

**This is a naïve perspective, from the PaleoHebrew AlephBeit's
conceptual point of view of each individual letters, of the famous
Biblical story of Qain & Abel.**

(This is not a grammatically correct exercise)

1 And the man knew his wife Eve. This is the א ALEPH, truly Aleph is the head of an ox, which brings the question: «What's the idea?» And this, is the point: an idea, a dream, a plan, a desire. Since it is אָפֶזֶז's plan that we be fruitfull, and that we multiply, here we find our א to start out.

And she conceived and bore Cain, and said, I have gotten a man with the help of Yahuah. 2 And she continued to bear his brother, Abel. This is the house, ב BEIT. It carries the idea of a body, a family, a people. Introducing two houses for Adam!

And Abel became a shepherd of flocks. And Cain became a tiller of the ground. This is the ג GIMEL, which is a camel. The concept of transportation, displacement, or the foot, goes with Gimel, like come and go; also what gets someone going on the daily business: what one carries out doing everyday, back and forth.

3 And in the end of days, it happened that Cain brought an offering to Yahuah from the fruit of the ground. 4 And Abel brought, he also, from the firstlings of his flocks, even from their fat. This is the ד DALET, the door, meaning their personal choice: that means the intent of the heart is involved. Dalet is the fourth letter of the AlephBeit; so the heart has four compartments; and so does the earth, the place of decision or 'choice-making', has four corners.

And Yahuah looked to Abel and to his offering. 5 And He did not look to Cain and to his offering. This is the ה HEY, litteraly meaning BEHOLD, like «Behold what went on!», «Hey look» or «and Hey don't look?!?» What was is it that made אָפֶזֶז look favorably to Abel and forget Qain's offering?

And Cain glowed greatly with anger, This is the ו VAW, the nail, that establishes, or sets, even anchors: and here an attitude of anger is established.

and his face fell. This is the ז ZAYIN, something that cuts like a weapon, and also something that adorns. Manifestedly, something has changed in Qain's face, like day and night: we could tell, «Man, what is it with the new adornment of your face?»

6 And Yahuah said to Cain, Why have you angrily glowed, and why has your face fallen? This the **⚡** HxET is a fence, and can mean an enclosed place, as a case, like, «What's the case, Qain?» or «Let's put our attention upon the fact that Qain has not the same face as usual, and let's make a case of discussion out of it!!»

7 If you do well, is there not exaltation? And if you do not do well, sin is crouching at the door; and its desire is toward you; This is the **⊗** TET, a mark, as to aim at a mark, or to not miss the mark. Sin literally means to miss the mark; like one is created to walk, or act a certain way, and does not. «Make a good mark, Qain!» «Don't miss, Qain!»

but you should rule over it. This is the **✋** YOD, the hand at work, like, «Work it up!» or «Be now creative, as to find a way to build yourself up against this situation.»

8 And Cain talked with his brother Abel. There's the **👉** KAPH which is a palm (also of the hand and foot). Qain had a word for his brother. As a suffix Kaph means 'to you' or 'yours'. Also, the Hebrew word spelled Kaph-Pey-Hey **כפח** means palm branch and palm of the hand; it also means palm, arch, chamber, prison, cap, skullcap; yet it means to subdue, to force, compel.

And it happened as they were in the field, Cain rose up against His brother Abel, and killed him. And the **⚡** LAMED is the Rod of the teacher. Anciently, it probably meant 'to prick, sting, incite, goad.' And it was certainly used by Abel to accustom, teach the sheep the way to go. Simply. We can easily assume or 'imagine' that it was that stick that was probably used for the killing. Lamed carries also the concept of authority, and it was abused, right there.

9 And Yahuah said to Cain, Where is your brother Abel? This is the **👉** MEM, meaning water, yet it has something to do with people, nation, kinsman, relative, even together with, close to, beside. The concept of Mem seems intricate and brings curiosity; just like the idea of a growing being in the womb of its mother, i mean the formation of bones, the development of organs, etc. Therefore the Hebrew word spelled Mem-Hey **מח** verbalizing 'curiosity' signify what?, which?; how, what, something; why?, wherefore?; how much?.

And he said, I do not know. Am I my brother's keeper? Here we have the **🐟** NUN, meaning fish, that has the concept of offspring, posterity. Now, from Qain's point of view about his brother, «Is he my offspring that I should watch over him?»

10 And He said, What have you done? The voice of the blood of your brother cries to Me from the ground. This is the **𐤏** SAMEK, a support. The earth is definitely a support, if we compare with the story of Moshe with the burning bush, the earth finds itself there to be a support as well. So here, once spilled on the ground, the blood cried to its Creator. With Moshe, once poured on the ground, the water became blood. The letter **𐤏** and the letter **𐤏** have a closely related concept, or idea, since **𐤏** is the fourth letter in the AlephBeit, and **𐤏** is the fourth instrument in the **𐤏𐤏𐤏𐤏** Pattern.

11 And now you are cursed more than Here we have the **𐤀** AYIN, meaning eye, involving thinking, weighing, judging; therefore this curse **𐤀𐤀𐤀𐤀** puts upon Qain.

the ground which opened its mouth to receive your brother's blood from your hand. This is the **𐤂** PEY, literally the mouth. Simply.

12 When you till the ground, it will not again give its strength to you. Now the **𐤃** TZADEY is a fishing hook; yet it also means righteousness, for this letter is also called TZADYQ, and has that same meaning. It's concept is as Aharon's rod, a dead stick that buded, flowered, and gave fruit: these things, or dispensations, will not be provided to Qain. The concept Tzadey is very present, as though it being prevented from happening: i mean, he killed his brother!

You shall be a vagabond and a fugitive on the earth. And **𐤄** QUPH, literally means 'the eye of a needle', and as well, to go round, like a circuit. Quph carries the concept of time, as far behind or far ahead, like looking at the sun set on the sea with this line the sun makes that seem to never end; likewise, Qain will be ever wandering

13 And Cain said to Yahuah, My punishment is greater than I can bear. 14 Behold! You have driven me out from the face of the earth today. And I shall be hidden from Your face. The **𐤅** RESH, meaning the head. For Qain, no more the exaltation of the firstborn.

And I shall be a vagabond and a fugitive on the earth. And it will be *that* anyone who finds me shall kill me. This is the **𐤆** SHIN, which is a tooth, and carries, as fire does, the idea of consuming; like Qain saying, «My life will be consumed!»

15 And Yahuah said to him, If anyone kills Cain, he shall be avenged sevenfold. And Yahuah set a mark on Cain, so that anyone who found him should not kill him. Finally, the **𐤇** TAW, even a mark or a sign! **𐤇𐤇𐤇𐤇** was signaling the people against Qain with his own mark. Simple ending!