THE NEGATIVE א ALEPH PREFIX – # 50 A

ENTRY DEMONSTRATING A NUMBER OF UNUSUAL ROOTS WHEREIN THE FIRST LETTER אALEPH IS A PREFIX THAT SIGNIFIES – THE 'OPPOSITE / ANTONYM' – OR – 'AGAINST' THE MEANING OF THE BASE – TO THE EFFECT THAT THAT ALEPH PREFIX IS APPARENTLY A SHORT FORM OF THE WORD אי THAT MEANS – NOT, IS NOT

First – Here is a listing of Hebrew words wherein the first letter א aleph is likely either simply a formality prefix to a base or to a word – or generally otherwise a letter that expands the meaning of the base or word – e.g. פנה base [turn] and אפן [wheel] - בד base [separate] and אבד [lose] – BUT THIS LIST IS FOLLOWED BY A CHART FEATURING A SMALLER NUMBER OF ROOTS WHEREIN THE FIRST LETTER א ALEPH IS INSTEAD A PREFIX THAT SIGNIFIES – THE 'OPPOSITE / ANTONYM' – OR – 'AGAINST' THE MEANING OF THE BASE – TO THE EFFECT THAT THAT ALEPH PREFIX IS APPARENTLY A SHORT FORM OF THE WORD אי THAT MEANS – NOT, IS NOT

אנח - אכף - אכל – אטם – אזר – אזק - אזל – אזל – אגף – אגם - אגל - אגד - אפן – אפר –
אשר – אשם – אשד - ארץ – אצר – אצל – אפס - אחז

אבן – אבד – אבל אבד – ארגמן – אפשר – אזרח – אלגם – אפרח - אגרף – אקדח - ארנבת - אשנב
אחד – אזן - אזוב - אדב—אשפר -אתנן -אבטיח

אזרע - אשמורה – אתמול - אסוך

THE NEGATIVE א ALEPH PREFIX CHART –

Base	meaning		With א negative	meaning	Comment/ explanation
בכ	Deeply in		אבך	Billow out, roll up[1]	See note pg…
בק	Empty, vacuum		אבק	dust	Dust is often present even in an otherwise empty container
סר	Turn aside, stray		אסר	To restrain, imprison, prohibit	
סוף	End		אסף	gather	So to bring inward from the ends = against the ends
פוק פק	Go out, bring forth extract, split open		אפק	To hold back, keep in, restrain	See note pg..
של	disengage[2]		אשל	Tamarisk – A very deeply rooted tree	And thus – אי של not be disengaged, uprooted
שם [sheim]	name		אשם	guilt	Cf. ignominy [lose name (reputation)][3]
בנט	Protruding belly ?		אבנט	Belt, band, sash	From base בט [out] – belt holds belly in
פל	Base denoting difference		אפל[4]	Darkness – which hinders ability to differentiate	פסל to maneuver - פתל to fashion - פעל to work, act - פלה to set apart - פלא wondrous event - נפל to fall - פלץ Tremble, shudder - פלך spindle turned right/ left - פלך different region

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[1] A Hapax legomenon in Isa. 9:17

[2] Cf. שלל [booty left behind by defeated enemy] - של נעליך [remove thy shoes] - ונשל הברזל [axe blade flies out of the handle] - שליה [placenta, afterbirth] all featuring base.

[3] Other possible perspectives in אשם are –(a) blame – i.e. א - שם attributed to the name of – (b) אש -ם guilt being like a fire אש in the soul

[4] Also - Darkness– differs from day-light

					פלג - low - שפל - divide, separate פגל - taint

Now, Regarding אסף [gather] please note the following –

Note that the word קבץ kibeitz [to gather together] is probably the result of a ב infix into the base קץ keitz that denotes – end in that a gathering amounts to the bringing in to a single [central] point of scattered items etc. from there outermost locations and inward.

Likewise, קוצות Kvutzos [locks/ curls] of hair are gatherings of hairs into locks – so that the קוצה term is also a derivative of the קץ base

ארשת שפתנו Abstruse term denoting – the speech of our lips ? So maybe it intends – our recently spoken words – that which is רשת מאי no longer the property of our lips -

אמש last night – which is in the past and is now אי משש - no longer tangible

The Talmudic term אירכס ארכס irkas that means 'to lose' may be an Aramaic word that constitutes the combination of the Hebrew אי [not] and a likely Aramaic רכס version of the Hebrew רכש rikhesh [to possesss, acquire, amass][5] – whose meaning is thus literally [not possess, no longer possess] - or otherwise biblical רכס means – fasten, connect – so ארכס = – no longer connected

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[5] Jastrow does indeed link the Aramaic רכס to the biblical Hebrew רכש [possess]. Perhaps this is te source of the Lat. argentum [silver] – in a way similar to the probable relationship between the Hebrew noun כסף [silver] and verb כסף [desire, yearn]

אסר means (a) to imprison, to restrain by shackling and (b) to prohibit / forbid - to the effect that both senses entail the preventing of someone from moving from where he is to a place or situation to which he might otherwise wish to enter. The Hebrew base סר means 'to turn from, to turn away from a current place or direction – into a more preferred place or direction ' – and thus the אסר root may constitute a concept of – אי סר 'not able to turn toward a more desired place'.[i]

We have noted in section... that the inner base פק denotes 'going or taking out'. It appears to me that the Tanakhic root אפק signifies 'to hold back, hold in, restrain' – that entails the opposite of 'going or taking out' . For the noun אפיק [appearing in plural אפיקים] denotes [according to the various translators] – channel – pipe / tube [Job 4:18 – – [עצמיו אפיקי נחשה[ii] - river bed / ocean floor [II Sam. 22:16 – ויראו אפיקי ים] - stream/ brook [Psalm 42:2 – - כאפיק נחלים יעברו – Job 6:15] valley containing stream [כאיל תערג על אפיקי מים] - ravine [Ezek. 6:3 – לאפיקים ולגאיות] – wellspring – watercourse [Joel 1:20 - יבשו אפיקי מים] – most of these being things that hold their waters from spreading outward or further downward – to the effect that they all embody   the sense of 'to keep something from going out'.

And the hithpa'el form verb התאפק   possesses the sense of 'holding oneself back' – As Gesenius explained aptly – to hold oneself fast – to restrain oneself from giving way to impulses of love / emotion [Gen. 45:1   ולא יכל יוסף להתאפק   and 43:31] – of mercy [Isa. 63:15] – of prudence   [I Sam. 13:12]

I have noted in section.... that the word אצל [near] likely derives in my opinion from the concept of 'in the צל shadow of' – and I have explained therein that the אציל term derives both in its sense of 'nobleman providing protection' – and in another sense of ' armpit' - from the idea of being nearby i.e. figuratively 'in the shade of' . However there is another אציל in Isa. 41:9   מקצות הארץ ומאציליה that is paired with the phrase קצות הארץ [ends of the earth]   - and that is therefore understood by most as denoting 'farthest corners, most remote places [iii]. And so – according to this understanding – this rare אציל usage might denote similarly – אי ציל a place *not* in the shadow of [i.e. not nearby]

The Tanakhic אשל tree is described by Jastrow as a tree that is firmly rooted – and described by the internet as ' deeply rooted' . In light of this it seems to me that אשל may constitute a combination of   אי של = that will not be disengaged [i.e. not uprooted].

Concerning אבך

Now – at this point I would like to advise that I believe that I have discovered as well an unknown bi-literal inner base - בכ – that denotes DEEP and depth . And so let me tell you now a few things about that base בכ

For starters –- there is a biblical word נבך nevekh – whose base is likely בכ - that denotes – depths of the sea [נבכי ים Job 38:16] – Artscroll has it as – hidden depths . Furthermore - the word נבוך novukh describes someone who is entangled deep within a condition of confusion or uncertainty. As we find in   [Exod. 14:3 – נבכים הם בארץ   ]⁶

Next -The verb בכה bokhoh / vokhoh means to cry, weep⁷ – Weeping is an act that is engendered by emotions so deep in the soul that they cannot be adequately expressed by regular speech. Weeping is an emotional act that emanates from the innermost deepest part of the human spirit – and it indeed often occurs when a person is in the depths of grief and despair.ⁱᵛ ⁸

Also - Artscroll translates the phrase - מבכי נהרות - as - from the waters of the deep [Job 28:11]

There is also word סבך sovakh –that likely does also feature this same base בכ – This word סבך   signifies entanglement – and entanglement occurs when elements of one item enter too deeply *into* elements of a different item. Cf. Gen. 22:13 ᵛ איל אחר נאחז בסבך

And then – we have the word בכור b'chor – which does also feature a בכ element – Now - The initial sense of the word בכור   describes the one who is the first born child of a married couple – And so – one could ask – why would G-d hve made the word בכור out of the base בכ   that denotes depth?

and – it seems to me - if we look at the matter from an idiomatic perspective – a married couple amounts to a family of two – and the first born child in a family - is the one who adds generational DEPTH to that family.

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⁶ This נבך   root that denotes – deeply entangled in – lost in a foggy condition – is apparently the source of the words — the ancient Grk. nephros [kidneys – which are heavily smeared with protective fat] — Grk. narke, narkos [numbness, stupor – whence Eng. narcotic] – Grk. nephos, nepheleh [cloud] Lat. nebula [cloud, fog, mist – whence Eng. nebulous] – Lat. nimbus and nubes [cloud] - Skrt. nabhas [vapor, cloud, mist] Ger. nebel [fog] – Slavic nebo [cloud, fog] Welsh niwl and O.N. nifl [clouds, fog] –among others . Also source of Grk. nephros [kidney] because the kidneys are smeared with a heavy coating of protective fat.
⁷ בכה is, incidentally the Tower of Babel event source of the Lat. word vagio [I weep, cry] – and probably also source of Lat. vagina in both its usage and in its sense as a sheath – in that both are items of depth
⁸ But there are also people in whom the feeling of great joy or relief can sometimes only be expressed by weeping, as well

. This to the effect, then, that the בכור is called בכור very subliminally and profoundly - because he is the family's do-er of DEPTH.

ברך knee [n] – kneel [v] – The bent knee forms a DEEP angle

It seems to me that ברך bless is related to ברך knee in that (a) People would bless G-d while on their knees – (b) the person being blessed used to be kneeling at the time. ברכה [pool] is because people and animals kneel while drinking from a pool- and because the pools were regarded as blessed places in olden times when drinking water was much harder to come by[9] Or maybe blessings were from the depths of the heart

נבוך = (a) entangled (2) deep in uncertainty – נבך - a depth- בכה cry, weep a reaction from soul deep within - ברך kneeling – which forms a deep angle - בזך a censer, deep vessel - בכור first born, who adds generational depth to a family - סבך entangle – Tamudic בנך to dig ditch - [10]	Perhaps also tovekh תוך - between, among - בוכנה – an upper stem DEEPLY seated in an ethrog[11] & בוכנא - rib resting IN pelvis, hip joint,[12]

Talmudic נדבך is   A low wall, row of stones [נד = wall]

And –by the way – the בכparticle - that denotes deep   is likely also the etymon of the Span. words bajar [to descend] – abajo [below] and of the adj. baja [low, lower] – the idea of low being conceptually related to the idea of deep[13] - Also the Latin abicio and abiectus that mean – low, lowly, cast down.[14] - & abactus = deep, sunken – Maybe Eng. Bunker - a residence deep underground

אבך billow, roll upward is an א antonym construct of בכ- with an ende khof affix

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[9] And perhaps ברכה   was also so named on account of its being a depth.

[10] Also   ברכה a pool, brook – either because people kneel at its edge to drink – or because of its depth

[11] Quoted from Jastrow

[12] Also Talmudic בורכא   [something hollow – cave out – so cfeate a depth]

[13] This base בכ   may be a source of the ancient Grk. words – bathos and bythos – benthos & bathys that denote – deep – depth – depth of the sea or of the earth etc. – along with the word byssos that meant depth and bottom – which is the source of the anc. Grk. abyssos that means – without bottom - and of the Lat. abyssus [depths of the sea or earth. An alternate candidate will be a metathesis or permutation of the root טבע tovaa that means – to sink – by T-B-A or TH-V-A > B-TH – O -

[14] בכה Is probably also the source of Talmudic Aramaic פגן [implore, plead, cry for help] – whence the Mod. Hebrew הפגנה

בכ deep made out of ב preposition that denotes – in –

מכ go down from is from preposition מ [from] short form of מן [from] with an ende khof affix - לכ to go, walk is from preposition ל [to]   - short form of אל [to] with an ende khof affix - בכ deep is from ב [in] short form of בין [between] or of בית [house] with an ende khof affix

In other words – inner base בכ   that denotes – deep in – בכה נבך is the metaphysical result of a ך suffix to the single letter preposition ב that denotes 'IN' – as we have ך suffixes to two letter bases as is תנוך חרך   . And the base לכ that means go, walk is the result of the ך suffix to the prepositional letter ל that denotes 'to' - - in that you usually go TO someplace or to someone. The word מך mokh that means - to become low –will be a suffix to the preposition מ that means 'from' in that a lowering involves a descent FROM a higher position

ככ so, such, like may be from כ [like, as, so] – short form of כן [so, as stated]

Other derivatives of - בכ base –

Latin Abyssus —— vagio vagitus [cry, scream] – vagina [sheath]

Other derivatives of נבך   root nubes nubis nebula nubilum& Grk. narko [benumb]

Derivatives of ברך bend & ברכה   pool, brook - branch – bronchi brachium - brook - bachlein [brook] – bauch [belly] - bark - from a knee sense of bent – to curved – Also bucca [curved] cheek

בכה   Maybe related to Syriac בגן and Talmudic פגן   [cry for help, cry, entreat]

This metaphysical particle א whose sense was in these abovementioned cases 'not' may have been the model for tha ancient Greek particle 'A [α] ' that denoted 'not' and that is employed in English in that manner. Cf. 'amoral' 'atypical'

This א antonym indicating phenomenon is paralleled by the מ antonym indicating phenomenon – See entry ....

Perhaps אנס [force, compel] is אי נס [no escape, no way out] –Perhaps ארח [path] is אי רח [not a wide expanse]¹⁵ - אשך [scrotum] = אי שכה [so testes will not descend further]??? –

הלאה denotes Farther, beyond - אהל to pitch tent i.e. go no farther ???

ⁱ However Rabbi Pappenheim suggested for אסר the סר notion of ' a person turned aside from freedom'
ⁱⁱ Klein attributes to this the PBH אביק abiq [pipe, tube] and Jastrow mentions both אפיק and בקע
ⁱⁱⁱ From the context it would sem that this phrase denotes far away locations . But Artscroll and others read this מאצילי as 'from its noblemen, chief men'. Young has it as related to אצל = near and renders - from its near places. One opinion has אציל as signifying 'border, edge' and it renders 'from the boundaries of the earth'. [See pg..]
ⁱᵛ בכה is likely the source of the Eng. word bawl in its usage as – cry loudly. Prof. Mozeson is incidentally most probably correct in assigning 'weep' to the Hebrew יבב [cry, whine]
ᵛ But there is also much more to consider with regard to סבך - for one – it is probably related to שכה [thick branches] enter alia

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¹⁵ Or ארח path may intend instead – very wide i.e. expansive in length