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Edited by
W. Moskovich & S. Nikolova

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JEWS AND SLAVS

Volume 15

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Judaeo-Bulgarica, Judaeo-Russica et Palaeoslavica

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Slavic translations of Biblical Hebrew basic color term יֶרֶק [ièrek]

I. Task: To describe Slavic translations of Hebrew *Green* יֶרֶק [ièrek] and its formatives.

II. Methods

II.1. Statistics. The statistics on color terms is from three main resources – 1. Athalya Brenner`s research (Brenner, 1979). 2. My "hand maid" data. 3. Different concordances, mainly the program BibleWorks4. The term statistics does not include any calculations or formula data as in (Москович, 1969).

II.2. The comparative approach between Hebrew and Slavic languages.

II.3. Color terms and prototype for colors. Object of our interest are not only basic color terms in sense of Berlin & Kay (Berlin and Kay, 1969) but also Rosch`s terms/words for prototype (Rosch, 1972; 1975a/; 1975b/; 1976; 1978). That means the use of the Prototype theory of E. Rosch and G. Lakoff (Lakoff, 1987), keeping in mind Wierzbicka`s rationalization (Wierzbicka, 1990) on Prototype theory and Berlin & Kay`s theory. Prototype theory is used as a test of biblical frequency of יֶרֶק [ièrek].

II.4. Psycholinguistic method. Kent and Rosanoff`s method (Kent, Rosanoff, 1910) is used in an active manner. Bulgarian Norm of Word-Association (Герганов, 1984), and Bulgarian Norm of Word-Association on Color Terms (Almalech, 1996; Алмалех, 1997-98; 2001a) as applications of Kent and Rosanoff`s method. Bulgarian Norm shows that the biggest statistical frequency at the Norm belongs to the terms on prototypes and most of their specific qualities. If we recall the main folklore ritual meanings of colors (Almalech, 1996; Алмалех, 1997), we shall see that a kern of small number of mutual meanings exists. This kern represents the universal non-color meanings of colors.

II.5. Conclusions of Wolf Moskovich based on models which treat the relation `statistics – semantics` (Москович, 1969: c. 74) will be used as a test biblical frequency of יֶרֶק [ièrek].

II.6. Ambiguity of the color terms denotation also is kept in mind. This is a problem that can be observed in contemporary contrastive area where the understanding passes through so called focal colors. In diachronic perspective the problem exists in a special manner.

III. Opening words

III.1. Cited translations of the Bible

III.1.1. In Current Bulgarain

Two basic translations in Bulgarian will be cited here (Библия, 1991) and (Библия, 1995). Библия, 1991 is an edition famous as "the Synod Bible". It is based on the Russian text but many coordinative spellings and checks were made from Hebrew and Greek texts of both Testments. This translation was printed for the first time at 1925. The Synod translation also is known as the "Orthodox Bible".

Библия, 1995 is famous as "the Protestant Bible." "Protestant edition from 1871 is a great achievement. The missionaries Elias Rigs (1810-1990) and Dr. Albert Long (1832-1901) started this very difficult task. They were assisted by the founder of Bulgarian periodical press Konstantin Photinov (1790-1858). Dr. Rigs was to be entrusted with the last corrections on the text. After 20-years of hard work on this edition, Photinov unexpectedly died. The missioners

choose for his successors Hristodul Kostovich Sichan-Nikolov and Petko Rachov Slaveikov (1827-1895). The Old Testament had been translated from the Hebrew text. The New Testament was translated from the Greek text. "Библия, сиреч Свещеното Писание на Вехтий и Новий Завет. Вярно и точно преведено от първообразното" was published at 1871 in Czarigrad/Constantinople (Istanbul). Specialists consider this edition the most important and the greatest literary heritage of Bulgarian renaissance. A revised edition of that first translation of the Bible in contemporary Bulgarian was published in 1924." (под. ред. Златев, 1994: с. 55) Библия, 1995 is a reprint of the revised edition from 1924.

In this text the Protestant translation is called Библия, 1995 and the "Orthodox Bible" Библия, 1991.

III.1.2. Russian translations.

III.1.2.1. RST is the Russian Synodal Text. It represents the Orthodox Synodal Edition from 1917. Библия, 1992 seems to be the Israeli edition of Orthodox Synodal Text.

III.1.2.2. Bible from Ostroj or Библїа, сирѣчу книгы вехтаго и новаго завѣта, по ꙗзъıкꙗ словенскꙗ is the first printed bible in Cyrillic letters (1581). From a historical and linguistic point of view Ostroj Bible is a unique.

III.1.3. In English

KJV (1769 edition) is the classical version of English translations. It is used here for Engleish readers.

III.1.4. Hebrew. The Hebrew text is the canonical masoretic one. In the bibliography some additional data are given about classic Dictionaries and Lexicones included in Bible Works4. Some classical decisions in translating are cited in ancient Greek and Latin.

III.2. Biblical Hebrew and basic color terms.

"The scheme, as presented by Gradwohl, divides biblical Hebrew in four stages. The stages, which are characterized by historical events (and not linguistic) are as follows:
1. Pre-monarchic Hebrew (to the beginning of the 10th century B.C.)
2. Pre-exilic Hebrew (to the fall of Jerusalem, 586/587 B.C.)
3. Hebrew of the exilic period (to Ezra, mid Vth century B.C.)
4. Post-exilic language (to second century B.C.) (Gradwohl, 1963: 90-91)."
According (Brenner, 1979: 29-30)

It seems rational to agree with the following speculations of Brenner: "This rough sketch is obviously far from satisfactory. Each stage sprawls over hundred of years, and each one major upheavals – economic, social, politic – occurred, uphealvas that changed the language in which they later described. Nevertheless, the scheme accounts for the major political events that undoubtedly influenced the course of the language, while a more detailed divisions seems impossible because imited corpus available. The color terms preserved in the texts will have, then, to be studied against the chronological background of every occurrence – in so far as it can be determined in each case – within the stage it belongs to." etc. (Brenner, 1979: 29-30)

Our research is on the normative Masoretic text. All other possible alternative spelling, pointing and accentuation (the Dead See scrolls, the Babylonian and Palestinian pointing systems, the Samaritan traditions, early Hebrew epigraphy) are not in account with their solutions for lexical problems.

III.3. The text of Bible, colors, modern linguistic methods.

III.3.1. Fuzzy sets and semantics of basic color terms and prototypes.

Everything mentioned on the issue of semantics of ancient color terms could be given a new meaning if we recall the fuzzy sets theory. Kay and McDaniel accept color terms` semantics of

current languages as fuzzy sets. (Kay and McDaniel: 1978).

Such application of a formal theory is strongly consistent if we take into account the reference of color terms in current languages. William Chafe mentioned these differences in different current languages very clearly (Чейф, 1975: 96-100). If the situation in current languages could be framed as "fuzzy sets and semantics of color terms and prototypes" what should we say about ancient languages? In a diachronic plan there is one more problem – which word can be a color term? It is significant that the usual translation in many languages and in different translations in one language יֶרֶק [ièrek] is translated as basic color term got Green *зелен*.

III.3.2. Prototype Theory

The term is used by G. Lakoff (Lakoff, 1987) to express the efforts in philosophy, linguistics and cognitive science to describe the process of categorization on the basis of prototypes. A special interest for us is E. Rosch' research (Rosch et al, 1976). E. Rosch has proven that the notion and categorization on focal colors is universal, trans-cultural and trans-ethnical. The prototypes for the colors are: for **red** –fire/flame; for **blue** –sky/sea; for **green** –all plants; for **yellow** –the sun; for **white** –the light, snow and/or milk; for **black** –cool, darkness.

III.3.3. Prototypes and Word-associations

The results of the Bulgarian Norm show that the biggest statistical frequency at the norm belongs to the terms on prototypes and most of their specific qualities. If we recall the main folklore and ritual meanings of colors (Almalech, 1996; Алмалех, 1997), we shall see that there is a small kern of mutual meanings. This kern represents the universal non-color meanings of colors.

The possibility of such universal kernel meanings of the colors is due to the archetype character of these meanings. The archetype character of these meanings is based on reasons shown by G. Lakoff (Lakoff, 1987: 29-30).

The responses at the word-association test can be considered as linguistic and linguisticaly subconscious and conscious knowledge on the kernel meanings of the colors. The paradigm of responses has ability to mirror personal subconscious knowledge based on individual experience plus social formed meanings. That is why the list of word-associations represents the universal meanings and the non-universal meanings of colors.

This fact of universality of the responses is well known. In 1969 Moskovich marks the universal character of word-associations: "Словесные асоциации обнаруживают поразительную универсальност в разных языках. М. Розенцвайг (Rosenzweig, 1961: p.361), что в пределах списка Кента-Розанова словесные асоциации английского, французского, немецкого и итальянского языков в большинстве случаев совпадают, несмотря на различие словесных форм." (Москович, 1969, с. 184) What is new here is the accepting such universality as a proof on cognitive subconscious and conscious knowledge on the kernel meanings of the colors.

Universal non-color meanings are kernel at the color language of any type. It should be bolded here that the meanings listed in the table at the VERBALIZED VERSION are observed at both **–in the norm of word associations, as well as in the Bulgarian novels of Emilian Stanev and Dimitar Talev.** This calls for a list of the corresponding meanings between the Norm of Word-Associations and the Folklore and Secret Religious-Mystic area, the list must be full of many full synonyms. That is why we speak about kernel meanings which are mutual between FOLKLORE, SECRET RELIGIOUS-MYSTIC KNOWLEDGE and THE VERBALIZED COLOR LANGUAGE (IN, AND OUT OF CONTEXT).

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III.3.5. Kernel meanings for **green**

Folklore and Secret Religious-Mystic Knowledge	Color	Verbalized Color Language (in, and out of context)
'cold' –Islam	GREEN	'cold'
'water'–Islam	GREEN	'water'
'hope' –Islam	GREEN	'hope'
'fertility' –Balkan folklore	GREEN	'nature', 'fertility', 'vegetation'
'freshness of nature' –Balkan folklore, Islam	GREEN	'fresh', 'freshness'
'fertility' –Balkan folklore, Islam	GREEN	'nature', 'growth'
'freshness of nature', 'freshness' –marriage meaning that is signed over the bride and groom –Bulgaria, Romania, Greece	GREEN	'fresh', 'freshness', 'vegetation', 'nature', 'growth'
'vitality of the masculine' –Callout in Romania and Bulgaria	GREEN	'alive', 'live', 'vitality'

’vegetation on the Earth’ –Jewish Kabbalah	GREEN	’planet’, ’vegetation’

III.3.6. Communication and manipulation based on kernel meanings of colors.

Communication through a language is carried out via some most important features of a language. The speaker and the listener should both "know" the mutual language. The understanding of the signs goes by what Grice (Grice: 1975) calls the *cooperative principle* – speakers work tacitly together to achieve *a norm of coherent and effective exchanges*. In the case of language of colors the area of *a norm of coherent effective exchanges* is subconsciousness. Coherency is assured by transcultural, universal and kernel meanings of colors.

III.3.7. Color Language

The language of the colors has two forms of existence – verbalized and non-verbalized.

The non-verbalized form of existence is when we use our visual perception. The non-verbalized color language is percepted by the ocular perception, which means, that all colors are percepted simultaneously.

The verbalized form of existence is when we use the natural language and the color terms. The verbalized color language is subordinate to the linear or syntax order of the natural language.

The verbalized form has two main versions – context-free and context-dependent versions. All responses (words-associations) to the basic color terms-stimulus are considered a context-free version.

All non-color meanings of the color terms, ascribed to them by the context of a novel/text, are considered a context-dependent version.

The context-free verbalized version is the lexical level of the color language. The context-dependent version can be regarded as the textual level of the verbalized color language.

One very strong difference between the non-verbalized and the verbalized form of the color language is the structure of the messages, related to human perception. The non-verbalized color language is received by the ocular perception, which means, that all colors come in simultaneously. The non-verbalized color language is taxic. The verbalized color language is subordinate to the linear or syntactic order of the natural language. Thus we can consider that non-verbalized color language has a taxic structure, and the verbalized color language has a syntactic structure.

IV. Reference of the term יָרֹק/יֶרֶק [ièrek/iaròk] *зелен* (*green*) **at biblical Hebrew. Ambiguity of color terms in ancient languages.**

Athalya Brenner accepts that the vocalization [ièrek] יֶרֶק of the root ירק is a vocalization for a basic color term (Brenner, 1979: p. 151). Gradwohl differs from Brenner accepting that the same vocalization of the root ירק – [ièrek] יֶרֶק – unites all appearances with meaning `every green plant which grows fast`. (Gradwohl, 1963: 90-91) Such point of view is totally unaccepted for Brenner.

The first use of basic color term in the Bible is in the remarkable verse 30 of Chapter 1 – Genesis. The term is יֶרֶק [ièrek] ($\sqrt{}$ ירק). This term is an attribute to the noun *растителност* (vegetation) עֵשֶׂב [èsev] . The status of יֶרֶק [ièrek] as an attribute is the reason why Brenner does not accept the Gradwohl`s point of view – `every green plant which grows fast`.

Brenner comments the denotative semantics and the part of the speech status of יֶרֶק [ièrek] : "The basic sequence $\sqrt{}$ ירק, or cognates there of, function as color terms in many Semitic languages, while their range of reference encompasses an area which stretches from `pale, silvery` to `green` and `yellow`" (Brenner, 1979: p. 150).

Brenner concludes: "Although יֶרֶק [ièrek], from the pre-exilic period own wards, denotes the color qualities of natural growth, it is one step removed from its probable original meaning. This might explain, for instance, the consistency which is demonstrated by Aramaic Targumus for the translation of יֶרֶק [ièrek] = ירוק, ירוקא ,יְרוֹקָא in each and every case, while the similar term יַרְקָא [iarekà] is reserved for translation of יָרָק [iaràk]" (Brenner, 1979: p. 152)

The word יֶרֶק [ièrek] undoubtfully is a color term, because it is used very often as adjective-epithet in Noun Phrases or syntagms containing such nouns as *plants, vegetation, grass, field, tree*.

Hebrew (but not Ugaritic or Akkadian) examples show steady reference to `green` meaning of יֶרֶק [ièrek] . The formative יְרַקְרַק [ierakràk] in Leviticus/Левит", 13:49 and Leviticus/Левит, 14:37 refers `greenish` in sense of `pale, silvery` to `green` and `yellow`: "if the spot on the clothing, leather, fabric, covering or object made of leather is a greenish"; "walls of the house pitted with reddish or greenish depressions which appear to be eating away the wall".

Detouched uses of **green** יֶרֶק [ièrek] usually are substantivised and context- depending semantics of `become green = turn pale/colorless` or `illness` or `illness of a skin/wall`. These uses are long after almost permanent use of a steady connection to *plants, vegetation, grass, field* or *tree*.

If Brenner mentioned "the cognates of the root ירק" it should be bold that in Hebrew exists the verb יָרָק [iaràk] **spit**. This verb and any commentaries on the relation `green-to spit` are not object of our interest despite the fact that *to spit* has many meanings in English and one of them – utter spitfuli – is close to a noncolor meaning `hate` from the kern of the associative Norm of Green.

KJV Leviticus 15:8 And if he that hath the issue **spit** upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

NAU Leviticus 15:8 'Or if the man with the discharge **spits** on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening.

WTT Leviticus 15:8 וְכִי־יָרֹק הַזָּב בַּטָּהוֹר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב:

RST Leviticus 15:8 если имещий истечение **плюнет** на чистого, то сей должен вымыть одежды свои и омыться водою, и нечист будет до вечера.

UKR Leviticus 15:8 А коли течивий **плюне** на чистого, то випере той одежу сво й обмиється в воді, і буде нечистий аж до вечора.

BTP Leviticus 15:8 Jeżeli chory na wycieki **plunie** na człowieka czystego, ten wypierze ubranie, wykąpie się w wodzie i będzie nieczysty aż do wieczora.

BKR Leviticus 15:8 A jestliže by ten, kdož trpí tok semene, **plinul** na čistého, zpéře roucha svá, a umyje se vodou, i bude nečistý až do večera.

Библия, 1995 Левит, 15:8 Оня, който има течението, ако плюне върху чистия този да изпере дрехите си и да се окъпе във вода, и да бъде нечист до вечерта.

Библия, 1991 Левит, 15:8 Ако оня, който има течение, плюне върху чист, то тоя да изпере дрехите си и да се умие с вода и да бъде нечист до вечерта.

Translations of ירק[iaròk]; יָרֹק יָרַק [iaròk iaràk]

	Библия, 1995	Библия, 1991	RST	UKR	BTP	BKR
Leviticus 15:8	**плюне**	**плюне**	**плюнет**	**плюне**	**plunął**	**plinul**
Numbers 12:14	**заплюл**	**заплюеше**	**плюнул**	**плюнув**	**plunął**	**plinul**

The most frequent use of יֶרֶק [ièrek] in the Old Testament is an attribute to words like *plants*, *field*, *tree*. The substantive use of יֶרֶק [ièrek] shows semantics of `plants` or `illness on skin or walls of the houses`. Otherwise in Old Testament יֶרֶק [ièrek] is a word usually used in a compound Noun Phrase. If יֶרֶק [ièrek] is used independentlly it is a substantive in semantics and means `plants` or `vegetation`. The substantivisation is possible because of two reasons: 1. In Hebrew there is a conversion just as in English. 2. The context steadily provides the meaning of `plants`. In Exodus, 10:15 and Isaiah, 15:6 יֶרֶק [ièrek] means `plants` in a contact context words like *поле (field)* שָׂדֶה, *дърво (tree)* עֵץ, *трева (grass)* דֶשֶׁא, *двор (yard)* חָצִיר are found.

The denotative semantics of color terms in ancient languages very often shows an variative phenomena. The scale `golden` - `yellow` - `green` could be represented in a language by one term or formatives of one root. What is interesting is that such variation can be found not only in the Semitic linguistic tradition but at Indo-Europian.

According to (Фасмер, 1973: с. 92) : "**зелёный**…ст.-слав. ꙁєлєнъ χλωρός πράσινος… Родственно лит. žãlias, латш. *zaļš* "зелёный", др.-прусск. saligan — то же, лит. želiù, žėliau, žélti "зарастать"; с др. вокализмом: лит. žolê "трава, зелень"…др.-инд. hiranyam "золото"…авест. zairi- "желтый, золотистый", лат. helvus "желтоватый" (…)"

In (под ред. на Георгиев, 1971: 631-632) : "**зелен** `който има цвета на млада трева; неузрял`; стб. ꙁєлєнъ (Зогр., Мар., Супр.); праслав. *zelenъ. — Сродно със стинд. *híranya-m* `злато`, авест. *zaranya-* `злато`; вж. **зеле. зеле** `кълбест зеленчук`; стб. ꙁєлиѥ `трева, зеленчук` (Зогр., Мар., Син. пс., Супр.). — праслав. *zelьje. — Сродно с лит. *žolê* `трева`, *žãlias* `зелен`, *želiù, želti* `раззеленявам се`, латв. *zaļš* `зелен`, стпрус. saligan `зелен`, стинд. *háris*, `жълт`, осет. *žäldä* `трева`, лат. *helus, holus* `зеленчук`, `зеле`, гр. χόλος `злъчка` и фриг. ζέλκια `зеленчук`. Срв. *зèлка* и *злъч, злак*. — Заето в гр. ζέλια `зеле`, зеленчук`."

Vasmer and many other etymologists mark the opposite possibility in ancient languages –the lexeme-color term for **yellow** to denote **green** and/or **golden**.

The situation on one of the terms for Yellow in Latin is similar to the status of יֶרֶק [ièrek] in Hebrew. Marion Dana comments different Latin color terms for Yellow (Dana, 1919: p. 31). The Latin-Bulgarian dictionary confirms what Dana says in 1919 – (Войнов, Милев, 1990: с. 164; с. 266) . Old Greek has the same ambiguity of the color terms. Yellow-Green and Red are the semantics of χλωρός. Χλωρός means Green-Grey and Grey-Brown ect. Such specificity is marked not only in the dictionaries but in analysis of color-specialists as Moskovich (Москович, 1969 с. 182)

In Bulgarian translations for יֶרֶק [ièrek] very often is used a the word **злак** which is a literary, poetic and archaic one and means `new grass`, `place covered with green plants`, `something very green`. According to V. Georgiev **злак** means "`прясна зеленина`; `място, покрито със зеленина`; `зелен плод`; `току-що покарала зелена трева`, `нещо съвсем

зелено`, `сочна зеленина`. — ие. *g'hlō-ko-s,* сродно с гр. χλω-ρός `зелен`". (под ред. Георгиев, 1971: с. 644)

V. The hronology of the uses of the color term Green *in Hebrew* is:

1. Genesis/Битие, 1:30 –*зелено* יֶרֶק [ièrek]

KJV Genesis 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

WTT Genesis 1:30 וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־כֵן׃

RST Genesis 1:30 а всем зверям земным, и всем птицам небесным, и всякому пресмыкающемуся по земле, в котором душа живая, [дал] Я всю **зелень** травную в пищу. И стало так.

Библия, 1992 Gen 1:30: а всем зверям земным, и всем птицам небесным, и всякому пресмыкащемуся по земле, в котором душа живая, дал Я вся **зелень** травну в пищу. И стало так.

UKR Genesis 1:30 I земній усій звірині і всьому птаству небесному, і кожному, що плазує по землі, що душа в ньому жива, уся **зелень** яринна на їжу для них. I сталося так.

BTP Genesis 1:30 A dla wszelkiego zwierzęcia polnego i dla wszelkiego ptactwa w powietrzu, i dla wszystkiego, co się porusza po ziemi i ma w sobie pierwiastek życia, będzie pokarmem wszelka trawa **zielona**. I stało się tak.

BKR Genesis 1:30 Všechněm pak živočichům zemským, i všemu ptactvu nebeskému, a všemu tomu, což se hýbe na zemi, v čemž jest duše živá, všelikou bylinu **zelenou** dal jsem ku pokrmu. I stalo se tak.

Библия, 1991 Битие, 1:30 а на всички земни зверове, на всички небесни птици и на всяка (гадина), която пълзи по земята и има жива душа, *дадох* за храна всичкия **злак** тревист. Тъй и стана.

Библия, 1995 Битие, 1:30 А всяка **зелена** трева *давам* за храна на всичките земни зверове, на всичките въздушни птици, и на всичко що пълзи по земята, в което има живот; и така стана.

Data on translation in Библия, 1581, Septuaginta and Vulgata is given only for the first use of color term in Genesis, 1:30. The reason is the importance of the first use of basic color term in the Bible.

Библия 1581 Битие 1:30 И всѣмъ звѣремъ земны, и всѣмъ птицам неным, и всякомъ гадѣ пресмыкающемся по земли, иже имать в себѣ дшъ животнъ, и всякъ травъ зеленъ въ снѣдь, и бысть тако.

As it was mentioned above the first uses of color term are in Genesis, 1:30; Genesis, 9:3; Exodus, 10:15; Leviticus, 13:49; Leviticus 14:37. In the Orthodox Bulgarian translation (Библия, 1991) for the most first use in Genesis, 1:30 the color term is missed and the translation is "злак тревист". **Злак** means `new grass`, `place covered with green plants`, `something very green`. In the Protestant edition (Библия, 1995) color term is used.

Библия, 1991 prefers "злак" for **green** יֶרֶק [ièrek] in verse 30 but in the company of *тревист* (grass/grassy). Библия, 1991 uses "злак" also for דֶּשֶׁא [dèshe] (grass) in verse 11.

English, Russian and Bulgarian (Библия, 1995) translations do not miss the use of basic color term for **green** or word derived from this color term:

Septuaginta uses a color term – the lexeme χλωρὸν – to translate in Greek the Hebrew term יֶרֶק [ièrek]:

LXX Genesis, 1:30: καὶ πᾶσι τοῖς θηρίοις τῆς. γῆς καὶ πᾶσι τοῖς πετεινοῖς του οὐρανοῦ

καὶ παντὶ ἑρπετῷ τῷ ἕρποντι ἐπὶ τῆς γῆς ὅ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς πάντα χόρτον **χλωρὸν** εἰς βρῶσιν καὶ ἐγένετο οὕτως.

Vulgata Genesis 1:29: dixitque Deus ecce dedi vobis omnem **herbam** adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam.

Vulgata Genesis 1:30: et cunctis animantibus terrae omnique volucri caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum et factum est ita

The word **herbam** (from verse 29) is the conjugated plural form of *herba* and means: "**1.** Зеленото стъбло на тревите и житата; **2.** Трева, билка, зеленчук." (1. The green stem of grasses and wheat; 2. Grass, herb, vegetable.)

The syntaxis of Latin allows the absence of color term for Green in verse 30 and the word <u>herbam</u>, present in verse 29, which should also be understood in the sense of Green for verse 30. Whatever the case, the Vulgata is a translation where color term is absent in verse 30, but this is an important difference compared to the original.

2. Genesis, 9:3 –*зелено* יֶרֶק [ièrek]

KJV Genesis 9:3 Every moving thing that liveth shall be meat for you; even as the **green** herb have I given you all things.

WTT Genesis 9:3 כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאָכְלָה כְּיֶרֶק עֵשֶׂב נָתַתִּי לָכֶם אֶת־כֹּל:

RST Genesis 9:3 все движущееся, что живет, будет вам в пищу; как **зелень** травную даю вам все;

UKR Genesis 9:3 Усе, що плазує, що живе воно, буде вам на їжу. Як **зелену** ярину Я віддав вам усе.

BTP Genesis 9:3 Wszystko, co się porusza i żyje, jest przeznaczone dla was na pokarm, tak jak rośliny **zielone**, daję wam wszystko.

BKR Genesis 9:3 Všecko, což se hýbe a jest živo, bude vám za pokrm; jako i bylinu **zelenou**, dal jsem vám to všecko.

Библия, 1991 Битие 9:3 Всичко що се движи и живее, ще ви бъде за храна; като **злак** тревист давам ви всичко.

Библия, 1995 Битие 9:3 Всичко живо що се движи ще ви бъде за храна; давам ви всичко също както дадох **зелената** трева.

3. Exodus, 10:15 –зелено יֶרֶק [ièrek] . Not until Exodus, 10:15 there is a third use of basic color term for Green in Hebrew. The context-depending semantics is `death of life` and the lexical non-color meaning of Green is `life`.

KJV Exodus 10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any **green** thing in the trees, or in the herbs of the field, through all the land of Egypt.

WTT Exodus 10:15 וַיְכַס אֶת־עֵין כָּל־הָאָרֶץ וַתֶּחְשַׁךְ הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ וְאֵת כָּל־פְּרִי הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד וְלֹא־נוֹתַר כָּל־**יֶרֶק** בָּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה בְּכָל־אֶרֶץ מִצְרָיִם:

RST Exodus 10:15 она покрыла лице всей земли, так что земли не было видно, и поела всю земну траву и все плоды древесные, уцелевшие от града, и не осталось никакой **зелени** ни на деревах, ни на траве полевой во всей земле Египетской.

UKR Exodus 10:15 UKR Exodus 10:15 І покрила вона поверхню всієї землі, і потемніла земля! І поїла вона всю земну траву та ввесь плід дерева, що град позоставив. І не зосталось ніякої **зелені** ані на дереві, ані на польовій рослинності в усім єгипетськім краї!

BTP Exodus 10:15 I pokryła powierzchnię całej ziemi. I ciemną stała się ziemia od szarańczy w takiej ilości. *Szarańcza* pożarła wszelką trawę ziemi i wszelki owoc z drzewa, który pozostał po gradzie, i nie pozostało nic **zielonego** na drzewach i nic z roślinności polnej w całej ziemi egipskiej.

BKR Exodus 10:15 I přikryly veškeren svrchek země, tak že pro ně nebylo lze znáti země; a sežraly všelikou bylinu země, a všeliké ovoce na stromích, kteréž zůstalo po krupobití; a nepozůstalo nic **zeleného** na stromích a bylinách polních ve vší zemi Egyptské.

Библия, 1991 Изход 10:15 Те покриха лицето на цялата земя, тъй че земята не се виждаше и поядоха всичката земна трева и всички дървесни плодове, оцелели от градушката, и не остана никаква **зеленина** нито на дърветата, нито на полска трева по цялата Египетска земя.

Библия, 1995 Изход 10:15 Защото покриха лицето на цялата земя, така че земята почерня; и изпоядоха всичката трева на земята и всичките плодове на дърветата, които бяха оцелели от града; и в цялата Египетска земя неостана нищо **зелено**, било дърво или трева на полето.

    4. Leviticus 13:49 יְרַקְרַק [ierakràk] зеленикаво (greenish)

    The context semantics for 4 and 5 is `plague in the garment, or in the skin` or `plague *be* in the walls of the house`, i.e. `illness`.

KJV Leviticus 13:49 And if the plague be **greenish** or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

WTT Leviticus 13:49 וְהָיָה הַנֶּגַע יְרַקְרַק אוֹ אֲדַמְדָּם בַּבֶּגֶד אוֹ בָעוֹר אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב אוֹ בְכָל־כְּלִי־עוֹר נֶגַע צָרַעַת הוּא וְהָרְאָה אֶת־הַכֹּהֵן:

RST Leviticus 13:49 и пятно будет **зеленоватое** или красноватое на одежде, или на коже, или на основе, или на утоке, или на какой-нибудь кожаной вещи,-- то это язва проказы: должно показать ее священнику;

UKR Leviticus 13:49 і буде та зараза **зеленява** або червонява на одежі, або на шкурі, або на нитці прямовісній, або на нитці поземій, або на всякій шкуряній речі, зараза прокази воно. І буде воно показане священикові.

BTP Leviticus 13:49 otóż jeżeli ukaże się plama **zielonkawa** albo czerwonawa na ubraniu albo na skórze, na wątku albo na osnowie, albo na jakimś przedmiocie skórzanym, jest to plaga trądu. Należy ją pokazać kapłanowi.

BKR Leviticus 13:49 A byla by ta rána **zelená** neb nárysavá na rouchu aneb na kůži, aneb na osnově, aneb na outku, aneb na kterékoli nádobě kožené: rána malomocenství jest, ukázána bude knězi.

Библия, 1991 Левит 13:49 и петното бъде **зеленикаво** или червеникаво върху дрехата или кожата, или върху основата, или вътъка, или върху каквато и да екожена вещ – това е зараза от проказа: тя трябва да се покаже на свещеника.

Библия, 1995 Левит 13:49 И ако заразата е **зеленикава** или червеникава в дрехата или в кожата , било в основата или във вътъка или в коя да е кожена вещ, това е зараза от проказа и трябва да се покаже на свещеника.

    5. Leviticus 14:37 יְרַקְרַקֹת [ierakrakòt] зеленикава (greenish).

KJV Leviticus 14:37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, **greenish** or reddish, which in sight *are* lower than the wall;

WTT Leviticus 14:37 וְרָאָה אֶת־הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירֹת הַבַּיִת שְׁקַעֲרוּרֹת יְרַקְרַקֹת אוֹ אֲדַמְדַּמֹּת וּמַרְאֵיהֶן שָׁפָל מִן־הַקִּיר:

RST Leviticus 14:37 Если он, осмотрев язву, увидит, что язва на стенах дома состоит из **зеленоватых** или красноватых ямин, которые окажутся углубленными в стене

UKR Leviticus 14:37 І він огляне заразу, і ось у стінах дому заглиблення **зеленяві** або червоняві, а їхній вид нижчий від стіни.

BTP Leviticus 14:37 Kapłan obejrzy plagę. Jeżeli stwierdzi, że plaga występuje na ścianach domu w postaci dołków **zielonawych** lub czerwonawych, które zdają się być wklęśnięte w stosunku do ściany,

BKR Leviticus 14:37 Tedy vida ránu tu, uzří-li, že rána jest na stěnách domu, totiž důlkové **názelení** aneb náčervení, a na pohledění jsou nižší než stěna jinde:

Библия, 1991 Левит 14:37 Ако той, след като прегледа заразата, види, че заразата по стените на къщата се състои от **зеленикави** или червеникави трапчинки, които изглеждат вдлъбнати в стената.

Библия, 1995 Левит 14:37 Като разгледа заразата, ако язвата се явява по стените на къщата със **зеленикави** или червеникави трапчинки, които изглеждат да са по-дълбоко от *повърността на* стената

6. Numbers 22:4 יֶרֶק הַשָּׂדֶה [**ièrek** ha-sadè] = **полската трева**; **траву полеву**; **польову зеленину**; **trawę na polu**; **trávu polní**, i.e. Hebrew *Green* is translated as Slavic *Grass*.

KJV Numbers 22:4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the **grass of the field**. And Balak the son of Zippor *was* king of the Moabites at that time.

WTT Numbers 22:4 וַיֹּאמֶר מוֹאָב אֶל־זִקְנֵי מִדְיָן עַתָּה יְלַחֲכוּהַקָּהָל אֶת־כָּל־סְבִיבֹתֵינוּ כִּלְחֹךְ הַשּׁוֹר אֵת יֶרֶק הַשָּׂדֶה וּבָלָק בֶּן־צִפּוֹר מֶלֶךְ לְמוֹאָב בָּעֵת הַהִוא:

RST Numbers 22:4 И сказали Моавитяне старейшинам Мадиамским: этот народ поедает теперь все вокруг нас, как вол поедает **траву полеву**. Валак же, сын Сепфоров, был царем Моавитян в то время.

UKR Numbers 22:4 І сказав Моав до мідіянських старших: Тепер повискубує оця громада всі наші околиці, як вискубує віл **польову зеленину**. А Балак, син Ціппорів, був того часу моавським царем.

BTP Numbers 22:4 Rzekł więc Moab do starszych spośród Madianitów: «Teraz to mnóstwo pożre wszystko wokół nas, jak wół żre **trawę na polu**». Wówczas królem Moabu był Balak, syn Sippora.

BKR Numbers 22:4 Protož řekl Moáb k starším Madianským: Tudíž toto množství požere všecko, což jest vůkol nás, jako sžírá vůl **trávu polní**. Byl pak Balák, syn Seforův, toho času králem Moábským.

Библия, 1991: Числа 22:4 тогава моавитци рекоха на мадиамските старейшини: тоя народ изтребя сега всичко около нас, както волът изтребя **полската трева**.

Библия, 1995: Числа 22:4 И Моав рече на Мадиамските старейшини: Сега това множество ще пояде всичко около нас, както говедо пояжда **полската трева** (...)

Bulgarian, Russian, Polish and Cheh translations **do not use basic color term Green** but equalize Hebrew Green יֶרֶק [ièrek] to GRASS (трева, траву, trávu, trávu). Septuaginta and the Ukrainian translation do not miss the term for Green – зеленину, χλωρα:

LXT Numbers 22:4 καὶ εἶπεν Μωαβ τῇ γερουσίᾳ Μαδιαμ νῦν ἐκλείξει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλῳ ἡμῶν ὡς ἐκλείξαι ὁ μόσχος τὰ **χλωρὰ ἐκ τοῦ πεδίου** καὶ Βαλακ υἱὸς Σεπφωρ βασιλεὺς Μωαβ ἦν κατὰ τὸν καιρὸν ἐκεῖνον

In this context a literary **Green of the field** (יֶרֶק הַשָּׂדֶה / χλωρὰ ἐκ τοῦ πεδίου) is more correct because it means `the life at the field`, i.e. the universal meaning of Green `life` is actualized in Hebrew and Septuaginta. Thus the whole meaning of the context is `to ruin the life`. We observe that only Ukrainian translation keeps the original words - **польову зеленину**.

Obviously in linguistic subconsciousness of all nations GRASS can function as `the life at the field` and as equal to GREEN.

7. 1 Kings 21:2 גַּן־יָרָק [gan **iaràk**].A meaning of *vegetables* takes place for יָרָק [iaràk]. Every of the Slavic translations use a word for vegetables **овощной** сад; **яринного** города; ogród **warzywny**; градина за **зеленчук** but not any formative of **зелен** such as in the index-mark in Bible 1991 - *градина за **зеленчук**.

KJV 1 Kings 21:2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a **garden of herbs**, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

WTT 1 Kings 21:2 וַיְדַבֵּר אַחְאָב אֶל־נָבוֹת לֵאמֹר תְּנָה־לִּי

אֶת־כַּרְמְךָ וִיהִי־לִי לְגַן־יָרָק כִּי הוּא קָרוֹב אֵצֶל בֵּיתִי וְאֶתְּנָה לְךָ תַּחְתָּיו

כֶּרֶם טוֹב מִמֶּנּוּ אִם טוֹב בְּעֵינֶיךָ אֶתְּנָה־לְךָ כֶסֶף

RST 1 Kings 21:2 И сказал Ахав Навуфе , говоря: отдай мне свой виноградник; из него будет у меня **овощной сад**, ибо он близко к моему дому; а вместо него я дам тебе виноградник лучше этого, или, если угодно тебе, дам тебе серебра, сколько он стоит.

UKR 1 Kings 21:2 І говорив Ахав до Навота, кажучи: Дай мені свого виноградника, і він буде мені за **яринного города**, бо він близький до мого дому. А я дам тобі замість нього виноградника ліпшого від нього. Якщо це добре в очах твоїх, я дам тобі срібла, ціну його.

BTP 1 Kings 21:2 Achab zatem zwrócił się do Nabota mówiąc: «Oddaj mi na własność twoją winnicę, aby została przerobiona dla mnie na **ogród warzywny**, gdyż ona przylega do mego domu. A ja za nią dam ci winnicę lepszą od tej, chyba że wydaje ci się słuszne, abym ci dał pieniądze jako zapłatę za nią».

BKR 1 Kings 21:2 I mluvil Achab k Nábotovi, řka: Dej mi vinici svou, ať ji mám místo **zahrady k zelinám,** poněvadž jest blízko podlé domu mého, a dámť za ni vinici lepší, než ta jest, aneb jestližeť se vidí, dámť stříbra cenu její.

Библия, 1991 3 Царства 21:2 Ахав каза на Навутея, думайки: дай ми лозето си; то ще ми бъде **овощник**, понеже е близо до моя дом, а вместо него ыще ти дам лозе по-хубаво от това, или, ако обичаш, ще ти дам сребро, колкото то струва.

Библия, 1995 3 Царете 21:2 Дай ми лозето си да го имам за бостан* (*еврейски: градина за **зеленчук**), понеже е близо да къщата ми; и вместо него ще ти дам лозе по-добро от него, или, ако ти се види добре, ще ти дам стойността му в пари.

8. 2 Kings19:26 יָרַק הָשֶׁא

KJV 2 Kings 19:26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the **green** herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

WTT 2 Kings 19:26 וְיֹשְׁבֵיהֶן קִצְרֵי־יָד חַתּוּ וַיֵּבֹשׁוּ הָיוּ עֵשֶׂב שָׂדֶה וִירַק הָשֶׁא

חֲצִיר גַּגּוֹת וּשְׁדֵפָה לִפְנֵי קָמָה׃

RST 2 Kings 19:26 И жители их сделались маломощны, трепещут и оста тся в стыде. Они стали [как] трава на поле и **нежная зелень**, [как] порост на кровлях и опаленный хлеб, прежде нежели выколосился

UKR 2 Kings 19:26 А мешканці їхні безсилі, настрашені та побентежені. Вони стали, як зілля оте польове, мов трава **зеленіюча**, як трава на дахах, як попалене збіжжя, яке не доспіло...

BTP 2 Kings 19:26 Mieszkańcy ich bezsilni, przelękli się i okryli wstydem. Stali się jak rośliny na polu, jak młoda trawa zielona, jak **zielsko** na dachach spalone podmuchem wiatru wschodniego.

BKR 2 Kings 19:26 Jejichž obyvatelé mdlí byli, předěšení a zahanbení, byvše jako bylina polní a **zelina** vzcházející, jako tráva na střechách, a jako osení rzí zkažené, prvé než by dorostlo obilí.

Библия, 1991 4 Царства 19:26 И жителите им изнемогнаха, треперят и се срамуват. Те станаха като полска трева и крехък **злак**, като разтлини по покривите и приппламнало жито преди да изкласи.

Библия, 1995 4 Царете 19:26 За това жителите им станаха безсилни, уплашиха се и посрамиха се; бяха като трева на полето, като **зеленина**, каято трева на къщния покрив и жито препърлено преди да стане стъбло.

  9. Proverbs 15:17 יָרָק [iaràk]

KJV Proverbs 15:17 Better *is* a dinner of **herbs** where love is, than a stalled ox and hated therewith. Here is one more use of יָרָק [iaràk] as *vegetable* and the Slavic translations react in a proper lexical way.

WTT Proverbs 15:17 טֽוֹב אֲרֻחַת יָרָק וְאַהֲבָה־שָׁם מִשּׁוֹר אָבוּס וְשִׂנְאָה־בֽוֹ׃

RST Proverbs 15:17 Лучше блюдо **зелени**, и при нем любовь, нежели откормленный бык, и при нем ненависть.

UKR Proverbs 15:17 Ліпша пожива **яринна**, і при тому любов, аніж тучний віл, та ненависть при тому.

BTP Proverbs 15:17 Lepsze jest trochę **jarzyn** z miłością, niż tłusty wół z nienawiścią.

BKR Proverbs 15:17 Lepší jest krmě z **zelí**, kdež jest láska, nežli z krmného vola, kdež jest nenávist.

Библия, 1991 Притчи Соломонови 15:17 По-добре ястие от **зеленчук**, и с него любов, нежели угоен вол, и с него омраза.

Библия, 1995 Притчи 15:17 По-добре е гощавка от **зеле** с любов нежели хранено говедо с омраза.

  10. Isaiah 15:6 – зелено יֶרֶק [ièrek]

KJV Isaiah 15:6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no **green** thing.

WTT Isaiah 15:6 כִּי־מֵי נִמְרִים מְשַׁמּוֹת יִהְיוּ כִּי־יָבֵשׁ חָצִירכָּלָה דֶשֶׁא יֶרֶק לֹא הָיָֽה׃

RST Isaiah 15:6 потому что воды Нимрима иссякли, луга засохли, трава выгорела, не стало **зелени**.

UKR Isaiah 15:6 бо води Німріму спустошенням будуть, бо посохла трава, мурава позникала, немає нічого **зеленого**...

BTP Isaiah 15:6 Zaiste, wody Nimrim stają się pustkowiem, bo trawa wyschła, zniknęła murawa, zabrakło **zieleni**.

BKR Isaiah 15:6 Proto že vody Nimrim vymizejí, že uschne bylina, usvadne tráva, aniž co **zeleného** bude.

Библия, 1991 Исая 15:6 Защото водите на Нимрим пресъхнаха, ливади изсъхнаха, трева изгоря – **злач** не остана.

Библия, 1995 Исая 15:6 Защото водите на Нимрим пресъхнаха; защото тревата изсъхна, моравата изчезна, няма нищо **зелено**.

  11. Isaiah, 37:27 – יֶרֶק [ièrek] . That verse Isaiah obviously refers to the tradition of 2 Kings 19:26 / 4 Царства 19:26.

KJV Isaiah 37:27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the **green** herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up.

WTT Isaiah 37:27 וְיֹשְׁבֵיהֶן קִצְרֵי־יָד חַתּוּ וָבֹשׁוּ הָיוּ עֵשֶׂב

שָׂדֶה וִירַק דֶּשֶׁא חֲצִיר גַּגּוֹת וּשְׁדֵמָה לִפְנֵי קָמָֽה׃

RST Isaiah 37:27 И жители их сделались маломощны, трепещут и остаются в стыде; они стали как трава на поле и нежная **зелень**, как порост на кровлях и опаленный хлеб, прежде нежели выколосился.

UKR Isaiah 37:27 А мешканці їхні безсилі, настрашені та побентежені, вони стали, як зілля оте польове, мов трава **зеленіюча**, як трава на дахах, як попалене збіжжя, яке не доспіло...

BTP Isaiah 37:27 Mieszkańcy ich bezsilni, przelękli się i okryli wstydem. Stali się jak rośliny na polu i jak młoda trawa **zielona**, jak zielsko na dachach spalone podmuchem wiatru wschodniego.

BKR Isaiah 37:27 A jejich obyvatelé ruce oslablé majíc, předěšeni a zahanbeni jsouc, byli jako bylina polní, a **zelina** vzcházející, jako tráva na střechách, a osení rzí zkažené, prvé než by dorostlo.

Библия, 1991 Исая 37:27 И жителите им изнемогнаха; треперят и остават в срам; станали като трева в полето и нежен **злак**, като треволяк по покриви и препламнало жито преди да е изкласило.

Библия, 1995 Исая 37:27 Затова жителите им станаха безсилни, уплашиха се и посрамиха се; бяха като трева на полето, като **зеленина**, като трева на къщния покрив и жито препърлено преди да стане на стебло.

12. Job 39:8 –*зелено* [iaròk] יָרוֹק.

Contemporary Hebrew vocalization [iaròk] יָרוֹק appears for the first time in Job 39:8:

KJV Job 39:8 The range of the mountains *is* his pasture, and he searcheth after every **green thing**.

WTT Job 39:8 יְתוּר הָרִים מִרְעֵהוּ וְאַחַר כָּל־יָרוֹק יִדְרוֹשׁ:

RST Job 39:8 по горам ищет себе пищи и гоняется за всякою **зеленью**.

UKR Job 39:8 Що знаходить по горах, то паша його, і шукає він усього **зеленого**.

BTP Job 39:8 w górach szuka pokarmu, goni za wszelką **zielenią**.

BKR Job 39:8 To, což nachází v horách, jest pastva jeho; nebo toliko **zeliny** hledá.

Библия, 1991 Дири си храна по планините и се впуща на всеки **злак**.

Библия, 1995 Планините, които обикаля са пасбището му; и търси всякаква **зеленина**.

RESULTS IN TABLE
Translations of יֶרֶק

	Библиа, 1581	Библия, 1995	Библия, 1991	RST	UKR	BTP	BKR
Genesis 1:30	ꙃєлєнꙋ	зелена	злак	зелень	зелень	zielona	zelenou
Genesis 9:3	ꙃьлїь	зеленатa	злак	зелень	зелену	zielon	zelenou
Exodus 10:15	ꙃєлєно	зелено	зеленина	зелень	зелені	zielonego	zeleného
Numbers 22:4	ꙃлакъ	трева	трева	траву	зеленину	trawę	trávu
1 Kings 21:2 = 3 Царе 21:2		бостан* (*евр.: градина за **зелен- чук**)	овощник	овощной	яринного	warzywny	zelinám
2 Kings		зеленина	злак	зелень	зеленіюча	zielsko	zelina

19:26 = 4 Царе 19:26							
Proverbs 15:17		зеле	зеленчук	зелень	яринна	jarzyn	zelí
Isaiah 15:6		зелено	злач	зелени	зеленого	zieleni	zeleného
Isaiah, 37:27		зеленина	злак	зелень	зеленіюча	zielona	zelina
Job 39:8 יָרוֹק [iaròk]		зеленина	злак	зеленью	зеленого	zielenią	zeliny

Translations of יְרַקְרַק

Leviticus 13:49	ӡє́лє́нъ	зеленика-во	зелени-каво	зеленоватое	зеленява	zielonkawa	zelená
Leviticus 14:37	ӡєлєнꙋ́-ющаса	зеленика-ви	зелени-кава	зеленоватых	зеленяві	zielonawych	názelení

The tables include color terms from Библиꙗ, 1581 only for Pentateuch.

VI. Comentar. The Bible and the language of colors

VI.1. Pentateuch facts and Berlin & Kay`s scheme The first appearance of a basic color term in the Old Testament is for Green but not for black, white or red.

The order of appearance of the basic color terms in the **Hebrew** text of the **Pentateuch** is:

I. Green: Genesis 1:30 יֶרֶק [ièrek];

II. Black 1: Genesis 30:35 חוּם [hoom] (dark colour, darkened, dark brown or black; in modern Hebrew – brown);

III.White: Genesis 30:35 לָבָן [lavàn];

IV. Red 1: Genesis 25:25 אַדְמוֹנִי [admonì] (etymologicaly "blood-red" or "earth-red");

V. Red 2: Exodus 35:23 תּוֹלַעַת שָׁנִי [tolàat shanì] (etymologicaly "warm-red");

VI. Blue: Exodus 25:4 תְּכֵלֶת [tehèlet];

VII. Black 2: Leviticus 13:31 שָׁחֹר [shahòr]

If we count the appearance in Genesis, 1 chronologically and statistically (despite the Berlin & Kay`s criteria in basic color term) all prototypes terms of E. Rosch, considering every focal color, the final result will be different: Berlin & Kay`s schema is valid for the biblical text because first we have `light`, `darkness`, `different plants`, `sea`, `sun`. This strategy of the author of the Genesis is very wise, because in the translation into any natural language the suggestion for a color is secured. The terminology for colors differs between different languages, while the prototypes keep steady any image or language formed notion on focal colors.

In some sense Brenner is right in her insisting that the Bible does not represent an illustration of the Berlin and Kay schema. At the same time I must bold very clear: Biblical Hebrew of Pentateuch does not represent an illustration of a start point of a developing primitive language. Biblical Hebrew represents a wise use of a language already developed in color terminology. Pentateuch is a highly sophisticated message with ocean depths of different levels. Some of these levels are hard to describe, and some are still untouchable.

It should be marked that Brenner excluded the phenomena of 4-colors –червено (пурпурночервено) [tolàat shanì] תּוֹלַעַת שָׁנִי; синьо [tehèlet] תְּכֵלֶת; мораво [argamàn] אַרְגָּמָן (38 times used in Pentateuch starting from Exodus 25:4). It is not subject of discussion here. It is described as semantic and semiotic phenomena in (Алмалех, 2001 б; 2004 б)

Brenner only marks some prototypes – snow, milk, wool, blood, wine, scarlet, corals, raven – "Number of color specifications through references (by analogy) to substances whose color is well known." (Brenner, 1979: p. 67). In this mark Brenner includes two cognitive, semiotic and semantic phenomena. In my terminology these are: 1. Prototypes (snow, milk, blood); 2. Competitives for prototypes (wool, scarlet, corals, raven).

Some **competitives for prototypes** are biblical symbols and the reader should have some bible education. For example the word שַׂק [сак] / [sak] *вретище* / *sackcloth* is common symbol for `grief`, `mourn`, `sign of repentance`, `death`, `burial` and it is an automatic carrier of suggestion for black color. "**Sackcloth** made of black goats' hair, coarse, rough, and thick, used for sacks, and also worn by mourners (Ge 37:34 42:25; 2Sa 3:3; Es 4:1,2; Ps 30:11) etc., and as a sign of repentance (Mt 11:21) It was put upon animals by the people of Nineveh (Jon 3:8)" Easton`s Bible Dictionary, BibleWorks4.

VI.2. Explanation of translations as **траву, trawę, trávu, трева**. It is not an interlingual assymetry but psycholinguistic universal phenomena – mirror associations. Kernel associations carry suggestion for Green and *grass* is a most simple way to suggest Green by a prototype.

VI.2.1. The oppositte cases take plsace quite often when Slavic translations use **зелено, зелень, зелені, zielon, zelenou** for Hebrew לַח [lah] (*lit.* damp, humid, moist, wet – влажен, мокър); רַעֲנָן [raanàn] (*lit.* fresh – свеж) and רָטֹב [ratòv] (*lit.* moist, juicy, fresh – влажен, сочен, свеж). Different translations also show possibility to use lexemes **свежих/fresh**; **lush**; **ветвистым**; **сенчесто** but not Green (зелен/зелень). In the case of Green suggestions (by basic color term, by prototype term, and by names for features of the prototype) there is no differences related to effectiveness of the suggestion for Green in Hebrew and in Indo-European texts. The effective suggestions for Green are symmetrical notwithstanding of some lexical differences between Hebrew and in Indo-European texts.

Библия, 1991 uses the noun "**злак**" (new grass) for דֶּשֶׁא [dèshe] in verse 11. Verse 30 the same Библия, 1991 also prefers the same "**злак**" for Hebrew color term יֶרֶק [ièrek]. In verse 11 Библия, 1995 gives for דֶּשֶׁא [dèshe] the adjective *крехка* (**forth**) while Библия, 1991 prefers the noun "**злак**" (new grass).

It should bold that all names of plants are prototypes for Green and all of them are kernel associations. In Алмалех, 2001а it was proven that in a text prototypes successfully repleace color terms in their function to denote colors. It depends on context to actualize this feature of the terms for prototypes.

VI.3. Moskovich`s conclusion. In his monograph on semantic field of color terms Wolf Moskovich makes (Москович, 1969: c. 74) important conclusions based on the relation `statistcs – semantics`: "1. Более частотные слова семантических полей ближе друг к другу и семантически и лексически, чем менее частотные слова. Близость уменьшается с уменьшением частотнасти слов. Это означает, что своеобразие семантики каждого языка, сконцентрировано не в наиболее частотных ее елементах, а в наиболее редких. 2. Чем частотее слово, тем меньше его семантическая и лексическая близость со словоом-эквивалентом другого языка." And further on the same page "Из сделанных выше выводов

вытекает очень важное следствие: специфика лексической системы языка заключена в наболее частотных слов этого языка, специфика его семантики – в наиболее редких словах. Очевидно, данное следствие действует не как закон, а как тенденция.“ (Москович, 1969: с. 74) Despite the fact that Moskovich makes his conclusions on some modeling and statistical formulas we can use his conclusions literary. If the lowest frequency of a word forms the specifity of the semantics of a language, we can expect that in translation process יֶרֶק [ièrek] should be translated in very different manners. From a statistical point of view Green יֶרֶק [ièrek] does not consider any stress at all because even the Sacral 4-color unit (червено (scarlet) [tolàat shanì] תּוֹלַעַת שָׁנִי; синьо (blue) [tehèlet] תְּכֵלֶת; мораво (purple) [argamàn] אַרְגָּמָן and fine linen) is used 38 times in Pentateuch while Hebrew Green Greenish, and vegetables – only 12 times! Different color terms (אַדְמוֹנִי [admonì] *red*; אָדֹם [adòm] *red*; אֲדֻמִּים [adumìm] *red*; אֲדֻמָּה [adumà] *red*; מְאָדָּמִים [meadumìm] *dyed **red***; יִתְאַדָּם [itadàm] *it is red*; יַאְדִּימוּ [idimù] *they be/are red*) for Red derivate from the root *Alef-Dalet-Mem* אדם which represents case of strong asymmetry between Hebrew and Slavic languages are used 18 times.

The data show quite oppositte case for יֶרֶק [ièrek]. Slavic color term for Green is the dominant translaton of Hebrew יֶרֶק [ièrek]. The term יֶרֶק [ièrek] has one of the purest frequency of the color terms in the Old Testament.

Old Testament`s text is not a proof for Moskovich`s conclusion on cited tendency. As the case with Berlin & Kay`s scheme, it does not makes the conclusion untrue but shows the specifity of the sacral text. The Hebrew text represents high intentional criteria and strategy based on well developed language. The low number of Hebrew Green יֶרֶק [ièrek] is side by side by "ruining" Berlin & Kay`s scheme, i.e. the first color term in the Bible is not for black, white or red but for Green.

VI.4. The translations as illustration of symmetry and/or asymmetry? Text-depending semantisations. At word-formative level the paradigm the Hebrew root *Alef-Dalet-Mem* אדם represents interlingual dissymmetry and a lot of new information for Indo-Europeans on original picture of the world, Hebrew-based intentions and suggestions. All of them – in formatives of אדם as blood-earth-red at Hebrew text. Indo-Europeans learn that there is one more Hebrew red — a worm-red תּוֹלַעַת שָׁנִי [tolaàt shanì] (червен; scatlet) placed at Holiest of the Holy. The "silent context" semantisied אדם as {fratricide` - `death` - `sin`} + `punishment for the enemies of the children of Israel` + {trade in primogeniture ` + `wrong action`} + {lamb's blood as salvation` + `sacred sacrificial blood`} but תּוֹלַעַת שָׁנִי [tolaàt shanì] as `pure`. The context-depending semantistions in Slavic translations keep for תּוֹלַעַת שָׁנִי [tolaàt shanì] but not for the formatives of אדם.

Hebrew Green is not such a case. There is only one word for Green and it is translated by Slsaic color term for Green or by Slavic word for Grass. In other words there is interlingual symmetry and an illustration of the Prototype theory.

VI.5. Speaking in post-modern terminology the Otherness of God must be researched and learned in any translation of the Bible. Briefly, the Otherness that lives in the whole text is the presence of God. Mankind has been learning about that Otherness for many centuries. Translations miss or add something to the Hebrew text. The description of losses of Hebrew connections in translations should help the Indo-European reader to understand the Otherness much better. The Otherness has two dimensions: 1. Understanding the Hebrew features of the text by the Indo-European reader means to identify the linguistic Otherness of Hebrew picture of

the world. 2. The Indo-European reader gets an idea on Judaic sense of a Hebrew formed `text-reader` dialog.

Interlingual symmetries and asymmetries are important factor. Hebrew יֶרֶק [ièrek] and its formatives represent an example of symmetry in Slavic translations. While the root אדם and its formatives have strong asymmetry in the Slavic and Indoeuropeian translations.

Finally, understanding that complex compound Otherness is conductive to make Old Testament sense clear. Describing Hebrew based informational structures makes it possible to decode the original suggestions-intentions of the author. The difference between our point of view and postmodern deconstruction should be mention. The Old Testament should be learnt first, so that the individual attempt to understand should follow it. In any case there has been deconstruction over time if we have denominations in all Avrahamic religions.

Conclusions

1. There are many cases of stong interlingual asymmetry between Hebrew and Indo-European languages. Such examples are the root Alef-Dalet-Mem אדם, the string *man)* אִשׁ [ish] — *men/people*— אֲנָשִׁים [anashìm]; *woman* אִשָּׁה [ishà] — *women)* נָשִׁים [nashìm] etc. Hebrew color term for Green יֶרֶק [ièrek] and its Slavic translations show interlingual symmetry.

2. In the case of suggestions for Green there is no differences related to effective suggestions for Green in Hebrew and in Slavic texts. The effective suggestions for Green are symmetrical notwithstanding of some lexical differences between Hebrew and Indo-European texts. This becomes possible because the basic color term, prototype term and names for features of the prototype effectively mutually refer to the green color.

3. The semantisation of יֶרֶק [ièrek] follows the universal non-color meanings of Green - `life`, `alive`, `fertility`, `illness`.

4. It is possible a context-depending meanings (from a sentence, verse or situation) to be added to the universal non-color. For example - `death of everything alive`.

5. Expressions such as "lack of imagination or poverty of color" or "the ratio without imagination" are quite unsuitable as classification of the Hebrew text of the Bible. The prevailed use of terms for "creations of nature or human artifacts that have a certain color" (today – **prototypes** and **competitives for prototypes)** makes all translations clear for all nations. Such a strategy on language use seems quite wise in case of translation.

6. A comparison between the Hebrew and Indo-European reader shows that the Hebrew reader is in a better position to understand, to accept all suggestions, features and Semitic scripture-based nuances of text. The reasons are found in ideology upgrade in word formation processes, in choice of words and other levels of Hebrew scripture.

7. The main content of Pentateuch and the whole Old Testament is saved in all translations despite different asymmetryies and dissymmetries.

8. Different readings because of the reader appear all over the time and all over religions. Such destruction of the text in a postmodern sense obviously took place during the centuries.

Our contributions

1. For the first time it is proven that the strong criteria in Berlin & Kay`s scheme on color terms is missing in Pentateuch because of intentional reasons – to facilitate translation problems.

2.   For the first time it is pronounced that by the same intentional reasons of sacral character Moskovich`s conclusion on a tendency for the lexical and semantic field of the color terms can not be observed in Pentateuch.

3.   Missing strong criteria in Berlin & Kay`s scheme and Moskovich`s conclusion on semantics of color terms also means that Hebrew was so developed that Pentateuch can not be taken as a document on development of a primitive language.

4.   Weak criteria for Berlin & Kay`s scheme means to count prototype terms. The weak criteria picture is very close to chronology of appearance of colors according Berlin & Kay`s scheme. The only exeption is red – *Aleph-Dalet-Mem* and Sacral Hebrew red (scarlet).

5.   It was proven that the sum color terms + prototype terms keeps any suggestion for color alive and are very useful after translation.

6.   It was shown that color terms and prototype terms are semantized with universal non-color meanings which makes the conscious and subconscious messages of the Bible very clear and much stronger.

7.   Color language has its universal and non-universal meanings for colors, color terms and prototype terms. It was proven that in the Old Testament Green functions by its universal meanings.

8.   Focusing on color language makes possible better understanding of Bible.

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RST - The Russian Synodal Text (RST) of the Bible (Orthodox Synodal Edition 1917)

UKR - The Ukranian Version (UKR) of the Bible, Copyright (c) 1996 Bob Jones University.

BTP - The Polish Millennium Bible 1984, 4th Ed. (BTP): Polish Biblia Tysiaclecia, Wydanie 4, 1965/1984, Copyright (c) 1997, Wydawnictwo Pallottinum, Poznan.

BKP - Czech Bible Kralická: Bible svatá aneb všecka svatá písma Starého i Nového Zákona podle posledního vydání kralického z roku 1613.

KJV - Authorized Version (KJV) - 1769 Blayney Edition of the 1611 King James Version of the English Bible - with Larry Pierce's Englishman's-Strong's Numbering System, ASCII version Copyright (c) 1988-1997 by the Online Bible Foundation and Woodside Fellowship of Ontario, Canada.

NAU - The New American Standard Bible. The Lockman Foundation 1988, 1995.

VUL - Biblia Sacra iuxta Vulgatam Versionem, Vulgate Latin Bible (VUL), edited by R. Weber, B. Fischer, J. Gribomont, H.F.D. Sparks, and W. Thiele [at Beuron and Tuebingen] Copyright (c) 1969, 1975, 1983 by Deutsche Bibelgesellschaft (German Bible Society), Stuttgart.

LXT - LXX Septuaginta (LXT) (Old Greek Jewish Scriptures) edited by Alfred Rahlfs, Copyright (c) 1935 by the Wŭrttembergische Bibelanstalt / Deutsche Bibelgesellschaft (German Bible Society), Stuttgart.

The Hebrew Concordance of Even-Shoshan is being used as the standard against which all analysis comparisons and corrections are being made. Where the decision is made to depart from the root or analysis of Even-Shoshan, then the text is flagged and a comment included in a remark file to explain the reasoning.

HEBDIC/HEBDICFR/HEBDICRU - Hebrew-Aramaic and English Lexicon of the Old Testament (Abridged BDB-Gesenius Lexicon), by Francis Brown, D.D., D.Litt., S. R. Driver, D.D., D.Litt., and Charles A. Briggs, D.D., D. Litt., finished in 1906 and based upon Wilhelm Gesenius Lexicon Manuale Hebraicum et Chaldaicum in V. T. Libros, 1833 as translated into English from Latin and expanded by Edward Robinson, 1833-1854; and based upon Gesenius Thesaurus philologicus Criticus Linguae Hebraeae et Chaldaeae Veteris Testamenti as completed by E. Roediger, 1858; and based upon the latest German editions (about 1895) of Gesenius Neues Hebraeisch-Deutsches Handwoerterbuch.