WHEN THE MAN BECOMES ADAM?

Mony Almalech
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THE PROBLEM

- IN HEBREW ALPHABETH THERE ARE NO CAPITAL LETTERS;

- THE WORD מָן [adâm] MEANS:
  1. man; person; 2. mankind; 3. Adam as a proper name
THE PROPER NAME (אָדָם, ἁρμ, ἀδαμ) [adâm] APPEARS FOR THE FIRST TIME IN DIFFERENT PLACES, IN THE DIFFERENT TRANSLATIONS.

IT SEEMS THAT THE FIRST APPEARANCE OF THE PROPER NAME IS A MATTER OF DOCTRINE.
IN THIS CONTEXT A QUESTION BECOMES IMPORTANT:

“What is the difference between the common and the proper names?”
“May be one of the most striking manifestations of the human nature is the use of proper names. The proper names are connected to define the individuality, to the originality of particularity of an individual. The proper names are a basis of his/her value for “the other” and “the others”. “I” and “the others” are the both sides of the act of the self-consciousness. In this act “I” and “the others” are impossible to exist separately. In the language of the animals there are no proper names, as we know. Namely the proper names create the tension between the individual and the common.”

[Лотман, 1998, 40-41]
Лотман, Ю. Культура и взрыв. Издательство „Кралица Маб”, 1998. (Y. Lotman. Culture and Explosion)
“The tension between the individual and the common is one of the basic semantic human mechanisms. It starts from the possibility to be “self defined” / “taken alone” („само себе си”) arranged by proper name; simultaneously – as a member of a group, as one of the many – arranged by common name.

[Лотман, 1998, с. 43]
Лотман, Ю. Культура и взрыв. Издательство „Кралица Маб”, 1998. (Y. Lotman. Culture and Explosion)
VLADIMIR TOPOROV

About the cosmological texts: “The mytho-poetical nominalism puts / sets / lays the name before the denotate / referent for which it is a name.” [Топоров, 1993, с. 204].


THE CREATION OF THE WORLD IS A COSMOLOGICAL TEXT.
GENESIS, 1-3 IS ALSO A CONSTRUCTION OF A “MYTHO-POETICAL NOMINALISM”.
ALEKSEI LOSEV

“The name is a tool of communication mainly with the animate objects, and with persons.”

“The name supposes that I want to communicate with the object which I do understand; the name also necessarily supposes that the object hears that name, answers my call, sympathize with, correspond to it, and answer to it. Without this mutual understanding between the signifier and signified there is no naming / nominalization. The sense of the nominalization is that the signifier reacts consciously to that nominalization. Otherwise the name ceases to be a name.”

[Лосев, 1929, c. 19-20]

А.Лосев, Вещ и имя. Первая редакция. 1929 (A. Losev. Thing and Name. First edition, 1929)
THE FACTS ON THE FIRST USE OF THE PROPER NAME ADAM
Mony Almalech

In Genesis 2:16
Septuaginta LXT
καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδὰμ λέγων ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρῶσει φάγῃ

Vamvas Modern Greek Bible keeps to the Septuaginta`s choice:
Προσέταξε δὲ Κύριος ο Θεός εἰς τὸν Ἀδὰμ λέγων, Ἀπὸ παντὸς δένδρου τοῦ παραδείσου ελευθέρως θέλεις τρώγει,
In Genesis 2:16

Septuaginta LXT

καὶ ἐνετείλατο κύριος ο̣ θεός τῷ Ἀδὰμ λέγων ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγῃ

Vamvas Modern Greek Bible keeps the Septuagint choice:

Προσέταξε δὲ Κύριος ο Ὁσός εἰς τὸν Ἀδὰμ λέγων, Ἀπὸ παντὸς δένδρου τοῦ παραδείσου ελευθέρως θέλεις τρώγει,
Current Ukrainian version also keeps the Septuaginta decision:

UKR I наказав Господь Бог Адамові, кажучи: Із кожного дерева в Раю ти можеш їсти.

RSV Genesis 2:16-17

16 And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden; 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
For Genesis 2:16 the first appearance of Adam can be called “The Doctrine of Prohibition / Taboo”, because at the context God forbids to Adam to eat from the fruits of the Tree of Knowledge and of the Tree of Life. **IT IS A DOCTRINE OF “THE PROHIBITION”**
VUL Genesis 2:19 formatis igitur Dominus Deus de humo cunctis animantibus terrae et universis volatilibus caeli adduxit ea ad Adam ut videret quid vocaret ea omne enim quod vocavit Adam animae viventis ipsum est nomen eius =

RSV Genesis 2:20 The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.
It is very interesting that some of the modern Italian translations prefer another place for the first use of the proper name Adam. This is the same place which is preferred by some of the modern Protestant translations – Genesis, 3:17:
LND - La Nuova Diodati 1991. La Buona Novella s.c.r.l. Contrada Restinco - Casella Postale 27 - 72001, Brindisi, Italy.

LND Genesis 3:17 Poi disse ad Adamo: "Poiché hai dato ascolto alla voce di tua moglie e hai mangiato dell'albero circa il quale io ti avevo comandato dicendo: "Non ne mangiare", il suolo sarà maledetto per causa tua; ne mangerai il frutto con fatica tutti i giorni della tua vita."

NRV Genesis 3:17 Ad **Adamo** disse: «Poiché hai dato ascolto alla voce di tua moglie e hai mangiato del frutto dall' albero circa il quale io ti avevo ordinato di non mangiarne, il suolo sarà maledetto per causa tua; ne mangerai il frutto con affanno, tutti i giorni della tua vita.»
King James Version (1611 / 1769) and The Revised Webster Bible (1833) have the same choice as Vulgata

KJV Genesis 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

RWB Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatever Adam called every living creature, that was its name.
Other English translations do not use for first time the proper name Adam here.

Revised Standard Version (1952 / 1971)
RSV Genesis 2:19 So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.
In Czech Bible Kralická (1613) – Genesis 2:19
BKR Genesis 2:19 Nebo když byl učinil Hospodin Bůh z země všelikou zvěř polní, i všecko ptactvo nebeské, přivedl je k Adamovi, aby pohleděl na ně, jaké by jméno kterému dáti měl; a jak by koli nazval Adam kterou duši živou, tak aby jmenována byla.

In modern Czech version the proper name Adam misses in Genesis 2:19
CEP Genesis 2:19 Když vytvořil Hospodin Bůh ze země všechnu polní zvěř a všechno nebeské ptactvo, přivedl je k člověku, aby viděl, jak je nazve. Každý živý tvor se měl jmenovat podle toho, jak jej nazve.
In Genesis, 2:20 = Genesis 2:19

The French Version Darby 1885

DRB Genesis, 2:20: Et l'homme donna des noms à tout le bétail, et aux oiseaux des cieux, et à toutes les bêtes des champs. Mais pour Adam, il ne trouva pas d'aide qui lui correspondît.
For Genesis 2:19=20 the first appearance of Adam can be called "The Doctrine of the man giving names to the animate objects", because the primordial man gives names to "every living creature".

THIS IS A "LOSEV'S" KIND OF DOCTRINE. This doctrine can be named also – "The man has creative accomplishment as "God's likeness" - Genesis, 1:26"
In Genesis, 2:22

The Estonian Bible
Ja Issand Jumal ehitas küljelu, mille Ta inimesest oli võtnud, naiseks ja tõi tema Aadama juurde.

RSV and the rib which the LORD God had taken from the man he made into a woman and brought her to the man.

Библия, 1995 И Господ Бог създаде жената от реброто, което взе от човека и я приведе при човека.
For Genesis 2:22 the Doctrine can be called “God create the primordial woman from the rib of the primordial man – Adam”
In Genesis, 2:25
Russian and Bulgarian Synodal (Orthodox) versions
RST Genesis 2:25 И были оба наги, Адам и жена его, и не стыдились.
Библия, 1991 И бяха двамата голи, Адам и жена му, и не се срамуваха.
RSV Genesis 2:25 And the man and his wife were both naked, and were not ashamed.
The Bulgarian Protestant versions do not use for the first time the proper name Adam here.
For Genesis 2:25 the first appearance of Adam can be called “The Paradise unity of man and woman” because the primordial woman is just created and they did not consume the primordial sin. Other name of this doctrine could be “Paradise unity `God-man-woman` before the primordial sin”
In Genesis, 3:8

The German Luther Bibel

LUO Genesis 3:8 Und sie hörten die Stimme Gottes des HERRN, der im Garten ging, da der Tag kühl geworden war. Und Adam versteckte sich mit seinem Weibe vor dem Angesicht Gottes des HERRN unter die Bäume im Garten.

RSV Genesis 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Библия, 1995, Битие, 3:8 И при вечерния ветрец чуха гласа на Господа Бога, като ходеше из градината; и човекът и жена му се скриха от лицето на Господа Бога между градинските дървета.
For Genesis 3:8 the first appearance of Adam can be called “The unity of man and woman in the primordial sin” because the primordial man and woman felt shame after the primordial sin.
This Genesis 3:8 first appearance of Adam can be called also “Martin Luter`s Doctrine”.

Note: The primordial sin is to break the commandment but not to consume the sexual intercourse.

Modern Protestant versions accepted Genesis, 3:17 or Genesis, 3:21 as the most appropriate place to use for the first time the proper name Adam.
Mony Almalech

**In Genesis, 3:17**

Some of English Protestant translations:

**American Standard Version 1901**

ASV And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life;

**The New American Standard Bible 1995**

NAU Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life.

**Revised Standard Version of the Bible 1971**

RSV And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;
Genesis 3:17 first appearance of Adam can be called “The Punishment Doctrine”.

But not for the New Revised Standard Version 1989
NRS Genesis 3:17 And to the man he said, "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;
In Genesis, 3:21

Bulgarian Protestant versions

Библия, 1871 И направи Господ Бог на Адама и на жена му дрехи кожени, и облече ги

Библия, 1995 И Господ Бог направи кожени дрехи на Адама и на жена му и ги облече.

ASV Genesis 3:21 And Jehovah God made for Adam and for his wife coats of skins, and clothed them.
For Genesis 3:21 first appearance of Adam the doctrine can be called “The logic of woman's and man's proper names appearance”, because the proper name of the primordial woman Eve appeared for the first time in the previous verse.

ASV Genesis 3:20 And the man called his wife's name Eve; because she was the mother of all living.

RSV Genesis 3:20 The man called his wife's name Eve, because she was the mother of all living.

Библия, 1995, Битие, 3:20 И човекът наименува жена си Ева {T.e. Живот.}*, защото тя беше майка на всички живи.
The first appearance of *Adam* in Genesis 3:17 or Genesis 3:21 in the modern Protestant and modern Italian versions can be called “The Punishment for the primordial sin makes Adam and Eve closer to usual persons, to us” or “The primordial sin is closer to the notion of “I” but not to the notion of “the others”. It causes the first appearance of the proper names.

**THIS IS AN “YURI LOTMAN’S” KIND OF DOCTRINE.**
Mony Almalech

MAY BE THESE DIFFERENT TRANSLATIONS ARE PROVOKED (GOVERNED) BY SOME FEATURES OF THE HEBREW TEXT?
NOTE: BIBLICAL HEBREW HAS ABSOLUTELY THE SAME STRUCTURE AS THE CURRENT HEBREW.

- IN HEBREW THE DEFINITE ARTICLE IS RECEIVED ONLY BY THE COMMON NAMES AND NEVER BY THE PROPER NAMES.
- IF THERE IS A PREPOSITION AND CONJUNCTION WRITTEN TOGETHER TO A NAME, THE CONSTRUCTION HOLDS THE CATEGORY OF ‘DEFINITENESS’.
THE METHOD:
IF THERE IS AN USE OF THE WORD בָּרָא[adàm] WITHOUT THE DEFINITE ARTICLE ה [H] [HA] –
FOR SURE THIS SHOULD BE A PROPER NAME.

WHAT ARE THE FACTS IN GENESIS, 1-3?
### THERE ARE 22 USES OF THE WORD \texttt{אֱדָם} [adâm] IN GENESIS, 1-3

<table>
<thead>
<tr>
<th>Uses of the word \texttt{אֱדָם} [adâm] in Genesis, 1-3</th>
<th>Chapter and verse in Genesis, 1-3</th>
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</thead>
<tbody>
<tr>
<td>1. \texttt{אֱדָם} [adâm]</td>
<td>1. Genesis, 1:26</td>
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<td>2. \texttt{הָאֱדָם} [ha-adâm]</td>
<td>2. Genesis, 1:27</td>
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<td>4. \texttt{הָאֱדָם} [ha-adâm]</td>
<td>4. Genesis, 2:8</td>
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<td>Ha-adâm</td>
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<td>9.</td>
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<td>10.</td>
<td>Ha-adâm</td>
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<td>No.</td>
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<td>15.</td>
<td>[ha-adâm]</td>
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<td>17.</td>
<td>[ha-adâm]</td>
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<td>No.</td>
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<td>22</td>
<td>הָאָדָם</td>
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</table>

RSV Genesis 1:26 Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."
EXPLANATION OF THE HEBREW PICTURE

GENESIS, 1:26 REPRESENTS THE SINGLE POSSIBILITY TO HAVE THE PROPER NAME IN HEBREW.
IN LOTMAN`S TERMS:
IT IS A REFLECTION OF THE PLOT OF
THE CREATION OF THE WORLD.

**ADAM** IS INDIVIDUAL PERSON WHEN HE
IS AT THE CLOSEST PLACE TO GOD – IN
THE FIRST APEARANCE OF THE NOTION
OF אָדָם [adâm] IN GOD`S INTENTION.
WE SHOULD ACCEPT THAT THE STORY TELLER IS GOD BY HIMSELF BUT NOT MOSES OR HEBREW EDITORS.

RSV 2 Peter 1:20-21 First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.

Библия, 1995 2 Петър, 20-21 И това да знаете преди всичко, че никое пророчество в писанието не е частно обяснение, защото никога не е идвало пророчеството от човешка воля, но светите човеци са говорили от Бога, движен от Светия Дух.
Mony Almalech

THUS IN HEBREW ADAM IS IN THE POSSITION OF “I”, AND THE PROPER NAME AS A LINGUISTIC FACT.
EXPLANATION OF THE PICTURES OF THE TRANSLATIONS

HEBREW TEXT OF GENESIS, 1-3 IS A CONFUSING FACT THAT GIVES FREEDOM FOR CULTURAL AND DOCTRINAL INTERPRETATIONS BY USING FOR THE FIRST TIME THE PROPER NAME ADAM.
EVERY TRANSLATION REPRESENTS THE PERSONAL DOCTRINE OF THE TRANSLATOR/S BECAUSE THE HEBREW TEXT USES 21 COMMON NAMES FOR אֲדָם [adèm].
Mony Almalech

THANK YOU