaphysical / phonetic ‘spinoffs’ of חתם

טא	taa	Dirt, mud ⁷		חטא	sin	A stain on the soul, or the record-or 'dirty behavior' -- טאטא [broom] is enantiosemic ⁸
פז	faz	Anxious motion		חפז	run in panic, confusion	
דר	dor	dwell		חדר	Chamber, room ⁹	
מט	mote	Down, descend		חמט	Lizard, skink ¹⁰	Moves close to the ground
של	shahl	disengage		חשל	Straggle ¹¹	= Trailing behind ¹²
פש	fosh	Move all about		חפש	freedom	A free man can go - here and there - where and when he pleases – roots פוש פשט ¹⁴¹³

קר	kor	source		חקר	To investigate ¹⁵	מקור = source – so to get to the source? ¹⁶
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⁷ 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.

⁸as in – dusting the furniture. But see also חטא pg....

⁹ 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

¹⁰ Rav Hirsch has it – snail moving close to the ground

¹¹ Perhaps also Talmudic חשל that denoted – scrape off, polish [& reduce?]

¹² 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.

¹³ 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

¹⁴ The word חפש khiepeis [to search] spelled with a sinn may relate to the פוש root as well in that searching often involves going here and there

¹⁵ i.e. – to get to the bottom of a matter

¹⁶ Biblical מחקר also denotes – innermost depth, recess

רד	rad	descend		חרד	Shudder, tremble	Often a precursor to falling ¹⁷
שק	shahk	Feed, desire		חשק	To desire	= desire ¹⁸ תשוקה
זר	zar	circular		חזר	To return, repeat – also – to go around ¹⁹ⁱⁱⁱ	= come full circle ²⁰
גל	gol	round		חגל	Roundish galliform fowl חגלה	See also note ²¹
שר	shor	Continuity, connection		חשר	() Wheel spoke () torrent [water] () collection of [water] ²²	() Links rim to hub () continuous flow () collection of.. ²³
בט	bat	Hit, beat		חבט	beat	Base of חבט & בעט [kick]
לק	lok	lick		חלק	smooth	לק base of ליקק – smoothing can be done by licking or polishing ²⁴
גב	gahv	high		חגב	grasshopper	A high jumping insect ²⁵ - 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

¹⁷ Cf. tremble / shudder terms - מוט totter from רעד tremble from רד

¹⁸ But likely related as well to base חש that signifies thought, sensing

¹⁹ Apud Gesenius. E. Klein and others. The PBH חזר did indeed also mean – to go around

²⁰ Or alternately - חזר return could also be derived colaterally from חזה [to see, show] in the notion tht something that returns - is seen again

²¹ Another possible collateral source is - חג base [denoting round] plus ל suffix

²² 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. Artscroll renders חשרת as an abundance – in which case it would probably relate to the word עשר [wealth] by ע / ח inter-relationship

²³ שר is the base of – שאר – שארית – שיירה – שריון – שרה – אשור – אשר – among others

²⁴ 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

²⁵ But see also pg...

זק	zakh	Shackle, bind		חזק	Grab hold	In high'il ²⁶ החזיק
תכ - תח	Takh - takh	cut to measure – specific detail cutting		חתך	חתך to cut, incision - most instances denote cutting to specific detail ²⁷	a dry measure לתך Biblical נתח is to cut specifically by limbs or bones ²⁸
סד	sod	Base of יסוד Foundation		חסד	Kindness, charity a foundation of the world	– עולם חסד יבנה Psalm 89:3 ²⁹
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 ³⁰ - 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 ³¹ - cuts off the wheat from the stalks by devouring it
סם	som	Base of PBH סים to finish, end		חם	Muzzle, block	

²⁶ 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

²⁷ ...whence Ger. stuck = a piece [pronounced shtuke]

²⁸ . 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 תלהא = a piece [whence Ger. Teil (piece, portion). A biblical נתך that denotes decreed is synonymous with Hebrew גזר that means both cut – and decree.

²⁹ Homiletic approaches – Consider the following possibilities – (a) [Your חסד i.e. G-d's] lovingkindness will continue to be built up עולם ל – forever - — (b) Mankind can build up the world עולם further by doing kindness – (c) G-d created the world to allow mankind the ability to do kindness (d) The World was built by G-d as a kindness to mankind – but in (c) 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...

³⁰ A lesser candidate is Hebrew חלה [ill]

³¹ Cf. biblical גזם gozam [destructive locust]

OTHER NOTES CONCERNING THE ח PREFIX PRINCIPLE

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

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 חרגל chargol [cricket] term to a חרג base - i.e. as a 'suffixial lammed quadrilateral extension thereof' – [See section...] – for he regards the חרגל locust species as 'the cricket' – and he astutely attributes the חרגל 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*³² – 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^{iv}. 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]³³. 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 [destroy]³⁴

Shoreish Yesha suggested חבצלת as חי בצל 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 identify³⁵ Perhaps also חשך chosakh [to spare, reserve, hold back] – and the שכ base of שכך [to cover, some say also – to protect]³⁶

³² See Wikipedia 'cricket'.

³³ 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

³⁴ Scimitar probably derives ultimately from the Hebrew שמד shomad [to destroy]

³⁵ 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]

³⁶ Other or lesser candidate pairs include – חבט [an inner base denoting 'out' – as in חבט/הביט and חבט [to beat – and it seems to me that חבט 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 חרד [shudder, tremble] Cf. חט [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

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 n to the word שמן [fat]³⁷ – 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]³⁸

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.³⁹

חגב Denotes ‘negative – not to be done’ - חבל means to damage - / חגב means ‘high’ - חגב = grasshopper – [high jumping insect] / חוש means ‘feel, touch’ - חמש means ‘five’ – the amount of fingers on a hand - but see also??? / חפז move excitedly, randomly - חפז move hurriedly, excitedly / חקר = a source - חקר to investigate - / חשק = desire [Cf. תשוקה desire] / חשק = desire / חתם means to finish, to complete, perfect - חתם = to seal⁴⁰ / חדק means ‘thin, fine’ - חדק is pointy thorn - / חדר base is forward motion – חדר is to penetrate / חטף = hang down – so also ‘hand’ - חטף = to snatch [done by a hand]^{vi} / חלק = lick - חלק smoothen [by licking? See pg...] / חל means – to disengage - חשל means ‘to trail behind’ / חוט = down, descend - Rav Hirsch has the חמט creature as a snail creeping on the ground / חפש means – to move all about / חפש means ‘freedom’ [the ability to go where one pleases] / חצר denotes ‘restrict’ - חצר is a courtyard [an enclosed, restricted place] / חשר 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]⁴¹ / חזה this - חזה see, look – i.e. in that ‘seeing’ a thing is a major factor of an ability to identify⁴²

endorse the inner base theory) / חשף sofoh [edge, end, lip – and related to סוף] [to strip, lay bare – and thus to expose the surface i.e. outer edge of an item?]

³⁷ It seems that Avnei Shayish linked חשמן to חשן - denoting the Kohen who wore a breastplate

³⁸ 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

³⁹ The Talmudic גולמיש - a species of hard stonelike cedar derives from this.

⁴⁰ The similar words חטם and חסם that denote – muzzle – shut – are metaphysical / phonetic ‘spinoffs’ of חתם

⁴¹ Lesser candidate pairs include – חט – [inner particle denoting ‘out’ – see pp... and חבט [to beat – but it seems to me that it denotes really ‘to oust by beating’ – or it might be the result of a combination of חבט = force out] / - חפר [break, separate] / פרץ [burst] / חפץ [desire] / חרר [shudder, tremble] Cf. חרר [fall, descend] and חרר [dig = break ground] – perhaps also חרר [descend] and חרר [tremble, quake] might constitute the epenthesis of an ע ayin into the חרר base / חך [such, so] [to taste (according to Rav Hirsch)] / חשף sofoh [edge, end, lip] [to strip, lay bare – and thus to expose the surface i.e. outer edge of an item]

⁴² 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]